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Calcutta

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THE

CALCUTTA

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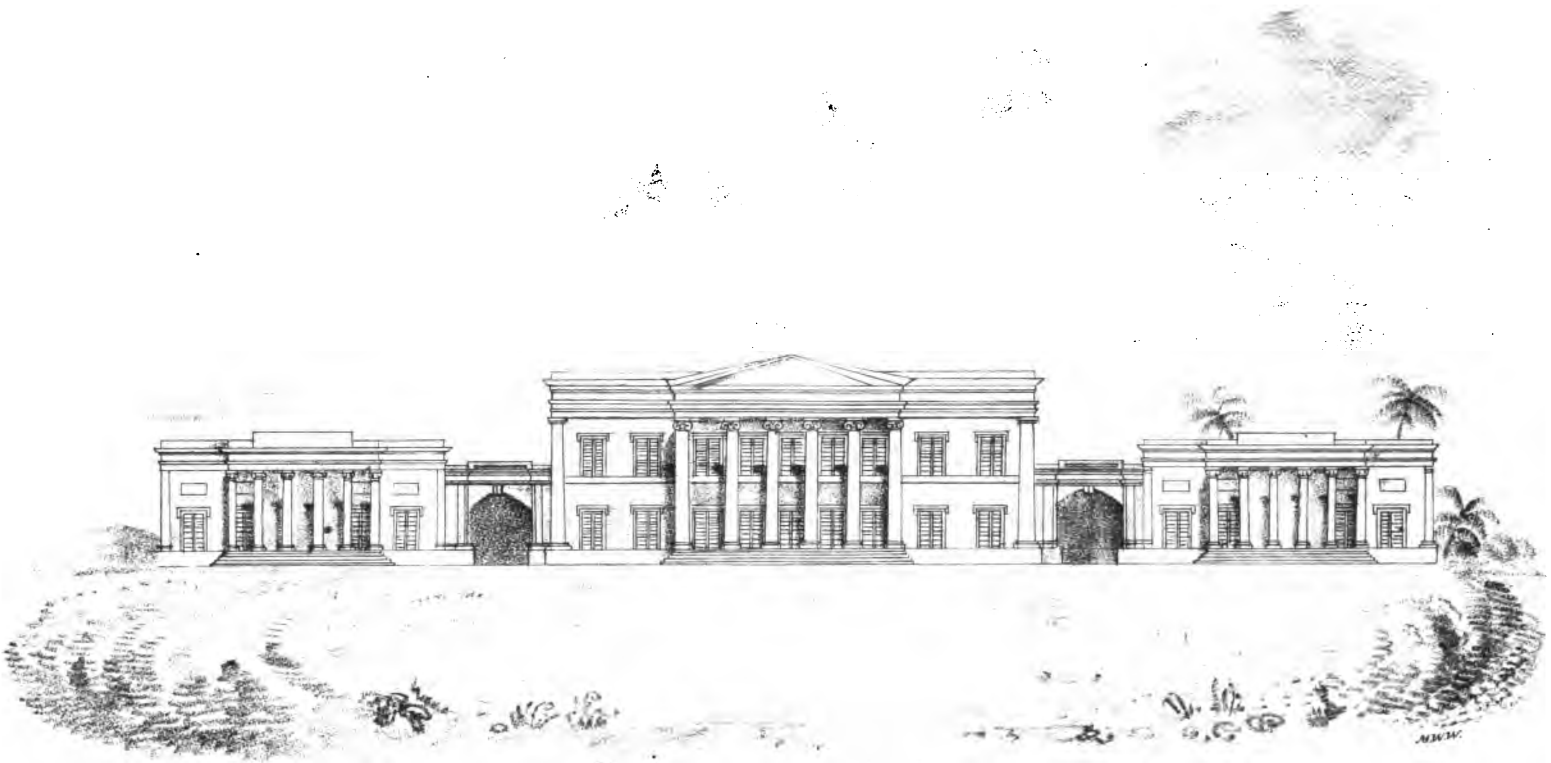

The Hindoo College.

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THE

CALCUTTA CHRISTIAN OBSERVER.

No. 1.—*June*, 1832.

I.—*General Introductory Remarks.*

In introducing the first number of our periodical to the notice of the public, it is needless to dwell at large on the reasons which have pointed out the propriety of its establishment. Some may be peculiar to ourselves: others will readily be suggested to every mind by a perusal of our Prospectus. Without detriment to either of the religious periodicals now in existence, we may say that the department we have chosen has not been *sufficiently* occupied. We require something unconfined by any trammels of party, or of sect—something that will embrace, with impartial and comprehensive view, the wide domain of Catholic Christianity. The day of self-aggrandizing monopolies is at an end: and we have no desire to check, rather we wish, if possible, to give increasing impetus to those impulsive movements that promise to break down all the barriers of selfish partizanship, and circulate throughout the world a spirit free as the winds, and pure as the light of heaven.

In Calcutta, there has existed for some time, a periodical devoted to the cultivation of Literature, and another to the promotion of Science;—and considering the numberless disadvantages under which in this country the Editors of such publications must inevitably labour, the subject of wonder is, not that the works in question are not possessed of greater merit, but that they are as deserving of encouragement as we find them to be. The Editor of "The Gleanings in Science," in particular, had before him an untried and untrodden field; and on him also devolved the arduous task of not only preparing and providing proper materials for the intellectual banquet, but, to a great extent, of creating a relish for this species of entertainment. How admirably and beyond all expectation he has succeeded, may be gathered from a reference to the unprecedented circulation of his deservedly popular work.

Now, were we briefly to express our object, it would be as follows: —what the Calcutta Magazine has laboured to effect for Literature, and the Gleanings, now changed into the "Journal of the Asiatic Society," under the charge of another equally intelligent and enterprising Editor, has endeavoured to achieve for Science,—we, in the Christian Observer, propose to accomplish for Religion in the East. These, the predecessors of our work in other departments of knowledge, we trust to be ever enabled to regard as associates indirectly co-operating with ours. In these, information may be supplied calculated to enlarge and strengthen the human faculties: in that now commenced, we must never lose sight of those higher and more sacred themes that tend to *purify* and *direct* the faculties, and *dignify* by *sanctifying*, *all* useful knowledge.

1st.—Essays and remarks on different branches of THEORETIC and PRACTICAL THEOLOGY will, from time to time, appear. We are aware that such a separation of the two great component parts of Theological Science is apt to appear unintelligible to many pious and well meaning men, and highly offensive to others. But if it be faulty, the fault is not ours. We have neither originated the distinction, nor shall we advocate its continuance any longer than required by the existing state of opinions. In reference to this subject, one might, in the beginning, have exclaimed, in humble earnestness, "What God hath joined together let not man put asunder." And well had it been for the everlasting interests of man, had no systematic disruption ensued. But the Bible having been found too plain, simple, practical, and humbling a book for men of speculative fancy and wayward inclination, they speedily began to philosophise—and, without denying its divine authority, were led to apply the subtilties and distinctions of scholastic learning to the elucidation of the Book of Life. Hence this book of wondrous claims, instead of being consulted as a plain, authoritative chart, was soon converted into a sort of arena, where the athletic force of intellect, and the devices of inventive ingenuity might find abundance of scope for their exercise, in sifting *the reasons why*, and *the modes in which* infinite attributes had been so peculiarly manifested in the works of Creation and Redemption. Such investigations at once led to the separate existence of Theoretic Divinity—Divinity viewed apart, or abstracted from all its direct and practical influences. This abstract consideration of revealed truths might be regarded by some as a harmless experiment; but it was unwarranted by the example of Scripture, and soon proved ruinous. The tree, viewed apart from its fragrance and its fruits, was easily pronounced to be a "cumberer of the ground." The subject of Revelation became infinitely more exposed to rude assaults. The enemy was not inactive. He saw his advantage, he seized the favourable opportunity, and aimed his deadliest blows at what was made so vulnerable. The advocates of revelation attempted to retaliate, but it was no longer with the armour of God as their panoply.—Relinquishing their strongholds, they unwarily stepped aside into a region where God's presence was not promised, and there fiercely engaged with weapons of base material and earthly temper, till in the heat of polemic warfare, they well nigh succeeded in unchristianizing Christianity.

The substitution of a better logic, and the introduction of a more enlightened philosophy, have now banished the most revolting of those crudities by which Divine truth was so long beset, and at length almost smothered. But the spirit of man has not yet been changed—nor the enmity towards true godliness diminished. The same virulence rankles in the heart, and like the deadly nightshade, insinuates its poison, though unseen, into all the faculties. Men's absurdities may not be so gross, but what has been gained in refinement, is now lost in the increased facility of deception, which plausible refinement always superinduces, and the greater difficulty of exposing error, which has taken shelter among the ingenuities of a subtile and cultivated intellect.

Still dreading or hating the *practical* influences of Christianity, modern opponents seldom encounter these, even in the shape of controversial discussion. They are in general too wary to attempt it. It is the wisdom of their tactics to confine, as much as possible, their own view, and that of others, to facts and doctrines considered abstractly, or in their own internal relations, apart from practical effects. And having once succeeded in their strategy, they persevere in a seemingly doubtful warfare, vainly persuading themselves, and labouring to persuade others, that a signal overthrow on either side, would be no real, no positive, no terrible evil, but merely a defeat in ordinary dialectics.

Besides, the majority of mankind have neither leisure nor capacity for the comprehension of abstract relations: but all men can form some estimate of the utility or inutility of visible practical effects. Let an individual observe the slow, and laborious, and painful process by which five hundred human beings seem to toil in raising water from a deep pit: let him next observe the almost supernatural ease with which a certain piece of mechanism can apply a power sufficient for producing the same effect. And whether or not he can comprehend the exquisite arrangement of parts in the mechanism, he will at least be fully impressed with a sense of its value, and will thence be led to extol the contrivance and admire the skill and power of the artificer. In point of fact, this is the very mode resorted to by all who know how they can best succeed in recommending an ingenious invention to popular favour. They dwell not so much, in the first instance, on the superior skill of the inventor, or the superior workmanship displayed in the execution. They at once overpower opposition by such language as this:—"Behold, what useful, what magnificent results!" Now, let us suppose this process reversed; and what more effectual mode could be found for disparaging the machine and its contriver, in the view of the multitude, than carefully to exclude all consideration of the varieties of mode in which it can contribute to the comfort and happiness of man? If, for instance, instead of pointing to the steam engine in practical operation, either emptying a mine of its varied contents, or propelling a vessel through the opposing billows; persons, unacquainted with the subject, were called on, first of all, to examine this wheel and that lever, this screw and that piston:—some parts might appear unconnected, others rudely constructed; some counteracting the general design, and others totally useless;—and the general impression might be, that there was not only complication but confusion; and, in reference to the whole, the question might be put, "What is the use of it?"

In like manner, one who wished to recommend Christianity, or to exhibit it as developed in the Bible, would point at once to the sys- em as inseparably connected with practical efficacy—awakening a sense of sin and danger, directing to an all-sufficient remedy, purifying the affections, sanctifying the feelings, transforming the heart, elevating the soul to a communion with the Father of Spirits, and refreshing it with antepasts of immortal bliss. But if the system be viewed entirely apart from these effects, as a mere theory, as a mere series of inoperative dogmas; doubts and difficulties innumerable may be started, respecting *reasons*, and *congruities*, and *fitnesses*—leading to impressions the most unfavourable—causing Infidelity to triumph—and ridiculing Faith out of existence. Not that the system, in itself, when viewed apart from its legitimate consequences, is really devoid either of beauty or congruity; but that, being more abstract when so viewed, and farther removed from the beaten path of daily thought, and ordinary reflection, it is, and must be, less intelligible, and, consequently, more liable to misapprehension, and cavilling, and doubt. While, then, with the key furnished by the Scriptures themselves, we shall ever be ready, when duty calls, to defend the beauty and harmony of the system in the abstract, or viewed theoretically, it will ever be our object to combine the Theory with the Practice—and to prove that the former cannot be understood aright, far less admired, unless seen actually exemplified in the latter.

2nd.—The field of BIBLICAL CRITICISM and TRANSLATION is inexhaustible. But it is not necessary that the majority, or even any very considerable proportion of the Christian public should be Biblical critics or translators. Enough for the vastly preponderating mass, that the great outlines of Revealed Truth are so broadly marked, so congruous with the Divine perfections, so admirably adapted to the real wants and necessities of man, that they cannot be mistaken by the humble and simple-hearted inquirer. One of this class might well say: " Some have doubted the existence of external objects, of companions and friends, of meadows and lawns, of hills and valleys, of fountains and streams, of sun, moon, and stars—but so long as I feel delighted, refreshed, and exhilarated amid the beauties and bounties of earth and heaven, I shall not be disturbed by the follies and frivolities of men who seem anxious to prove, by example, that of all imaginable contradictions, their own conduct furnishes the one of most consummate folly. In like manner, there have been in all ages, and there still will be, religious sceptics. But while—with my eyes directed towards the wide domains of Divine Truth, radiant with beauty, and teeming with life, and more especially, on the 'Sun of Righteousness' that irradiates these bright realms—I feel the clamours of conscience pacified, the fears of guilt removed, the burden of sin lightened; while my thoughts delight to soar heavenwards; while my spirit is refreshed with the varied tokens of eternal love, and largely partakes of the foretastes of unmingled bliss: while, in the enjoyment of such mercies, and the full assurance of enjoying innumerable mercies more in the New Jerusalem, my soul is made to overflow with gratitude, and my lips with songs of praise:—Oh, can I, with the restive jealousy of unbelief, question the love of God the Father, reject the merits of the Redeemer's sacrifice, or deny the reality of the Spirit's vivifying influence?—Impossible."

But however true, that the great doctrines of Revelation are so potent as to have produced but one persuasion in the minds of the immense majority of devout believers in every age, it is not less true, that even these have been repeatedly and variously impugned. And as the Scriptures are written in ancient and dead languages, none who are ignorant of these could venture to elicit and set in array the genuine force of scriptural evidence. Hence arises one of the most important offices that devolves on the Biblical critic. Again, the Bible containing, as it does, an historical and prophetical account of the most interesting events that transpired on the stage of this world for four thousand years, as well as of the extraordinary dispensations of the Almighty, must naturally and unavoidably include in its contents many "things hard to be understood." Now, these are the things which, surrounded as they are with so many luminous points, cost the pious believer least trouble. But these are the very things upon which the unbeliever is ever ready to pounce with more than the ravenous speed of an eagle upon its prey. In the reasonableness of this conduct, he resembles the man who, withdrawing his view from the gorgeous productions of the animal, vegetable, and mineral kingdoms, and the combined glories of the summer's landscape, would point, in a tone of triumph, to the meanest reptile or weed, or to the dampest and most dingy cavern, in proof of the worse than gratuitous assertion that the external world contained nought that was fair, beauteous, or lovely. Every person of common sense and common honesty would regard such a procedure, with merited contempt and indignation: while the Zoologist, the Botanist, and the Mineralogist, would follow him still farther, and, by evolving the hidden beauties and harmonies of what had been so rashly decried, convict him of the most presumptuous empiricism. Now, what service these men of science are enabled to render in rescuing even the most despised of the works of God from the reproaches of the ignorant, the very same, is the Biblical critic expected to render in throwing light on the hard and dark things—the obstruse and apparently profitless parts—of the Word of God. To be fully qualified for a task so arduous, he ought, of all learned men, to be the most learned.

Have difficulties arisen from the use of languages, whose principles and construction differ essentially from the forms of speech that prevail in modern times?—He must be conversant with the peculiarities of these, and of the cognate languages. Have difficulties arisen from differences in the physical condition, and the habits of mind of numerous writers, having led to differences in the train of images, and the combinations of terms adapted for the expression of thought?—He must be acquainted with the causes by which forms of speech, oral or written, have been originated, modified, or changed; in other words, with the philosophy of language. Have difficulties arisen from continual allusions to customs and manners, and institutions now obsolete, or commonly unknown?—He must avail himself of the researches of the enterprising traveller and the lucubrations of the learned antiquarian. Have difficulties arisen from the immense range of ancient history, which the Bible embraces within so narrow a compass?—He must endeavour to collect all the remaining fragments of historians of different countries, and different ages. Have difficulties arisen from the narrative of mighty physical changes which the world has undergone?—He must exercise his powers in the cautious application of the discoveries of modern science. Have difficulties arisen from the magnitude and complexity of the grand drama of providence—embracing the being and perfections of the great God, the agency of subordinate spiritual intelligences, the fall of man from primeval innocence, and the progressive development of "the great mystery of godliness, God manifest in the flesh," for the present redemption, and final glorification of soul and body? —He must be no stranger to the intricacies of ethical and metaphysical philosophy; above all, he must be no stranger to that most difficult of all sciences, the knowledge of the deceitfulness of the heart, of the contracted range of finite reason, and of the total helplessness of the unaided faculties, in restoring the soul to the image of its Maker.

Thus arduous and important are the offices which the true Biblical Critic has to discharge. And though he cannot succeed universally (for on a subject so infinite in extent and variety, who could do so but one whose understanding is infinite?)—yet, he has succeeded so often and so well in removing doubts and difficulties, as to have inspired us with the fullest confidence that nought but an enlargement of faculties, and an extension of knowledge, is required to enable us to *approximate* to that point where all may finally, and for ever, disappear.

When once the Biblical Critic has profoundly examined the Word of God, he is then, and not till then, prepared to become a skilful translator,—or to assume the delicate and difficult office of transfusing the precise spirit and meaning of an author's phraseology in one language, into terms and idioms of like significancy in another. But on the general principles which have given rise to the formation of technical rules for the guidance of the translator, and the harmony of translations, we cannot now enter—leaving the ample discussion of these to some future opportunity.

3rd.—Altogether independent of the common interest excited by accounts of the origin, progress, and future prospects of MISSIONARY OPERATIONS, as intimately connected with the advancement of society, and the march of civilization throughout the world, the sincere Christian feels an additional and peculiar interest in such subjects, as they afford new proofs of the universal identity of the soul of man and its destiny, as well as of the unceasing and all-pervading efficacy of his religion. Under the separate and combined influence of climate, cultivation, government, and a thousand contingencies, the body of man may have assumed forms, *apparently* so dissimilar, as to furnish some plausible pretext for the wild and unsubstantiated reveries of those who have feigned, that different original stocks have been planted on different and distant shores; and the mind of man, subjected to influences not less varied, may have exhibited aspects alike calculated to perplex, though not confound, the sober inquirer after truth. But however complete the evidences that have been accumulated in proof of the physical identity of man in all regions of the globe, the power of speedily and totally assimilating the bodily frame in external appearance, has been found no where to exist. Not so in the world of spirit. Here the proof of universal identity is inseparable from the power that can assimilate all minds—and that power is Christianity, accompanied by the quickening energy of divine grace. *It* is found to be an ever-germinant seed of undecaying vigor: and in its transforming influences it is wholly independent of earthly change. It is the same in the temperate, as in the torrid zone: the same in the torrid as in the frigid. It is not scorched by heat, nor benumbed by cold. Age does not diminish the freshness of its bloom : soil does not affect its nature: climate does not modify its peculiar properties. Amid the burning sands of Africa : amid the fertile plains of India: amid the frost-bound solitudes of Greenland, it shoots up and flourishes—the same plant of renown—the same vine of the Lord's planting. And we live in the assured hope, that "*all* kindreds, and tongues, and peoples, and nations" will, one day, rend the heavens with songs of praise, when privileged to take shelter under its all-covering shade, and derive refreshing nourishment from its perennial fruits.

4th.—Articles of a MISCELLANEOUS NATURE will frequently be introduced:—but these do not well admit of being classified under distinct heads. It is sufficient to say, that they will always be more or less adapted to the circumstances and wants of the Indian community—European and Native. The only exception as to difficulty of classification among subjects of such a promiscuous nature, may be, the determination to supply accounts in regular succession of all the Public Institutions in the Bengal Presidency.

5th.—On the next leading branch, it is needless to say more than to repeat what has briefly been advanced in the Prospectus, viz.—that a considerable portion of the work will generally be devoted to "REVIEWS and NOTICES OF WORKS on Religion and General Literature, which may interest or edify, by argument or apposite illustration, or practical appeal. Works too, of a doubtful or mischievous tendency may be noticed, in order to point out what is suspicious, correct what is erroneous, or caution against what is pernicious."

6th.—In the department of INTELLIGENCE, it will be our object to convey as much local information as possible. We look around, and find ourselves situated in the midst of a strange and ever-shifting scene. Over the stagnant receptacle of Hindoo intellect and Hindoo superstitions, ages of gross darkness had brooded and left it without a change—and the suspicion was fostered, till it gradually rose into a belief, that changed it could never be. Now we have lived to see it in motion, as if suddenly agitated by some preter-natural influence,—causing those who formerly doubted, now to stagger, and those who stoutly denied, now to disbelieve almost the testimony of sense. Even our rulers seem at length to have discovered, that the long cherished notion of immutability could not well belong to any thing merely human, and by one master stroke have for ever dissipated the ruinous delusion. The British residents too, awakened by a voice from home, have to a great extent succeeded in unbarring the tomb in which their religion and religious institutions appeared to have been buried in this far distant land. Many have, in consequence, inhaled a new breath, and been animated with a new spirit, from the resuscitation of principles which might for a season be interred and forgotten, but whose inherent energies could never be extinguished.

Hence the attempts of many to institute, and aid in encouraging the establishment of seminaries of education, as mighty engines in out-rooting prejudice and superstition—and the labours of many more, who have consecrated their lives to the divine work of promulgating a knowledge of Christian principles—of quickening the newly imparted tendencies of motion—and of maturing fruit for the great spiritual harvest, when all the redeemed shall assemble to swell the chorus of universal jubilee.

In the midst of such doings, we may have to record attempts of a less agreeable nature. Unspeakably delightful is the thought that the great Christian temple, like its material prototype of old, may *eventually* be raised with noiseless harmony of design and execution. Still, as it is not true, that, in *no* part of the process of constructing that fabric, which was the pride and glory of the ancient Israel, was " hammer, or axe, or any tool of iron" *ever* heard—as the workshops of Tyre, and the mines of Sheba, and the mountains of Lebanon could amply testify :—so in regard to the materials out of which the living temple of Christ is to be reared—materials rude and shapeless by nature, and moulded into forms still more rude and incorrigible by diabolic art—it is not reasonably to be expected that they can be fashioned or prepared without offering the most stubborn resistance. But resistance is ever symptomatic of a feeling that all is not safe : and the more obstinate it becomes, the greater reason have we to believe, that its power must speedily decay. The sound of our spiritual weapons may be more frequently heard : it may even swell, at times, into something like the voice of tumult, or violent commotion. But Christianity has nothing to fear. Has it not already encountered all the forms of opposition which ingenuity could devise, or malice envenom ?—Sarcasm and irony—ridicule, and wit, and sophistry—pride, and passion, and prejudice—famine and sword, the stake and the scaffold ?—And what has been the issue ?—Annihilation ?—No. Discomfiture ?—No. Injury or disadvantage ?—No. From every conflict it has arisen, and, like the mighty Nazarite, snapping the bands intended to dwarf its stature and paralyse its power, it has converted apparent weaknesses into enduring monuments of unequalled strength :—it has stood forth before an astonished world, more pure, more stately, more majestic, more indomitable. Against it ingenuity and hatred may persevere in reforging weapons a thousand times broken : but their keenest edge will again and again prove powerless ; and they who wield them will be forced to retire from the field of contest, unlaurelled and uncrowned, save with disaster and defeat. "Let them gather themselves and be scattered : let them embattle themselves and be broken."

With so many sources of a local nature, whence intelligence may be derived, it is to be hoped that our supplies will not often fail. But even though they may not, it is by no means our intention exclusively to confine our views to matters of a local nature. When events transpire at a distance that intimately concern us as members of different communities, ought we not to record them ? When tidings reach us from afar of hopes and promises and achievements, in the conquest of truth over error, ought we not greatly to rejoice ? This part of our plan therefore will, we trust, be found to be fraught with interest.

7th.—The whole work will be conducted on the most CATHOLIC PRINCIPLES :—catholic, as opposed to sectarian bigotry on the one hand, and aristocratic supremacy on the other—but not in the sense of that destructive and truly ungodly universalism which would regard all religions and religious forms as equally good, or to speak more accurately, as equally worthless. If amidst the contending claims of systems mutually subversive of each other, any one be found to bear upon its front the stamp of divine authority, with a prominence that cannot fail to attract every eye, and a stability that is confirmed by every attempt to weaken it,—and confirmed too in proportion to the vigor of the hostile attempt,—by what strange process of spiritual or moral alchymy can the mind be changed so as to evade the instantaneous reception of it? And if received, on infallible evidence, as Divine; if received as the expression of the Creator's will and purposes; if received as the heavenly monitor which alone can unerringly conduct to the fruition of faith's most exalted visions;—can it possibly endure an earth-born rival, or reasonably tolerate pretensions which, if allowed, would mar its own beauty, subvert its authority, destroy its usefulness, and prove its great Author to be actually in league with the spirits of darkness?—If then, we have discovered the true religion; and if that be it which we have embraced under the name of Christianity, it must from the very circumstance of its being a divine revelation of the truth, be absolutely, and without compromise, intolerant towards all other religions—as, in this case, all others must be false, and if false, beyond all question ruinous alike of the temporal and everlasting interests of man. But may not such a system be pronounced anti-social rather than catholic—and may it not tend to cherish a persecuting rather than a benevolent spirit?—By no means. In the present instance, such intolerance may be found to be only another name for genuine kindness. But there is often magic in a name for good or evil. And probably, no term has misled more than the present, when left unexplained, and unmodified in its application to the true religion. Hence, the mis-representation, which a celebrated French author has given of the *practical* influence of Christian truth. "It is impossible," says he, "to live in peace with unbelievers. Not to hate them would be to hate that God who punishes them. It is absolutely necessary either to convert or to torment them." But surely it argues either great blindness or great perverseness of understanding not to distinguish between a hatred of evil principles and evil conduct, and a hatred of the persons of the unhappy individuals who may be wrong in principle, and guilty in conduct. Accordingly, in the Christian scheme, the distinction is constantly maintained. And while its truth condemns every form of error, its charity prompts us to compassionate all those that are liable to err: while its faithfulness denounces every species of wickedness, its humility directs us to the exercise of forbearance towards those who are liable to transgress. "Love to all men," is one of its fundamental principles: and what can be more benevolent than this? "Preach the glad tidings to every creature," is one of its preceptive injunctions: and what can be more catholic than this? Combine these two, the principle and the effort, the exciting love and the active exertion, to proclaim that which will cause good-will to circulate through all the families of men, without recognizing any bounds, except those of the globe which they inhabit, and you at once associate a universality of kindness with the unyielding sternness of truth; you elevate grovelling humanity, not by base compliance with corruption in principle or practice, but by an unrelenting opposition to the cruel tyrant that holds his revels in the stronghold of the heart, often without the knowledge, and generally beyond the reach of him who is led captive; you improve, to the utmost, the social sympathies, and boundlessly expand the spirit of charity, not by connivance with what is erroneous, or indifference to what is sinful, but by the ceaseless endeavour to extirpate those evil passions, and gloomy opinions, and narrow views which are the sources of anarchy and misrule, violence and strife, ignorance and misery; with argument and persuasion as your only weapons of aggression, and patience as your grand citadel of defence, you vindicate your own claims to the possession of the true catholic spirit, by demolishing with a fearless and unsparing determination, all the obstacles that oppose the ultimate triumph of real catholicism;—and, finally, you thus explain the significancy of the seeming paradox, that Christianity may be truly characterized as, at one and the same time, a system compounded of the most absolute intolerance, and the most perfect benevolence.

Whilst, then, by argument we maintain the exclusive claims of Christianity as a revelation from God, and by persuasion, endeavour to secure the universal admission of these claims:—whilst we exclusively advocate those views of Christian truth which have commanded the assent, and engaged the hearts, and purified the affections of the immense majority of believers in every age; and by persuasion endeavour to recommend the same to the favour and acceptance of all around us,—we feel assured that when men attain to the full stature of emancipated spirits, holy without blemish and happy without alloy, the course we intend to pursue will be acknowledged to be not less philanthropic than catholic. At present, men may deride, and charge us with contradiction. But their derision *may be* the natural fruit of a spurious liberality; and their charges of inconsistency, the natural offspring of understandings so blinded, as to present the noblest of all truths, to the spiritual vision under a confusion of moral colours, that must render distinctness of spiritual perception an impracticable attainment.

To conclude, it is not to be understood that articles on *all* the preceding topics are to appear in *each* successive number. What is intended is, that articles on the different subjects specified, will from time to time be inserted, as circumstances may suggest.

Our work we now commend to the blessing of God, whose we are, and whom we ought to serve with all our strength, and soul, and mind, now, and for evermore. D.

II.—*A Sketch of the Origin, Rise, and Progress of the Hindoo College.*

[In accordance with our intention of gradually furnishing accounts, accompanied with Lithographic views, of all the Public Institutions of Calcutta, and the Bengal Presidency, we commence in the present number with the Hindoo College:—since amongst all our Seminaries for Native improvement, this, at present, holds the pre-eminence. We have been favoured with the following account, by a gentleman, who is experimentally acquainted with most of the topics which it embraces. The full permission, however, has been kindly and voluntarily granted, to omit, alter, or modify statements, as may be deemed necessary or advisable.—Ed.]

Of all the means or expedients that were ever devised for the moral or political aggrandizement of a nation, none has been found more effectual than the education of the people.

If the maxim be true, that "Knowledge is power," its converse is equally true, that "Ignorance is weakness." This has been abundantly exemplified in the character of the people of this country.

For the last thousand years at least, we have historical evidence, that the Hindoos have been a timid, weak, and degraded people; nor did any perceptible change take place in the native character till within the short period of the last twenty years. Wars and harassing disputes ever since the first landing of the British in this country, necessarily precluded the exercise of that love and sympathy towards the Natives, the happy fruits of which are now only beginning to be developed. The number of Europeans residing in this country a few years back, compared with that now settled here, was exceedingly small; the acquisition of wealth therefore was comparatively an easy task; every one was rich, or becoming rich; men of the lowest origin, and of the meanest education, engaged in mercantile undertakings, and realized immense fortunes. Gaiety and festivity, mirth and jollity, were every where, to use a homely expression, the order of the day. But the very facility with which wealth was obtained, instead of generating a desire to appropriate a portion of surplus income to the benefit of the poor and ignorant, served only to kindle a more ardent desire for additional wealth and additional comfort. It is a melancholy reflection, that the more we are favored with the bounties of Providence, the more we are permitted to enjoy of the gifts of a gracious Father, the more prodigal, heedless, and ungrateful do too many of us become. The body pampered with dainties becomes enervated by the surfeit, and loses all its vigor and elasticity; but subdued and chastened by a temperate, or abstemious diet, is stimulated to action, and feels a tide of healthful vigor gushing through every vein, and fitting it for the most arduous labour.

Thus is it with the body politic: in seasons of comparative difficulty like the present, there is an incentive to exertion; hundreds indeed are suffering from the effects of adversity, but then, a generous sympathy has been exerted to extricate the sufferers from the wretchedness into which they have been thrown, and thereby substract from the sum of human misery.

All are not now exclusively seeking after riches; the love of money, though still the ruling passion, is happily not universal. Christian benevolence in the present society of Calcutta, is a very prominent trait. The number of charitable institutions for so limited a place, is immense: and when we consider how magnificently they are supported, how many appeals to charity are answered, we cannot but congratulate each other upon this greatly improved condition of things. And though there be mixed up with these acts of charity, a large proportion of worldly-mindedness, an absence of the right motives to the doing of good, yet we are happy to discover most unequivocal proofs of a higher tone of Christian morality, and Christian piety in the present society or community of Calcutta than has hitherto been manifested.

It is time however to direct our thoughts to the subject we have specially undertaken to investigate ; viz. the origin, progress, and present efficiency of the Hindoo College.

Notwithstanding the causes we have assigned for the existence of that moral sterility which has so long disfigured the aspect of British dominion in the east, it will ever be a matter of reproach that two centuries should have been permitted to slide away without an effort having been made to educate the people. Before the Hindoo College was founded, there were no public, and very few private, seminaries of instruction in English. All education was confined to the study of Bengalee and Sanscrit. For the acquisition of Sanscrit lore there have long existed, and still do exist, celebrated schools or colleges; but brahmuns only, and but a select few of them, devote their time to these pursuits. As to all other Education, it was restricted to the veriest elements; nothing more than a knowledge of reading and writing, together with a few rules of arithmetic, was thought necessary for the Hindoos, even by themselves.

From this miserable state of mental inanition, the British at length made an attempt to deliver them. It was not however without considerable difficulty and effort that the Hindoos could be persuaded, in the first instance, to accept of the precious boon so freely and voluntarily offered to them. So wedded were they to their own loved institutions, so cheerfully did they "hug their chains," and smile under the horrid thraldom of ignorance and superstition, that they viewed the offer of educating their children in no other light than as an artful and insidious design, under the colour of charity, to deprive them of all they held most dear in social life, of all they venerated as divine.

About the time referred to, however, there appeared a small number of highly intelligent Natives, who had not only profited in a pecuniary point of view, but in liberality of sentiment also, by an intimate and friendly intercourse with Europeans. These began to perceive the great and numerous advantages that would accrue to the Natives at large, from an acquaintance with the English language and literature. Some of the most influential of these persons, it seems, had consulted together concerning the expediency of establishing a College on a magnificent scale ; and they were aided and encouraged in their deliberations by a gentleman who has been since known as one of the most illustrious of the friends and supporters of Native Education.

It has, we are aware, been a matter of dispute whether another individual, Sir Edward Hyde East, is not deserving of the credit of being the prime mover of the noble scheme of instituting the Hindoo

College. It is contended, on the one hand, by a Director of the Hindoo College, that on the 4th of May, 1816, Sir Edward Hyde East first convened a meeting of Hindoos at his house, for the purpose of subscribing to, and forming an establishment for, the liberal education of their children. It was contended, on the other hand, by one of the teachers of the Hindoo College, the late Mr. Derozio, who, from his intimacy with Mr. Hare and the Native community, as well as from his knowledge of the proceedings of the College, certainly had good grounds for the assertion which he so resolutely maintained, that "previous to the aforesaid meeting being held, *a paper, the author and originator of which was Mr. Hare, and the purport of which was, a proposal for the establishment of a College, was handed to Sir Hyde East by a Native* for his countenance and support." The learned judge having made a few alterations in the plan, did give it his countenance and support by calling the aforesaid meeting. But giving support or sanction to a measure proposed by any one, is not the same thing with originating that measure. Now, if it be the fact, as seems warranted by good authority, that Mr. Hare did first conceive the plan in his mind, and then circulated it, in writing, amongst the Natives, by one of whom it was subsequently submitted to the learned judge, for his approval, the merit of *originating* the Hindoo College must in justice be ascribed to Mr. HARE.

(To be continued.)

III.—*On the Nature and Prospects of a Christian Education.*

It is very obvious that, for several centuries back, the nations of Europe have been advancing silently but ceaselessly in the career of improvement. The Reformation shook men out of their old errors and prejudices, and called forth into action all the energies of intellect; and the inductive philosophy pointed out how these energies might be most effectually and usefully directed. Neither was it long before the good effects of this became apparent: more slowly in some, and more speedily in others, according to the spirit of the government, and the national characteristics of the people, still in all was there to be seen a more general diffusion of intelligence, a more advanced state of civilization, and a very great change for the better in the personal comforts and conveniences of life. Men of the highest genius no longer thought it beneath them to employ their talents for useful and practical purposes: and the consequence has been, that for the last 30 or 40 years every step in the progress of society has been the step of a giant. The common labourer or mechanic has now brought him, by every mail, intelligence for which princes a few centuries ago would have offered provinces, and lives in the every-day enjoyment of luxuries, to which emperors could not then pretend. But this state of things is not confined to Europe alone; America (if she be not preceding her) is following with no unequal steps; and here, among ourselves, man's intellect is awakening from its torpor, and imping its wings, we hope, for a long and a vigorous flight. We are not to imagine however that this has been productive of unmixed good, and that nothing is required of us, but to leave things to their natural progress: a new element has been introduced into the history of nations—of mighty power, whether for good or evil. The voice of the people has been a war-cry of late, and the people have rallied round it. It would be mere folly to deny their power; and it would be little better to deny that they are fully conscious of possessing it: the questions now to be determined are, how they will make use of it, or whether they will make use of it at all? Now, that they will use it, and that speedily, we think no reasonable man can deny, and we doubt, or rather we are certain, that now at least they are not prepared to use it aright. We must remember, that the great mass of society is made up of the poor: and that among them, generally speaking, along with gross ignorance and immorality, there is just that little knowledge, which becomes so dangerous a tool in the hands of any designing demagogue, and which engenders nothing but vanity and selfishness. Accordingly, many individuals, some, as mere statesmen, and some, as well-wishers to mankind, have endeavoured to elevate the condition, and improve the tone of this class of society. It is a matter of notoriety that these have failed; and why? just because one would almost say through infatuation, they obstinately rejected the only weapon, which could enable them to win the fight—the soul-subduing power of the religion of Jesus.

Perhaps the most popular and plausible of all the plans, which have been adopted for effecting this purpose, is that of extending political privileges. Give a nation a free government, say its advocates, and it will certainly become happy, and flourishing. Now, no doubt a free government is a very great blessing, but, unless men are prepared for it, it is either a mockery, or an impossibility. It is just giving a man a weapon to defend himself with, which he has neither the strength nor the spirit to use. Accordingly, as might naturally be expected, the experiment has ever most signally failed. The French revolution was a splendid bubble, but it burst in misery and blood, and was succeeded by the chains of a despotism sterner than before: so it was in Spain, so it was in Portugal, so it was in Italy, so it was in Belgium, so it was in the South American States, so it is with our Roman Catholic emancipation. In no case, has the experiment produced the desired good, because in all, the people were not prepared for it. America is the single exception; and it confirms the rule, because there alone the form of the government is *not* in advance of the people. We contend then, that a mere political reform, without a previous reform of the mind and the morals, is a practical absurdity, which every one would laugh at but for the sanction of some great names.

The political economists then come forward with their panacea; they would raise the condition of the poor, by increasing their wealth and personal comforts; they would introduce an enlightened system of commerce; improve machiney; decrease the taxes; discourage early marriage; and provide for the poor by modified poor-rates. Now, we do not say, that this plan is not very commendable, and deserving of every encouragement; but we do say, that it is liable just to the same objection as the other,—that of beginning at the wrong end. You never will make a man more enlightened, or more contented, by putting a coat on his back, and money in his pockets. Though he were made as rich as Crœsus, the ignorant, or the ill-tempered, or the wicked man, would remain ignorant, and ill-tempered, and wicked still: and, with this difference, that his wickedness would then have a more extended sphere of action.

It became evident that something more than these was wanted: so we had the Education plan. But, as if men were determined to shut their eyes, as long as possible, all the good was to be done by an education exclusively scientific: that is to say, religion and morals were left out of the question. I need say nothing here of a plan, which has been given up by its warmest defenders: we are told in No. 1,220 of that most radical of all newspapers, the Examiner, that "the very thing which has been "neglected in all the schemes of the gentry for the instruction of "the working classes, he* shows to be the first essential: the "stone which the builders refused, is become the corner-stone "which shall support all the house," that is, moral and political knowledge: he goes on to say, "yet even Mr. Brougham, "though he foiled the effort to prevent education, did not "propose to supply the moral instruction, which, as it makes the "judgment, and virtue, makes the power of the people."

We are further informed, in the review of a sermon, that, "with "the engine presented by the pulpit for forming a national "character, and inspiring it with generous motives, and enlarged "sympathies, it would be difficult to limit the progress mankind "might make, if directed by a philosophic and learned set of "men." The Westminster Review insists still more strongly on the necessity of a moral education, upon the express ground, that without it, we can now expect nothing but anarchy and confusion. In France the very same opinions prevail; even amidst the turmoil and bustle of an unsettled political state, many societies are formed and forming for the diffusion of knowledge and morality. The Foreign Quarterly Review, in noticing these, loudly calls upon the government to give them not only its countenance, but its authority also. "In the United States, in the "Prussian dominions, and elsewhere in Germany, the law does "not suffer parents so far to neglect the interests of their children, "and consequently of society, as to suffer their minds to remain "in a state of barbarism, after the manner of savages. So it "ought to be with us. If Government be instituted for any "thing more than a mere engine of police, it ought to be invested "in a special department, with the care of the public instruction: "should there be any who deny that the Government ought to be "charged with such a care, we beg to ask them, why it watches "over the public health,—why it interferes for the protection of "trade,—why it upholds an established religion, &c. &c."—I need quote no further, to shew that the present demand, (and it is the demand of experience,) is most decidedly for a more general and more vigorous system of moral teaching: and that this demand too comes from those who at least were never considered very friendly to religion. Now here they cannot stop; another step must be taken; and that step is a Christian education. To talk at this time of day, as we see done in France, of "Principles of morality from the ancient Greek authors," is an insult to common sense. The eagle eye of Napoleon saw this long ago. These are his sentiments, as they are given us by a modern French statesman. "No "society can exist without morals, and there can be no sound "morals without religion: hence there is no firm or durable bulwark for a state, but what religion constructs. Let therefore "every school throughout the land assume the precepts of religion, as the basis of instruction. Experience has torn the "veil from our eyes."

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* Detrosier.

We shall endeavour to trace out in another paper the causes which prevented a truth so obvious from being sooner acknowledged and acted upon: in the mean time, we cannot help noticing, as a sign of the times most encouraging and delightful to every Christian, with what rapid steps Societies, the most opposite in their principles, in their composition, in their objects, are approaching each other; and how soon (if they have not done it already) they promise to arrive at the same conclusion by modes of reasoning as far apart as the poles. The Societies are, the Bible and Missionary Societies on the one hand, and the Useful Knowledge Society on the other. The conclusion is, that it is the duty of every individual to promote as much as possible the diffusion of Christian principles. May we not hope, that the time is at hand, even at our doors, when "the knowledge of the "Lord shall cover the earth, as the waters cover the channels of "the deep."

M.

REVIEW.

Memoirs of the REV. *S.* PEARCE, *A. M. originally compiled by the* REV. *A.* FULLER; *now republished, with considerable Additions, by W. H.* PEARCE, *Missionary, Calcutta.*

[Sold by Messrs. Thacker and Co. and at the Baptist Mission Press, 4 Rs. cloth.]

Together with the common interest which Christians in India have in the Memoirs of all good men, they have a special one in those of Mr. Samuel Pearce. His name stands prominently amongst those holy and devoted men to whom, under God, belongs the honour of having called the Christian church to a sense of the duty which it owes to its ascended Lord, to make known, to the ends of the earth, his salvation; and of British Christians in particular, to sympathise with the spiritual wants of the millions of their fellow subjects in India. Previously to the year 1794, little for several centuries had been done, (at least by the Protestant portion of the Christian church,) to extend to the heathen world the blessings of the Gospel. Of by far the larger portion of the human race it might almost be said, there was "*no man that cared for their souls.*"

It is not intended by these remarks that nothing had been done. The Moravians or United Brethren had from the year 1733, supported missions to the heathen in Greenland, St. Thomas, St. Croix, Surinam, Berbice, among the Indians of North America, among the Negroes of South Carolina, in Lapland, in Tartary, in Guinea, at the Cape of Good Hope, and on the Island of Ceylon; and by their self-denying efforts, their patience in suffering, their unwearied diligence, their unshaken confidence in God, their love of Christ and zeal in his service, have exhibited patterns of Christian piety, approaching perhaps nearer the model of the New Testament, than any thing in modern times. "Theirs," says Mr. Wilberforce, "is a zeal tempered with prudence, softened with meekness, soberly aiming at great ends by the gradual operation of well adapted means, supported by a courage which no danger can intimidate, and a quiet constancy which no hardships can exhaust."

Several Societies also existed, incorporated by Royal charter, some portion of the funds of which were expended in supporting missions to the heathen. Such was the Society for the Propagation of the Gospel in Foreign Parts, and the Society in Scotland for propagating Christian Knowledge. Something also had been done by other Protestant nations, the Swiss and the Swedes, the Dutch and the Danes. But compared with the obligations devolving upon the disciples of Christ, or even compared with what has since been felt and done, the church of Christ was culpably negligent, and seems in a great measure to have forgotten the mandate of her Sovereign, "Go ye into all the earth, and preach the Gospel to every creature."

What had been done in compliance with this great command was not only limited to a few individuals, but it was opposed to the prevailing sentiments of Christians. They stood aloof from it as a visionary enterprise; or as the Jews, at their return from the captivity of Babylon, they said, "The time is not come; the time that the Lord's house should be built." Deeply impressed with this anti-Christian state of the church, and commiserating the religious wants and moral degradation of the vast majority of the human race, several, chiefly in the Baptist persuasion, began to concert measures for arousing the slumbering churches to a sense of their duty to their Divine Lord, and for exciting a tender sympathy with the deplorable condition of the heathen world. At their call the churches awoke as from a dream, and wondered that they so long could have remained indifferent to the mandates of their Master, or the groans of a lost creation. The following simple narrative, extracted from Ryland's Life of Fuller, of the first meeting of this little band, cannot be read without interest.

With regard to Mr. Fuller's active concern for the welfare of the Baptist Mission, from his appointment as Secretary at its first formation, till his death, it is impossible to do full justice to his indefatigable zeal, his assiduous attention to whatever could promote its welfare, and the uncommon prudence with which he conducted all measures that related to it at home, and gave counsel to those that needed it most abroad. The excellent Pearce, while he was living, selected the Periodical Accounts, inspected the printing, aided much in the collections; but this advantage was not long enjoyed. His brother Sutcliff was almost all the time near at hand, and Mr. Fuller was greatly assisted by his prudence and judgment, on every emergency; and he repeatedly accompanied him in his journeys to the northern parts of this island. But Mr. Fuller's own counsels and labours in a great variety of ways were, under God, of the most essential service from first to last. As to the immediate origin of a Baptist Mission, I believe God himself infused into the mind of Carey that solicitude for the salvation of the heathen, which cannot fairly be traced to any other source.

I must consider the Mission as originating absolutely with Carey; and Mr. Fuller's acknowledgment that he had at first some feelings like the desponding nobleman, in 2 Kings vii. 2, is a confirmation of my opinion. This, however, is of small consequence. Some time after the conversation in my study, occurred the minister's meeting at Clipstone, in April, 1791. An uncommon degree of attention seemed to me to be excited by both sermons. I know not under which I felt the most, whether brother Sutcliff's, on being very jealous for the Lord God of Hosts, or brother Fuller's, on the pernicious influence of delay. Both were very impressive, and the mind of every one with whom I conversed, seemed to feel a solemn conviction of our need of greater zeal, and of the evil of negligence and procrastination. I suppose that scarcely an idle word was spoken while I stayed, and immediately after dinner, Carey introduced the subject of beginning a mission. I had to preach at home that night, fourteen miles off, and was obliged to leave the company before the conversation ended. At the ensuing Association, held at Oakham, it was announced that these sermons would be immediately sent to the press. The next Association was at Nottingham, May 30, 1792, when brother Carey delivered a most impressive discourse, from Isa. liv. 2, 3, chiefly endeavouring to enforce our obligations to expect great things from God, and to attempt great things for God. If all the people had lifted up their voice and wept, as the children of Israel did at Bochim, (Judges ii.) I should not have wondered at the effect, it would have only seemed proportionate to the cause; so clearly did he prove the criminality of our supineness in the cause of God. A resolution was printed in this year's letter,

"That a plan be prepared against the next minister's meeting at Kettering, forming a Baptist Society for propagating the Gospel among the heathens." Brother Carey generously engaged to devote all the profits that might arise from his late publication on this interesting subject, to the use of such a Society.

This Society was actually formed in Mrs. Beeby Wallis's back parlour, on Oct. 2, 1792. As all the friends of the Baptist Mission know, we began with a subscription of £ 13, 2*s*. 6*d*.; but at a second meeting, at Northampton, Oct. 31, Brother Pearce brought the surprising sum of £ 70 from his friends at Birmingham, which put new spirits into us all. Still we knew not how to proceed, whom to send, nor where to begin our operations. Pearce had read the account of the Pellew Islands, and was inclined to propose them for the object of our first attempt. But just at this time, Mr. John Thomas returned from Bengal. He had repeatedly written from thence to Dr. Stennett, to my Father, and to Mr. Booth, and given some account of his conferences with the natives: we found he was now endeavouring to raise a fund for a mission to that country, and to engage a companion to go out with him. It was resolved to make some farther enquiry respecting him, and to invite him to go back under the patronage of our Society."

Amongst the names mentioned in the above quotation, Mr. Pearce's appears, and a few extracts from the volume under review, will serve to shew how deep an interest, and how active a part he took in the measures then set on foot: and if, accompanied by the Divine blessing, those efforts have in any degree been successful;—if souls have been saved from amongst the heathen;—if nominal Christians have been enlightened and converted to God;—if the church in general has been called to a sense of her duty, and efforts of a large and liberal scale, based on, not mere feeling or the piety of a few, but on the enlightened principles and deep conviction of the many, have been made;—and if by a happy reaction the religion of real Christians has been rendered deeper, purer, more fervid, extensive and sincere; for these and other consequences of Christian missions, the churches may "*glorify God in him.*"

"It was not long after Mr. P.'s settlement at Birmingham that he became acquainted with Mr. Carey, in whom he found a soul nearly akin to his own. When the brethren in the counties of Northampton and Leicester formed themselves into a Missionary Society at Kettering, in October, 1792, he was there, and entered into the business with all his heart. On his return to Birmingham, he communicated the subject to his congregation with so much effect, that to the small sum of £13. 2*s*. 6*d*. with which the subscription was begun, £70 were collected, and transmitted to the Treasurer; and the leading members of the church formed themselves into an Assistant society. Early in the following spring, when it was resolved that our brethren Thomas and Carey should go on a mission to the Hindoos, and a considerable sum, of money was wanted for the purpose, he laboured with increasing ardour in various parts of the kingdom; and, when the object was accomplished, he rejoiced in all his labour, smiling in every company, and blessing God."

To Mr. FULLER.

"February 23rd, 1793.

"I am willing to go any where, and do any thing in my power; but I hope no plan will be suffered to interfere with the affecting, hoped-for, dreaded day, March 13, (the day of our brethren Carey and Thomas's solemn designation at Leicester.) Oh how the anticipation of it at once rejoices and afflicts me! Our hearts need steeling to part with our much-loved brethren, who are about to venture their all for the name of the Lord Jesus. I feel my soul melting within me when I read the twentieth chapter of Acts, and especially verses 36—38. But why grieve? We shall see them again. O yes; them and the children whom the Lord will give them;—we and the children whom the Lord hath given us. We shall meet again, not to weep and pray, but to smile and praise. S. P."

The zeal for Christian Missions which glowed so intensely in his bosom did not terminate here: it was not an emotion which existed "in word only, but in power;" it did not exhaust itself or evaporate with a mere address from a platform or a pulpit; it had its seat in the warmest feelings, the deepest convictions, the most enlightened principles of his heart. It derived its strength and energy, its firmness and stability, from habits of close and constant communion with God. It was the zeal of the Prophet, who having beheld the Lord sitting upon a throne high and lifted up, and heard a voice from between the cherubim, saying, "Who will go for us?" replied, "Here am I, send me."

From the personal dedication of himself in the character of a Missionary he was prevented by the earnest remonstrances of a number of his ministerial brethren, whose decision, after much deliberate and earnest prayer, he did not feel himself at liberty to disregard. Yet even they, after his death, declared, that could they possibly have known the extent and intensity of his concern on this subject, (of which his private papers made them partly aware,) they durst not have come to the conclusion they did. But it no doubt was of the Lord; for his labours in the cause of missions at home, probably were more extensively useful, than he could have been had he dedicated himself personally to the duties of a Christian Missionary. The exercises of his mind on this subject are peculiarly striking, and bespeak in no common degree a soul entirely surrendered to the will of God,—we might almost say, absorbed in the principle of doing all things to his glory.

"Hitherto we had witnessed his zeal in promoting this important undertaking at home; but this did not satisfy him. In October, 1794, we were given to understand that he had for some time had it in serious contemplation to go himself, and to cast in his lot with his brethren in India. When his designs were first discovered, his friends and connexions were much concerned, and endeavoured to persuade him that he was already in a sphere of usefulness too important to be relinquished. But his answer was, that, they were too interested in the affair to be competent judges. And nothing would satisfy him short of his making a formal offer of his services to the Committee: nor could he be happy for them to decide upon it without their appointing a day of solemn prayer for the purpose, and when assembled, hearing an account of the principal exercises of his mind upon the subject, with the reasons which induced him to make the proposal, as well as the reasons alleged by his connexions against it.

In a letter to Dr. Carey, written at this time, he says;—

Neither of us has forgot a conversation a little before you left us, on the exercises of my mind respecting an effort for the spread of the Gospel in foreign lands, which for ten years now have more or less attended me. I cannot forget your prediction, with which the conversation ended, 'Well, you will come after us.' From that time to the present, the desire has been increasing with scarcely any intermission, except when spiritual things have been at a low ebb with me; but for several weeks past I have been too full to contain, and I resolved to come to a point either about going or staying. For this purpose, I first attentively considered my situation in every relation at home, and the duty of ministers, arising from the general commission of our Lord, together with the disproportion of means to the multitude of mankind; and I concluded that it was my duty to join hands with you in your great and laudable undertaking. I expected opposition from many quarters: I thought I would take every prudent step to know the mind of God, and therefore, secondly, determined, after setting apart a certain day in every week for some weeks on purpose to pray, with fasting, to God for his direction, and examining the matter on every side, I would (if the same views remained or were confirmed) lay the case before the Society, and leave it with them to decide, resolving in the strength of God to abide by their judgment. The time I proposed to wait is now nearly expired. I have met with heart-breaking trials of a domestic nature since I made known my inclination; but I thank God I faint not, and every day more fully convinces me that I ought to go. Now, as I mean to adhere to my plan, I have not yet acquainted the Society with my views. There is a meeting at Road, on the 12th of November, 1794. That opportunity I intend to embrace, God willing, and then whether my Master will count me worthy of so high a calling, or whether his providence may check my temerity, will be determined.

Mr. Horne justly observes, 'that in order to justify a man's undertaking the work of a missionary, he should be qualified for it, disposed heartily to enter upon it, and free from such ties as exclude an engagement.' As to the first, others must judge for me; but they must not be men who have an interest in keeping me at home. I shall rejoice in opportunities of attaining to an acquaintance with the ideas of judicious and impartial men in this matter, and with them I must leave it. A willingness to embark in this course I do possess; and I can hardly persuade myself that God has for ten years inclined my heart to this work, without having any thing for me to do in it. But the third thing requires more consideration, and here alone I hesitate."

He then goes on to state all the objections from this quarter, with his answers to them; leaving it with his brethren to decide, when they had heard the whole.

The Committee, after the most serious and mature deliberation, though they were fully satisfied as to brother Pearce's qualifications, and greatly approved of his spirit, yet were unanimously of opinion that he ought not to go; and that not merely on account of his connexions at home, which might have been pleaded in the case of brother Carey, but on account of the mission itself, which required his assistance in the station which he already occupied.

In this opinion, brother Carey himself, with singular disinterestedness of mind, afterwards concurred: and wrote to brother Pearce to the same effect.

Without an intimate acquaintance with the very important sphere which Mr. Pearce was then filling, his admirable qualifications for the work in which he was then employed, and the large measure of success which God graciously vouchsafed to him, it will be impossible for the reader to judge accurately, as to the validity of those reasons on which his friends came to this decision; or he to an acquiescence in it. We by no means intend to insinuate that popular talents cannot be well employed in missionary labours, or that such talents are too precious, as some dream who have an overweening opinion of their own, to be so expended. The energies of an angel might find ample scope here, and the reward of saving a single soul from death would more than repay his most vigorous efforts, and compensate for his most costly sacrifice. But there may be circumstances which would justify the best qualified agent from entering upon the missionary enterprise. So obvious and so extensive a blessing may be attending his present labours as to make it evident that a removal, so far from falling in with the leadings of God's Spirit or the general course of his providence, would counteract both. "But I will tarry at Ephesus until Pentecost: for a great door and effectual is opened unto us."

On receiving the opinion of the Committee, he immediately wrote to Mrs. P. as follows.

"*Northampton, November* 13, 1794.

"My dear Sarah,

"I am disappointed, but not dismayed. I ever wish to make my Saviour's will my own. I am more satisfied than ever I expected I should be with a negative upon my earnest desires, because the business has been so conducted that I think (if by any means such an issue could be ensured), the mind of Christ has been obtained. My dear brethren here have treated the affair with as much seriousness and affection as I could possibly desire, and I think more than so insignificant a worm could expect. After we had spent the former part of this day in fasting and prayer, with conversation on the subject till nearly two o'clock, brother Potts, King, and I, retired. We prayed while the Committee consulted. The case seemed difficult, and I suppose they were nearly two hours in deciding it. At last, time forced them to a point: and their answer I enclose for your satisfaction. Pray take care of it, it will serve for me to refer to, when my mind may labour beneath a burden of guilt another day.

I am, my dear Sarah's own,
S. P."

The decision of the Committee, though it rendered him much more reconciled to abide in his native country than he could have been without it, yet did not in the least abate his zeal for the object. As he could not promote it abroad, he seemed resolved to lay himself out more for it at home. In March, 1795, after a dangerous illness, he says, in a letter to Mr. Fuller, —"Through mercy I am almost in a state of convalescence. May my spared life be wholly devoted to the service of my dear Redeemer. I do not care where I am, whether in England or in India, so that I am employed as He would have me: but surely we need pray hard that God would send some more help to Hindostan."

But apart from the lively interest which Mr. Pearce felt in the cause of Christian missions, which connects him more particularly with Christianity in India, his Memoirs are those of no ordinary man, and no common Christian. Of the latter no other proof can be needed than the extracts given above. The testimony of Mr. Fuller on this subject, however, deserves to be noticed.

> "There are but few characters in this imperfect state that will bear an impartial scrutiny; and which do not require, if exhibited to advantage, that a number of their words and deeds should be overlooked, or thrown, as by a painter, into the shade. But I solemnly declare that were I disposed to say all I know of our deceased friend, both bad and good, I should be utterly at a loss on one side, nor have I any fear of speaking too much on the other; but rather am persuaded that it is not in my power to do him justice. He was, doubtless, a sinful and imperfect creature before God; but he was also a singular instance of the holy and happy efficacy of divine grace, whose imperfections were as few and whose excellencies as many, as I have ever witnessed in a mortal man. Some, who knew but little of him, may think this too strong. I only say, they that knew him best will be the least disposed to think so."

And some of us, though we may not have seen or heard him ourselves, can well remember the conversations we have had about him with those who well knew him, and were qualified to judge of his talents. His memory lived in their recollection, combined with esteem, admiration, and love. Few probably ever possessed more of the essential qualifications for a public speaker; or qualifications more happily blended to form a good minister of the Lord Jesus Christ. Ease was united with elegance, taste with judgment, deep piety with impassioned feeling, a mind well stored with useful knowledge, with seraphic ardour for the glory of his Divine Master, and tender commiseration for the souls of men. Listening multitudes hung upon his lips, and were at once delighted, instructed, impressed, and converted to God. In the town of Birmingham the fruits of his labours continue to this day; whilst many, very many have died in the faith, and gone to be "his glory and joy, and crown of rejoicing in the presence of the Lord."

But it is time we should say something of the book, as well as the subject of it. By some, it has been supposed that if a biographical sketch were judiciously drawn up of every person, it might be useful to the world. This we believe was the opinion of Dr. Johnson, whose sentiment we do not mean to controvert: yet we cannot avoid expressing it as our humble conviction, that if in this book-making age, there be one species of writing which has been carried to excess above all others, it is in this very particular. Characters respectable it may be, and useful in their sphere, but in whom was almost nothing remarkable, have not been suffered quietly to retire from the world, and die, as they had lived, to a great degree unknown; but in some instances, the partiality—in others, the pride—and in others, it is to be feared, the mercenary meanness of surviving friends, have made them the subjects of extended memoirs; whilst other persons, the leading features of whose history might have been given in a pamphlet (for how many a large book, says Addison, might in point of real value be reduced to such a size), have been worked according to the spirit of the trade into several thick volumes; not without, in some instances, a gross violation of propriety, and a total disregard of what we may suppose would have been the feelings of the deceased.

The volume before us is happily not of this description. It is a small book of rare merit, and whether its value be estimated by the excellence and real worth of the character who is the subject of it; —by the materials of which it is composed,—or by the judicious manner in which those materials have been selected and compiled, it will be found to be a choice piece of Christian biography, which would enrich any library. In the Preface we are informed that it has gone through several large editions both in England and America. It was of one of these that the late Sir H. Blossett, Chief Justice of Bengal, said, "He scarcely knew which most to admire—the lovely character of Mr. Pearce, or the happy talent displayed by Mr. Fuller in sketching it."

The present edition comes out under several advantageous circumstances. Its editor is the eldest son of the valuable deceased, and has for many years been pursuing that line of Missionary labour in this country, on which the heart of his father was so ardently fixed. From various sources he has enriched the present edition with much valuable and original matter: especially letters written by Mr. Pearce for the most part to Dr. Carey; the account of Mr. Pearce's ordination, with an outline of a sermon preached by him at Arnsby, &c. &c. Moreover, its external appearance is greatly improved, being printed in a neat handsome form; having miniature portraits (besides that of the subject of the Memoirs) of Thomas and Carey, Fuller and Ryland, and presenting altogether the aspect of a beautiful little volume. We recommend it earnestly to all Christians, more especially to Christian parents and persons desirous to do good amongst the young. It represents true religion in a decided, but lovely character, and shews her to be "a tree of life to all who lay hold on her."

Poetry.

The Hour of Prayer.

Blest hour! when mortal man retires
To hold communion with his Lord,
To send to heaven his warm desires,
And listen to the sacred word.

Blest hour! when earthly cares resign
Their empire o'er his anxious breast;
When all around, the calm divine
Proclaims the holy day of rest.

Blest hour! when God himself draws nigh
Well pleased his people's voice to hear,
To list the penitential sigh,
And wipe away the mourner's tear.

Blest hour! for then where he resorts,
Foretastes of future bliss are given;
And mortals find his earthly courts—
The house of God,—the Gate of Heaven.

Hail! peaceful hour, supremely blest,
Amid the hours of worldly care;
The hour that yields the spirit rest,
The sacred hour,—the hour of prayer.

And when my hours of prayer are past,
Oh! may I leave these sabbath days,
To find eternity at last,
A never-ending hour of praise.

(Dr. Raffles.)

From "The Temple."

Lord, with what care thou hast begirt us round!
  Parents first season us; then schoolmasters
Deliver us to laws: they send us bound
  To rules of reason,—holy messengers,—

Pulpits and Sundays; sorrow dogging sin;
  Afflictions, dangers, anguish of all sizes;
Fine nets, and stratagems, to catch us in;
  Bibles laid open; millions of surprises;

Blessings beforehand; ties of gratefulness;
  The sound of glory ringing in our ears;
Without, our shame; within, our consciences;
  Angels and grace; eternal hopes and fears—

Yet all these fences, and their whole array,
One cunning bosom-sin blows quite away.

Herbert, 1625.

Literary, Scientific, and Miscellaneous Intelligence.

ASIA.

1.—MEETING OF THE ASIATIC SOCIETY.

Wednesday, the 2nd May, 1832.

The Hon'ble Sir C. E. Grey, President, in the chair.

1.—Mr. Pearson was proposed as a member by Mr. J. Prinsep, seconded by Mr. Wilson.

2.—The secretary submitted Bills for Rs. 346. 1., the amount of sundry Books purchased for the Society.—*Ordered*, that the amount be discharged.

3.—Read a letter from Dr. Royle, acknowledging the receipt of a letter addressed to the Court of Directors by the President on the part of the Society.

4.—The Secretary reported that difficulties had arisen with regard to the payment of Mr. Bruce's legacy, and recommended that the Treasurers, Messrs Mackintosh and Co. be authorised to apply for and receive the sum, which was accordingly resolved.

5.—Mr. Calder offered to the Society for purchase, a copy of the Baron Cuvier's last edition of the *Regne Animal* and *Histoire des Poissons*, at the invoice cost and charges.—*Resolved*, that the offer be accepted.

6.—Submitted an estimate from Mr. J. Prinsep of the expence of relaying the lower floor of the Society's house.—*Resolved*, that the measure be carried into effect under the supervision of a committee of the Society of the following Gentlemen—Mr. Gordon, Captain Forbes, Captain Jenkins, and Mr. J. Prinsep.

7.—*For the Library.*—Extracts from the Proceedings of the Society of Natural History in the Mauritius, presented through Dr. Casanova.

A copy of India's Cries to British Humanity, presented by the author.

Meteorological Registers for the months of January, February, and March, 1832, presented by the Surveyor General.

Resolved, that the thanks of the Society be presented to the Donors of the above.

8.—*Literary.*—A paper was read by the Secretary, entitled "Notices of the Life of Budd'ha."

2.—AGRICULTURAL AND HORTICULTURAL SOCIETY.

At a Meeting of the Agricultural and Horticultural Society, held at the Town Hall, the 3rd of May, 1832. Sir Edward Ryan in the Chair.

Mr. John Willis Alexander was admitted a member of the Society.

The following letters and papers were read :

From Mr. Swinton, Chief Secretary to Government, forwarding another and larger sample of the foreign or ship-borne cotton, found by Major Burney at Yandaboo in Ava.

From Mr. Willis, reporting on this sample. The thanks of the Society were voted to Mr. Swinton, and the Secretary was requested to forward to him a copy of Mr. Willis' report.

The Secretary was also requested to have the cotton carefully separated from the seed, and retained as a specimen, while the seed itself should be forwarded to Mr. De Verine to be sown at Akra.

From Mr. Truscott, Officiating Commercial Resident, Culpee, requesting to be supplied with foreign cotton seed for the purpose of introducing its cultivation largely into Bundlecund.

From Dr. Carey, on the native method of manufacturing paper in India, as requested by the last meeting of the Society.

Resolved, that so soon as Baboo Ram Comul Sen furnishes his paper on the same subject, both essays be sent to Government, for the purpose of being transmitted to Bombay.

From Captain Richmond, Secretary to the Garden Committee, on the cultivation of the *Asparagus officinalis* at Alipore.

The thanks of the meeting were offered to Captain Richmond.

From Mr. Calder, presenting to the Society an extensive collection of samples of Mauritius sugar, collected by him while lately at that place, with accurate notes of the estates where the sugar was produced, degree of refining, mode of effecting it; and the market price of each, extending to 35 samples, in glass and tin.

The thanks of the meeting were offered to Mr. Calder for his valuable donation.

From Mr. Henly, presenting four samples of sugar manufactured by him at Barripore.

The thanks of the meeting were offered to Mr. Henly.

The President, in the name of Colonel Bazetta, presented a packet of fresh Manilla Tobacco seed, the first which had been received by the Society.

The thanks of the meeting were voted to Colonel Bazetta, for this valuable present, and the packet was directed to be forwarded to Akra Farm, for the purpose of immediate experiment, and also of retaining a portion in well secured bottles, till a more favorable season for sowing it.

Mr. Ballard submitted on the part of Mr. D. W. H. Speed, a paper by that gentleman on the culture of silkworms, manufacture of silk, and expense incurred therein, with the view of pointing out the inferiority and dearness of the article at present, arising from the grower of the mulberry, rearer of the cocoons, and reeling of the silk, being wholly distinct and independant individuals. And presenting to the Society, four skeins or hanks of silk produced in his experimental factory, where the whole process, from the growing of the mulberry to the reeling of the silk, was performed by himself.

The thanks of the meeting were voted to Mr. Speed.

Messrs Willis and Earl presented selected samples of all cottons in the Liverpool market in December, 1831, with the prices of each correctly labelled thereon, for reference by the Society.

The thanks of the meeting were offered to Messrs. Willis and Earl for this very valuable present.

Mr. De Verine, superintendant of the Society's Experimental Farm, at Akra, submitted various papers relative thereto; including a tabular statement of the cotton cultivation there from its commencement to the present period, on which to ground assurances of the best season for sowing, of the most suitable seed, soil, and mode of cultivation, with an account of the expense of raising three biggahs of Maranta Arundinacea, (or West India Arrow-root,) and manufacturing the same into farina; and also some observations on the storms of 31st October, and 26th March last.

Mr. De Verine also submitted several specimens of tobacco, cotton, and arrowroot, all reared at the Farm. Mr. Piddington submitted the form of a circular, which he thought if translated into the native languages would remove prejudices, and encourage the ryots to undertake the cultivation of seeds distributed by the Society.

Resolved, that Mr. Piddington be authorized to get his circular translated, and printed on common paper, for distribution.

The Secretary informed the meeting, that he had received only four parcels of silk, with corresponding sealed letters, as competing for the prizes of the Society; and that he had received no samples of sugar and cotton, nor any letters announcing their being on the way.

Resolved, that as the reception of samples of silk, cotton, and sugar was limited to 1st May last, no more samples of silk be now received; and that the competition for the cotton and sugar prizes lie postponed to the season of 1833, it being understood that the prizes for silk and tobacco will be adjudged on the 1st June next, as originally intended.

On the Burmese cotton, received by Mr. Swinton from Major Burney, Mr. Willis reports that he considers it of the same description as that received under Major Burney's previous dispatch, and considered by the Burmese as of foreign origin, with this difference that one-half of the seed when divested of the cotton is quite bald, having a smooth black, or rather brownish coloured skin, while the other half is furred all over with a green fur, very tenaciously adhering. This diversity and peculiarity in the seed, Mr. Willis considers worthy of remark, as it is not to be found in any of the North American kinds, nor in those of Pernambuco, Bourbon, the Seychelles, Tenasserim, or lower Bengal. The cotton is however separated from the seed, both from the bald and furred parts of it, with great and almost equal facility. The fibre is long, fine, and good in strength, and exceedingly suitable for the machine spinner.

Founding his estimate of its English value by the current prices of such sort of cotton in Liverpool in the month of December, 1831, Mr. Willis states this cotton would be worth in England from seven to eight *d.* per lb., at which rate a wide field would appear open to remunerate the cultivator, the merchant, and the ship's owner, if this description of cotton be found capable of having a successful cultivation in this country.

3.—MEDICAL AND PHYSICAL SOCIETY.

At the Meeting of the Medical and Physical Society, held on the 5th May, 1832, Assistant Surgeon J. T. Pearson, Bengal Service, stated his wish to return to the Society, and have his name replaced in the List of Members, in conformity to the resolution passed on the 4th April 1829, which was complied with accordingly. D. McLeod, Esq. Deputy Inspector General of Hospitals of H. M. Service at Bombay, and John Stokes, Esq. Surgeon in His Highness the Nizam's Service, were proposed as Members by Messrs. Wilson and Twining. S. Ludlow, Esq. Superintending Surgeon, Bengal Service, was proposed by Messrs. Hutchinson and Egerton, and O. Wray, Esq. Surgeon, Bengal Service, proposed by Messrs. Garden and Tytler. Dr. W. C. Blest, President of the Medical Board of Chili, and Dr. Joseph Passaman, of Chili, were proposed as Corresponding Members, by Dr. Casanova and Mr. Twining.

The following communications were then laid before the Society.

1. Remarks on Cholera, by T. E. Baker, Esq.
2. A letter from Mons. Desjardins, Secretary to the Society of Natural History of the Mauritius, inclosing the proceedings of that Society up to 23rd November, 1831.
3. A communication on Vaccination, from Dr. Casanova.
4. A second report on varioloid Diseases, by H. S. Mercer, Esq.
5. A letter from F. P. Strong, Esq. presenting a work, published in 1653, by Dr. Hermannus Vander Heyden, of Ghent; containing an account of Cholera Morbus, and several other diseases then prevalent in Holland.
6. Dr. Hennen's Work on the Medical Topography of the Mediterranean; presented by Dr. Burke, for the Society's Library.
7. Mr. Corbyn's work on Cholera; presented by the author.
8. A short statement drawn up by a native, relative to an injury of the hip joint, of 10 months duration; and the patient whose case was related, came before the Society for examination.
9. A letter from M. Tierny, Esq. inclosing a copy of a communication from Sir M. Tierny, relative to the efficacy of Cajeputi Oil in Cholera; 50 drops are recommended to be administered in half a wine-glass of tepid water, and repeated every half-hour, until 250 or 300 drops have been taken. Sir M. Tierny states this remedy to have been used successfully in the severest cases of Cholera; and that two or three doses, if given early, are usually sufficient to arrest the disease. The statements of the effects of Cajeputi Oil, in Cholera occurring in Calcutta, do not correspond with the good effects, which by the above account appear to have followed its use in England; that medicine having proved entirely inert when administered under circumstances which authorised expectation of the patient's recovery by the uses of ordinary remedies; as much as six drachms by measure having been given to one patient in the course of five hours without the least effect. By a report published at Madras, it appears that Cajeputi Oil has been recently tried in H. M. 54th Reg. at Trichinopoly, during a severe epidemic visitation of Cholera; the effects of that remedy are stated to be very temporary, and by no means so beneficial as Mr. Hamiltom, the Surgeon of the Regiment, had been led to expect.

The following papers were then read and discussed by the meeting.

Dr. Casanova's replies to the questions proposed by the President at the last meeting of the Society; namely—1st. Whether natural small-pox ever succeeds to a vaccination, in which the specific characters of the vaccine disease have been developed.—2nd. Whether a person having had the true vaccine disease, and having been thereby protected from variola for a certain time, may become afterwards liable to contract the natural small-pox.—3rd. Whether the true vaccine disease, by transmission through numerous individuals, be preserved unchanged, or be capable of undergoing any particular alteration, whereby its prophylactic properties are diminished; or if the virus be deteriorated or capable of change in different climates.

The author observes, " This is the question which agitates the public mind; shall we be safe from small-pox, if we are vaccinated ?" He then offers the following replies to the queries; 1st, he has sufficient reasons for asserting, that in general the individuals reported to have had variola after vaccination, have in fact either had spurious cow-pox; or that the disease which has supervened after vaccination, instead of being variola, was merely one of the numerous exanthemata which resemble variola in some respects, but are exceedingly different in many of the essential characters. He goes on to state, that vaccine lymph taken from a perfect vesicle, and used at the same time in several subjects, is liable to produce genuine vaccine in some, while an imperfect vaccine may be developed in others; and supports this statement by reference to printed reports of numerous experiments made by Dr. Romay and himself at the Havannah, in 1825; which authorise him to say, that spurious vaccine may repeatedly affect the same person, but when the true vaccine has been developed and gone through its regular course, the person is during the rest of his life insusceptible of either true or false vaccine disease, or of the natural small-pox. He farther refers to experiments made in various countries, which tend to confirm his opinions : the most remarkable statement which he points out is the summary of observations made by 43 medical men at Philadelphia in 1828, relative to a variolous epidemic, which raged in that city; where 80,000 vaccinated persons resided; and it appeared that only one death from variola took place on that occasion, among the above number of vaccinated persons.

With respect to the 2nd question, Dr. C. does not consider that his opportunities for investigation authorise the expression of a positive opinion; but he has never met with a single case that would support the conjecture of some physicians, that the security afforded by vaccination against variola is liable to wear out. He proposes that the subject should be submitted to the test of experiments; but as several years would be requisite to settle the question in this way, he observes, that so many medical men must now exist, who having been vaccinated formerly, and afterwards repeatedly exposed to variolous contagion annually, he thinks an appeal to our professional brethren in this country may be at once conclusive. With respect to Mr. Mercer's seven cases reported at the former meeting of the Society, he only acknowledges one to be variola (case 4), and that there is no evidence of the true vaccine having been previously developed in that case: moreover, as there is no proof that any of the cases had ever been exposed to variolous contagion, in the interval between their alleged vaccination and the appearance of the eruptive disease which formed the subject of report at the last meeting; there is no reason to believe, that those individuals were ever insusceptible of suffering from variolous or varioloid contagion; he contends that we have no reason to believe, if susceptibility to variola be once destroyed by true vaccination, that persons are ever afterwards liable to suffer from variola. Dr. Casanova further says, that before we can acknowledge a renewed susceptibility to variola, in a person who has been once protected, we should ask two questions; 1st, What reason have you for believing that this person has gone through the regular course of true vaccination? 2nd, What reason have you for believing that this person has subsequently to vaccination been exposed to variolous contagion, without contracting small-pox?

In reply to the 3rd question the author states, that either vaccine virus taken from an unhealthy person; or lymph from a perfect pustule used to vaccinate an unhealthy person; may certainly degenerate into an humor *sui generis*, and produce a disease which affords no protection against small-pox. The particular disease stated as likely to influence the character of the vaccine, and to impair its prophylactic properties, are various cutaneous affections, which have been generally acknowledged to be adverse to successful vaccination; and some disordered conditions of the absorbent system, which do not appear to have been before particularly alluded to; but which the author asserts, have an unfavorable influence, in as much as we are protected against variola, only by the vaccine producing a constitutional as well as a local affection, which specific constitutional affection may be frustrated by a disordered condition of the absorbent system. The author also states, that cases have occurred, which render it probable, that the influence of vaccination is altered when several diseases of the mucous membranes occur during its progress, namely, aphthæ, chronic gastro-enteritis, and gonorrhœa. The author having, in concert with Dr. Romay, been engaged in making numerous experiments relative to the vaccine disease, thinks he is authorised to say, that he does not see any reason to acknowledge that vaccine matter is capable of decomposition or change, except from the effects of exposure to air, humidity, or light; and he considers that with due care in its transmission, the specific properties of vaccine remain unaltered.

Mr. Mercer's paper is in continuation of his report read at the former Meeting. He observes that small-pox has been frequent and fatal among both Europeans and Natives; and a large proportion of the mortality has occurred in persons advanced in years, and comparatively few in children. The author alludes to the frequency of rubeola and varicella, as well as of small-pox, this season, and gives a sketch of the distinctive characters of the two latter diseases, according to the best authors, which must be familiar to the profession. Three cases are there detailed, which may be numbered in continuation from those stated in the last month's circular.

CASE VIII. A woman of European parents, 26 years of age, had fever on the 28th March; vomiting took place, and the face was flushed. On the 30th an eruption of numerous small pimples appeared; on the 5th April the face was swollen, and the pustules very numerous, and filled with a thick opaque fluid; many of them coalesced: there was slight soreness of the throat, but no salivation, and no fever after the eruption appeared. On the 10th day of the eruption and 12th of the disease, the pustules were drying quickly on the face and some parts of the arms; and on the 19th day of the eruption a second set of crusts fell off. This person had been vaccinated by Mr. Shoolbred when an infant; one vaccine cicatrix is visible, of the size of a garden pea, imperfectly marked with central depressions.

CASE IX. An Indo-Briton, 26 years of age, had fever on the 4th April, which increased till the 7th, unattended with vomiting, except when medicine was taken. On the 7th April an eruption of numerous small papulæ appeared, some of which on the 8th contained an opaque fluid, and on the 10th some of them on the hands coalesced; on the 12th desiccation commenced, and on the 14th the scabs began to fall off. This person had been vaccinated at the age of 4 or 5 months by Dr. Hare; there is a small superficial cicatrix on the left arm slightly pitted.

CASE X. An European man, 26 years of age, became feverish on the 8th April; the pyrexia increased, and on the 11th, an eruption of small red pimples appeared and the fever subsided. On the 12th there were about 160 small pustules over the body, those on the face containing a yellow fluid. On the 17th April, some of the pustules had dried, and on the 18th most of the scabs had fallen off from the face, but some of the eruptions on the feet then contained a bluish-colored fluid, and were surrounded by a light red circle about ¼ of an inch broad. This person was vaccinated in England when an infant, and has on his left arm an oblong cicatrix ½ an inch in length, the surface of which is pitted. All the cases mentioned in Mr. Mercer's former report recovered.

The author is inclined to think from the cases he has met with, that the opinions of some medical men may be in some degree confirmed, viz. "that no greater security is afforded against a 2nd attack of variolous disease by inoculation of small-pox, than by vaccination; and that after a certain lapse of time, the cow-pox loses its power as a preventive of small-pox;" yet, he says, in the greater number of instances of variola supervening on vaccination, the disease is much modified and of a mild character. The author mentions the experiments of Dr. Wolde, reported in the 109th No. of the Edinburgh Medical and Surgical Journal for 1831. Dr. W. had re-vaccinated 100 persons of various ages in Hanover, of whom 20 are represented to have had a perfect vaccine vesicle. Mr. Mercer's report concludes with a very copious extract from the same Journal, relative to the identity of Variola, and the Vaccine disease. The author of that article, Dr. Sonderland, of Barmen, states that the Vaccine disease may be produced in the cow, by covering the animal with a blanket that has been on the bed of a patient who has suffered severely from small-pox, placing another blanket similarly exposed to the variolous contagion, in the stall, so that the animal shall breathe the exhalation from the infected blanket. In a few days the animal is stated to be seized with fever, and on the 4th or 5th day the udders and other parts covered with a hard skin, are said to be affected with an eruption that assumes the appearance of cow-pox, and becomes filled with lymph, which on being used to inoculate the human subject, will produce the vaccine or protective pock. It is but justice to this very interesting subject to state, that Mr. Mercer has made the experiment of covering two cows with cotton clothes that had been on the persons of small-pox patients, but the animals have neither had fever, variola, nor the vaccine disease. In this country it is of vast importance to have the experiment repeated, to verify the fact, that we may always be able to produce the Vaccine disease when it is most required.

A letter from Mr. Mercer, subsequent to this report, mentions two additional cases of varioloid disease, viz. a man aged 27, and a woman aged 24, both born of European parents. The man is stated to have a well-defined vaccine cicatrix on each arm: the woman also bears an imperfect vaccine cicatrix on each arm, both these patients having been vaccinated in infancy. They have a numerous eruption, which in some places is confluent; but they are going through the disease favorably.

Dr. Baikie's observations on the climate of the Neelgherry Hills; and its effects on the sound, and on the impaired European constitution, are prefaced by an account of the weather at Ootacamund. The extreme annual range of the thermometer in the shade is stated to be between 42° and 73° Fahrenheit, but the diurnal range is rarely so much as 11° or 12°. The annual fall of rain does not exceed 42¾ inches, and the Barometer's annual range is not great. The elevation of Ootacamund is stated to be 7,197 feet above the level of the sea, and the highest summit of the Neelgherry range is 8,429, being not very different from that of the convent of the Great St. Bernard, in the Alps, and the city of Quito, on the Andes. The S. W. monsoon sets in about the end of May, and lasts till the end of August. The N. E. monsoon begins late in October, and is usually attended with high wind and rain. The greatest heat is experienced in April and May, when however the mean monthly temperature is from 60 to 63. The atmosphere generally, is stated to be remarkably dry, elastic, and exhilarating; highly favorable to European constitutions; consequently the station is deemed an excellent residence for invalids, from the plains of the Deckan, or from the damp hot climate of Bengal. When invalids can choose the time they will proceed to the Neelgherries, April is considered the best month to arrive there; as the transition of temperature from that of the plains is then less than at other seasons of the year. On first arrival at that temperate district, some persons experience slight embarrassment of respiration, and occasional dyspeptic symptoms; which are in some measure ascribed to the elevation of the station; but principally to a slight degree of congestion of internal organs; especially the lungs and liver; arising from the abrupt change of temperature. The climate is stated to be especially favourable to children, who quickly acquire all that alertness, activity, and rosy complexion, so remarkable in the most healthy parts of Europe.

The author next proceeds to specify in detail the effects of the climate on convalescents, and those who were labouring under the chronic stages of several of the more important diseases of India; numbers of whom have been sent to that station. In convalescents from dysentery, and those who had long suffered from the most obstinate chronic dysenteric affections; the best effects were experienced from a residence at Ootacamund: convalescents deriving early and decided benefit from the change; and many inveterate chronic affections which could not be cured at other stations, were soon restored to health by the aid of medicines. The treatment to which Dr. Baikie, from experience, gives a decided preference, is the combination of Ipecacuanha and Extract of Gentian, sometimes united with Blue Pill, and aided by application of leeches when any acute local symptoms required their use: and *a very careful attention to regulated diet, in small quantity.* By these means, the more distressing symptoms were often mitigated after the second dose of medicine; and a week's perseverance in the same remedies, generally sufficed to overcome the most obstinate attacks. Dr. B. has nearly abandoned the exclusive use of Calomel, since this plan of treatment was brought to his notice; he states, that the treatment now followed is more efficacious, more speedy, and more certain than any other; the patients being less liable to relapses than when the mercurial plan of treatment was trusted to. The author mentions, particularly, an inveterate case of chronic dysentery, in which repeated relapses had occurred; and almost every article in the materia medica used in such complaints had been employed in vain; at last, Ipecacuanha and Extract of Gentian were tried, and quickly checked the disease. The patient, who had been long in a most wretched condition, was soon restored to the state of a healthy and robust man. In this case even the Blue Pill proved injurious.

Convalescents from fever derive benefit on arrival at that station almost equal to that experienced by those who have suffered from dysentery. Those persons who were attacked with fever and sufficiently near to be removed to Ootacamund during the progress of the disease, or at its commencement, derived the utmost benefit from the change of climate.

Pulmonary affections, when not so far advanced as to preclude reasonable hope from change to any good climate, find great benefit from residence at this station. And in fact, all cases where debility and exhaustion are the principal affections to be removed: and an uniform elastic, cool, dry, and bracing atmosphere the principal desideratum, the climate of the Neelgherries may be recommended with the utmost confidence.

The diseases which derived comparatively less benefit from the climate of the Neelgherries, are Intermittent Fevers and Hepatic diseases; in which a favorable change is neither so certainly, nor so generally, to be expected; unless the patients be in a very advanced stage of convalescence, and in fact, suffering chiefly from debility; in such cases, and especially after a short sea voyage, these patients recover rapidly: but if they arrive at the hills with much remains of active disease, they become the subjects of tedious medical treatment: the causes of which are clearly shewn to be the internal congestion inseparable from abrupt transition to an elevated and cool climate.

Mercurial Rheumatism, after the treatment of various acute diseases by Calomel, appears to have been a frequent ailment among the convalescents sent to the station at Ootacamund. Dr. Baikie's favorite prescription is Infusion of Sarsaparilla in lime-water, as recommended by Mr. Brodie, according to the following formula.

Sarsaparilla Root, bruised, ℥ iiss. Sassafras Root; Guaiacum Wood, rasped, each ʒ ii. Liquorice Root ʒ i. Recent lime-water, 18 ounces, macerated for 24 hours, near the fire, and then strained. The whole of this infusion to be drank in the course of the day, at three doses.

The Report concludes with a Table, shewing the ailments of 155 convalescents and sick, who had been under treatment at the Neelgherries; viz. Hepatic diseases 49—Dysentery 28—Fever 23—Mercurial Rheumatism 10—Cephalalgia 5—Various other maladies 40. These had been under treatment between the 1st March, and 1st December, and only six cases are reported "*not better;*" these were 1 Dropsy—2 Hepatitis—1 Rheumatism—1 Intermittent Fever, and 1 Cephalalgia. Of the 155 cases, some of whom were in a most lamentable state from protracted Chronic disease, 80 were cured, and 13 died. Among the deaths were six of Hepatic disease.

NEW SEMINARY AT TAKEE.

Some time ago, the following piece of intelligence went the round of the Native and English Newspapers. "We are informed that the Revd. Mr. Duff is about to establish a school at Takee, the property and place of residence of Baboo Roy Kalinauth Chowdry, and Baboo Roy Bykoontanath Chowdry. It is intended that the school-house shall be built on the western banks of the Jumoona, close to Takee; and shall be called the Takee Academy. The English, Persian, Sanscrit, and Arabic languages are to be taught in it; and the scholars will have nothing to contribute to its support. The support of the Roy Chowdry Baboos will be sufficien or it. We know that Baboo Bykoontanath Chowdry has been very anxious to have such a school established at Takee. The children will be taught by the several teachers appointed to the Takee Academy; but the Revd. Alexander Duff will occasionally go to examine their progress."

We are glad to be able to state, that all matters are now finally arranged between the Baboos and Mr. Duff, that suitable accommodations have been provided, that a Head master and other teachers have been appointed, and that in the course of this week Mr. Duff is to proceed to Takee in the company of the Baboos, formally to open the Seminary. A more detailed account of the origin and formation of this interesting institution, we trust to be enabled to furnish in some future number.

WEST INDIES.

DREADFUL HURRICANES.

BARBADOES.—*Extract of a Letter from Mr. Rathbone, dated August* 31*st*, 1831.

My colleague has already informed you of the awful hurricane with which this island has been visited, and of some of its fatal consequences. I shall not, therefore, attempt to particularise; but only notice a few of the more important effects of this calamitous event; and some circumstances connected with the destruction of the Mission dwelling-house in the country part of the station, and with our own personal danger and merciful deliverance. On the preceding evening, I had been preaching on Pilgrim Estate, the property of our friend, William Reece, Esq. The wind blew rather freely from the N. W., but no danger was apprehended by us, and I believe by very few others. Service being over, I returned home and retired to rest, with the same composure as at other times. About half-past two o'clock in the morning I awoke, and found the wind higher than ordinary, and soon perceived it was rapidly increasing. Shortly after, we got up and struck a light, and endeavoured to strengthen the windows and doors. The wind had now so much increased as to excite some alarm; but little did we think that a visitation so awful, as the one we experienced, was so near at hand. We soon perceived that all attempts to secure the doors would be fruitless; and as the roof already began to move from the rafters, it became necessary immediately to attend to our personal safety. We therefore hastily caught up our children, and ran into the lower part of the house. The place that struck me as the most secure was under a small staircase. To this we resorted without delay, and commended ourselves to God for protection, earnestly praying we might be prepared for whatever awaited us. The storm raged with increased fury, and the roof of the house was soon carried away. Large masses of wall fell on the hall floor, the whole of which went down with a tremendous crash. Our horse, being under this floor, was buried beneath the ruins, and killed. Had the walls fallen with equal violence on the floor under which we had taken refuge, nothing but a miracle would have saved us. But, thanks to our gracious Protector, not a stone, nor even a splinter touched any of us! The noise of the wind had now become dreadful beyond conception, and such as no language can adequately describe. Though the roof in broken fragments was flying in every direction, and the walls falling around us, and crushing in the floors, we could distinguish nothing but one loud, continued, dismal howling of the tempest! The hurricane was at its height a little before four o'clock, and continued to rage with unabating violence till five, or a little after. Perhaps there is scarcely an instance on record of a storm effecting so much mischief in so short a time. For most are agreed, that nearly all the mischief was done in about an hour and a half. What our feelings were, during that period, may be better conceived than described. We felt much encouraged, while commending ourselves to our Almighty Father, and truly felt the glorious privilege that, under such circumstances, we had a merciful and omnipotent Being, in whom we could confide! We renewed our supplications, praying earnestly for ourselves and families, and for all exposed to the same danger with ourselves. With the dawning of the day the wind abated. On leaving the staircase, and looking up, I found the roof had been entirely carried away, and that the walls had fallen to a level with the floor, under which we had hitherto found an asylum. About six o'clock, the wind again rose, and blew violently till night. It then finally subsided. I got up upon the ruins of the house, and looked around, when a most dreary scene every where presented itself. As far as the eye could reach, from our elevated situation, not a building had been able to withstand the fury of the contending elements! Most were totally demolished. There was *one* however, not far from us, that was partly standing; but even this had lost all its gallery, part of its roof, nearly all its shingles, its doors, part of its front wall, and all its out-buildings. Here I ought to mention the kindness of the proprietor of this house, (the Hon. R. Hamden,) in offering shelter to me and my family till we could extricate our things from the ruins, and provide ourselves with lodgings elsewere. This offer we gladly accepted, and continued to enjoy it till we removed to town. Several others found shelter under the same roof, shattered as it was. It was rather a singular sight to see us, when going to this gentleman's house, the evening after the storm. I had neither coat nor hat to put on. My wife had no cap, except a night-cap, which she borrowed of the servant. The children were not better clad. But, thanks to our merciful God, we had not to complain of broken bones, or of the slightest bruise.

The astonishing effects of this hurricane will scarcely be credited by those who have not witnessed them. Most of the trees in the island were blown down or broken to pieces. I was informed by good authority, that a tree measuring thirteen feet and a half in circumference, was literally broken in two. But instances would be endless. Every thing we possesed, except the cloths we put on when we got up, as well as every thing belonging to the Mission house, was interred in the ruins. My library, consisting of from four to five hundred volumes, in excellent condition, was wholly covered with them. Many volumes, and some whole works, were totally destroyed; many others much injured, and almost all, more or less, damaged. We, however, recovered most of our linen and wearing apparel, though considerably damaged. Several of our trunks and boxes, my writing desks, &c., were broken to pieces. Scarcely an item of furniture was saved. The chapel in town stood the storm, though not without sustaining considerable injury. Indeed, such was the severe shock it received, that it became necessary to repair it immediately, to prevent its probable ruin had it been left till we could have heard from the Committee; especially as the stormy months have already commenced. We trust, therefore, that the step we have taken will be fully justified, even in the estimation of the Committee, by the necessity of the case. Fortunately, the town dwelling-house comparatively escaped the general devastation, having suffered no very material injury.

The loss of property throughout the colony is immense. The loss of lives has been estimated at 4,000! Two of our members in the country fell among the slain; of whom, I hope to send you a short account at a subsequent period. At present I shall only add, that I have good reason to believe they were prepared for their sudden removal from this probationary state. None of the town members were killed, though a few were severely hurt.

Much distress is at present experienced for want of houses; thousands having nothing to afford them any thing like a substantial shelter from the descending rains. Most of the houses that were not entirely destroyed, are crowded with those "who have not where to lay their heads." The Mission house affords shelter to several, besides the two mission families. To lie on the floor, with a shelter over their heads, is a luxury to many. Most of the churches in this island are down, and nearly all the public buildings. The two Moravian chapels, we understand, have shared the common fate. In short, scarcely any has escaped the dreadful ravages of this tremendous storm! May the omnipotent Jehovah, "whom winds and seas obey," sanctify this awful stroke of his hand, to the spiritual benefit of the numerous population of this island!

ST. VINCENTS.—*Extract of a Letter from Mr. Hornabrook, dated Biabou, August 26th,* 1831.

It has pleased Almighty God in the infinitely wise dispensations of his providence, to visit this island with a most awful, tremendous, and destructive hurricane; a scourge, from which this colony has been mercifully preserved for more than half a century. On Thursday, 11th instant, (a day which will never be forgotten by us while memory retains her seat,) about five o'clock A. M. the wind blew very strongly from the north; the clouds began to collect in thick masses, the atmosphere became dark and dismal, and the sea presented a most terrific appearance. After using every prudential measure for the preservation of the buildings on the premises, we shut up ourselves in the house, and spent some time in fervent prayer to God for his mercy and protection. The wind soon shifted to the west, from thence to the south-south-east; and from this point it blew with such force and violence as to defy the power of language to describe. Immediately the spouting of the house, and the fence around the yard, fell; and about half-past nine it prostrated our chapel to the ground. The wind continuing to increase in violence every moment, and our house being in a very exposed situation, we could no longer consider it safe. But how to proceed we knew not! To venture out in such a wind and rain, amidst the falling of stones, trees, &c. &c., would, I was aware, be attended with great danger, especially to Mrs. H. and our dear little children; and to remain in the house, there was every probability of being buried in its ruins. As every successive blast became more and more alarming, we resolved at once to abandon the house and fly for our lives. After committing ourselves to God, we all got out at a window, (for we durst not open a door,) and with great difficulty made our way across the yard, and got under a little place which had been put up for the fowls; but it formed a partial shelter from the rain, and, fortunately, was but little exposed to the wind. Here we remained till about three o'clock P. M., by which time the storm had greatly subsided. To the astonishment of all, our little habitation was preserved, and we re-entered it with heart-felt gratitude to the God and Father of all our mercies, and although we were drenched with rain, and remained in this state for several hours, yet, blessed be God, none of us have sustained any injury. On the day following, I rode with brother Biggs to Union and Mount Young, to ascertain the state of our chapels there. We found them, as we fully expected, a heap of ruins. This part of the island has suffered amazingly. It presents one vast scene of desolation, wretchedness, and misery. Almost every dwelling-house is unroofed or blown down. Sugar-canes, negro provisions, as well as immensely large trees, are torn up by the roots. The loss which the inhabitants have sustained by this appalling disaster is incalculable, and its distressing effects will no doubt be felt for many years. May the Lord sanctify this chastisement to the spiritual good of all the people.

We have about sixteen hundred members, and not a place in which we can meet together to worship God. Until the chapels are erected, we shall be under the necessity of meeting the people in the open air, without even a tree to shelter us from the rain or sun; for I cannot find *one*, but is either blown down, or bereft of its branches.

ENGLAND.

British and Foreign Temperance Society.

The first Report of the above useful Institution has just been received, and the following extracts from it will be read with pleasure by every friend of religion and morality.

PATRON.

Right Hon. and Right Rev. the Lord Bishop of London.

VICE-PRESIDENTS.

Right Rev. Lord Bishop of Chester.
Right Rev. Lord Bishop of Sodor and Mann.
Right Hon. Lieut.-General Viscount Lorton.
Right Hon. Lord Calthorpe.
Right Hon. Lord Bexley.
The Very Rev. the Dean of Chichester.
Right Hon. the Lord Mayor.
Sir Thomas Baring, Bart. M. P.
Sir James Mackintosh, Bart. M. P.
Sir Matthew John Tierney, Bart. M. P.
Admiral Sir Richard Goodwin Keats, G. C. B.
Sir J. M'Grigor, M. D. Director-General, Army Medical Department.
Major-General Sir G. B. Fisher, K. C. H.
Lieut.-General Sir Herbert Taylor, G. C. H.
Sir John Webb, Director-General, Medical Department Ordnance.
Sir John Richardson.
Philip Cecil Crampton, Esq. M. P. Solicitor-Gen. for Ireland.
John Ivatt Briscoe, Esq. M. P.
Henry Drummond, Esq.

From the station in which they are placed, the Committee of the British and Foreign Temperance Society see a vast field for useful labour spread around, and extending before them. They have the enlivening hope, founded on successful experiment, of increasing the comforts of their fellow-countrymen,—of essentially assisting, upon a wide scale, the great manufacturing and commercial interests of this nation,—of giving an animating impulse to the prosperity of our vast colonies through the world,—and of promoting human happiness among all civilized nations.

The Committee feel called to the most vigorous exertions; but every effort is obstructed by the want of funds adequate to any measures of national service, or even the diffusion of information on the principles and object of the Society throughout the metropolis alone. In London and its vicinity more than 70 meetings have been held; but it is most painful to be compelled constantly to dismiss, without a single tract, the numerous poor who give their time and attention. Application for funds by public advertisement has been tried without any corresponding success; but from the kind liberality of some, to whom the Committee have explained their situation and wants, they cannot doubt, that, were these generally known, they would be relieved from the painful necessity of closing, by chilling neglect, invaluable openings for extensive usefulness.

In proof of the practical usefulness of Temperance Societies, the Committee need not refer to America, where they first appeared. They were introduced into Ireland about two years ago; and where encouraged, they are beginning to take effect upon popular habits.

In the Excise District which comprehends Belfast, the consumption of whiskey, during the six months, ending July 5, 1831, was less than that of the corresponding six months of last year, by forty-five thousand gallons; being a diminution of more than one-third of the whole. The consumption of whiskey, in all Ireland, during the six months, ending July 5, 1831, was less than that of the same six months of 1830, by 721,564 gallons.

In Scotland, the consumption of British spirits has uniformly increased till the present year. The Temperance Societies of that country comprise 43,000 members, and the consumption of British spirits for the six months, ending July 5, 1831, fall short of that for the same six months of 1830, by 513,697 gallons.

RELIGIOUS STATISTICS OF SCOTLAND.

A correspondent of an American Journal, who has recently travelled in Scotland, has given the following interesting statistical information, relating to the Established Church, and the various Dissenting Bodies in that country:—

"According to the most recent statement which I have seen, there are under the General Assembly, 16 Synods, 79 Presbyteries, 952 Parishes, and 987 ordained ministers.

"There are besides, in the Highlands and Islands, 39 Parishes called parliamentary, to which as many ministers are named by the crown. There are also 61 Chapels of ease, which are in every respect a part of the establishment, being by permission of the Assembly, and under its controul, except that the congregation choose their minister, and pay him by voluntary contribution. The Church of Scotland, therefore, may be said to number 1,052 congregations and 1,087 ministers. In a published list of the above 991 Parishes, there is appended to each the name of its patron. A summary of this patronage, hastily made out, but sufficiently correct, will probably be interesting.

"In 581 Parishes, the Clergyman is selected by individual noblemen or gentry.
" 289, by the Crown.
" 52, by Town Councils.
" 31, by the Crown, in conjunction with nobles and gentry.
" 10, by Universities.
" 4, by heritors, in conjunction with the Session.
" 4, by the heads of families.
" 3, by heritors.
" 2, by the Parish, in conjunction with the Town Council.
" 2, by the Session.
" 2, by Directors.

In 1, by the Session and an Incorporation.
,, 1, by the Session and the Town Council.
,, 1, by the Church Patronage Society.
,, 1, by Trustees.
,, 1, by the Inhabitants.
,, 1, disputed.
,, 5, overlooked in the summary.

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"In the statement just given, the number of ministers and of parishes is nearly the same. That does not include, however, the licentiates and influenced ministers, who, in great numbers, are waiting for employment. They are known in the pulpits which they may occasionally supply, by not wearing the band. They are known elsewhere by not having a wife. Ministers who have a 'living,' may wear the band and marry a wife if they choose. And I believe they generally choose to do both. But young ministers without charge are expected to wait. I do not find that it is a law; but such at least is public opinion, which in Scotland, has nearly the same authority.

One-fifth of the rental of each Parish, called the Teinds of the Parish, is paid to the Teind Court, and forms a fund, out of which the national Clergy are paid. The highest city salary in Scotland does not exceed £600, whilst the poorest Parish is so aided as to be worth £150. Besides this there is a manse and a four-acre glebe allotted to every minister, which may be ranked at £50. The Court just named, which grew out of a commission of parliament in the reign of James III. determine the salary which shall be paid out of the teinds of each Parish to its minister, subject however, to an appeal to the Presbytery, and if either manse or glebe be wanting, the minimum salary of £150 is raised to £180. If both are wanting, the salary becomes £200.

"*The Covenanters*, or *Cameronians*.—Their numbers are small, amounting to 26 Ministers and 36 Churches, who compose 3 Presbyteries, and are all under "*The Reformed Presbyterian Synod.*

"The *New Light Burghers* and *Anti-burghers* are united, and are now known as "*The United Associate Synod of the Secession Church.*" They number 19 Presbyteries, 345 Churches, and 305 Ministers. Their divinity hall is at Glasgow, under Dr. Dick and Dr. Mitchell.

"The *Old Light Burghers* retain their separate existence, under the name of the "*Original Burgher Associate Synod.*" They consist of 5 Presbyteries, 54 Churches, and 42 Ministers, of whom 5 ministers and 8 churches are in Ireland. Their divinity professor is Dr. Taylor of Perth.

"The *Old Light Anti-burghers* are also separate, and being joined by Professor Paxton, and some eight other ministers of the new Light Anti-burghers, they are now known as the "*Associate Synod of Original Seceders.*" They have 4 Presbyteries, 33 Churches, and 30 Ministers. Professor Paxton instructs their candidates for licensure.

"The *Relief Presbytery*. Their divinity hall is at Paisley, under Dr. James Morrison: they number 7 Presbyteries, 89 Churches, and 83 Ministers. Over them as the supreme court is "*The Relief Synod.*"

"The *Independents* of Scotland number 84 Churches and 68 Ministers. Their divinity hall is at Glasgow, under the instructions of Dr. Wardlaw and Mr. Ewing.

"The *Episcopalians* reckon 6 Dioceses, 68 Parishes, 6 Bishops, and 71 ministers. Their house of worship, which in England and Ireland is exclusively denominated the Church, is in Scotland the Chapel, and its services are supported by voluntary contribution.

"*The Roman Catholics* have 3 Right Reverend Bishops, 45 Parishes, and 45 Priests. They have a Catholic College in Aberdeenshire called Blair's College, with a President and two Professors. Their Chapel in Edinburgh has no pictures, and is fitted up, like other Chapels, with comfortable pews, in one of which is frequently seated the ex-King and devotee of France, Charles X.

"In Edinburgh there are 4 *Baptist Chapels*, several *Methodist Berean*, *Glassite*, 1 *Friends*, 1 *New Jerusalem*, 1 *Jews' Synagogue*, 1 *Unitarian*. How many of these, and of other denominations of Christians and Antichristians there may be in Scotland I cannot say. My statistical notes are exhausted, and I have not access to such tables as would renew them."

DOMESTIC OCCURRENCES.

[Where the place is not mentioned, Calcutta is to be understood.]

MARRIAGES.

May 1. Mr. R. Walting, to Miss M. Britt.
" At Dinapore, Mr. James Hosmer, to Miss Wattell.
2. Captain C. Robinson, to Miss Eliza Hutteman.
" Near Berhampore, Lieut. Clutterbuck, to Miss Ann Colley.
5. At Delhi, Capt. W. Ramsay, Major of Brigade, to Miss Susannah Hay Creighton.
" Mr. J. S. Brooke, to Mrs. Mary Fox.
6. Joseph Elliott, Esq. to Mrs. M. Meyers.
7. Mr. Walter Williams, to Miss Hannah S. Fisk.
19. Mr. Manual D'Souza, to Miss Regina Charlotte D'Sylva.
21. Mr. J. P. Robertson, to Miss Eliza Tiery.
31. Mr. J. Preston Else, to Miss Eliza Daunes Andrews.

BIRTHS.

May 1. The lady of Captain W. R. Fitzgerald, of a daughter.
" The lady of George Gregory, Esq. of a son.
3. The lady of Dr. G. Shearington, of a son, still-born.
" Mrs. Thomas Payne, of a son.
" At Dinapore, Mrs. W. Kidd, of a son.
4. At Simlah, the lady of the Rev. H. S. Fisher, of a son.
5. At Dinapore, the lady of Surgeon James Johnstone, of a daughter.
6. At Barrackpore, the lady of Capt. Vincent, 8th N. I., of a son.
" Mrs. Charles Gardiner, of a daughter.
" Mrs. F. D'Cruze, of a daughter.
12. The wife of Mr. W. Faria, of a son.
" At Cosseepore, the lady of Capt. G. Hutchinson, of a daughter.
13. The wife of Mr. A. Gonsalves, of a son.
15. At Berhampore, Mrs. C. Rose, of Bogwongolah, of a daughter.
" At Dinapore, the lady of Capt. Frederick Angelo, of a son.
16. At Tirhoot, Mrs. John Henderson, of a daughter.
19. At Sea, the lady of Lieut. R. Lloyd, N. I., of a daughter.
20. At Patna, the lady of W. R. Jennings, Esq. of a son.
" At Ghazeepore, the lady of Capt. G. Thomson, of a daughter.
22. Mrs. J. Landeman, of a daughter.
" Mrs. J. Moore, of a son.
24. Mrs. E. Davis, of a son.
" Mrs. Robert Meyers, of a son.
25. Mrs. G. E. Payne, of a son.
26. At Monghyr, the Lady of J. H. Savi, Esq. of a daughter.
" The lady of A. Garden, Esq. of a son.
27. Mrs. J. Hanlon, of a son.
29. The lady of Capt. Hawkins, Bengal Army, of a son.

DEATHS.

May 1. At Simlah, Lieut.-Col. J. L. Gole.
2. Mrs. Sarah Davenport, aged 56 years.
" At Kurnaul, the infant son of Capt. J. T. Mathews, aged 8 months.
3. At Barrackpore, Sarah, the wife of Capt. Vernon, 33 N. I. aged 28 years.
" Mrs. Catherine Friend, aged 92 years.
4. Archibald Duff, Esq. aged 67 years.
7. Drowned near Bancoorah, Quar.-Mast.-Serj. J. Baker, aged 41 years.
9. Mrs. E. S. Bowler, aged 41 years and 7 months.
" Miss Eliza Byers, aged 20 years.
10. W. Denman, Esq. Attorney at Law.
" Miss Emelia R. A. Shields, aged 3 years and 8 months.
" At Meerut, Mrs. S. Ewart, aged 29 years, 5 months, and 25 days.
12. Mr. M. Rebeiro, aged 37 years.

MAY 12. At Meerut, Mrs. G. M. Mackinnon, aged 20 years.
14. Mr. Robert Archibald, aged 29 years and 8 months.
16. Mr. George T. J. Watson, aged 4 years and 6 months.
,, Mrs. Mary Anne Faria, in the 22nd year of her age.
,, At Rangamutty, drowned Cadet J. W. McBarnet, aged 18 years.
18. Mrs. Caroline Ferrao, aged 19 years, 10 months, and 27 days.
19. Master David Archer, aged 16 years, 10 months, and 27 days.
" At Futtyghur, Major J. H. Campbell.
20. At Buxar, Mr. Frederick Goldsmith, aged 70 years.
22. At Serampore, Thomas Francis, the infant son of Mr. J. Mendies, aged [illegible] months and 2 days.
24. The infant son of Mr. William Faria.
,, At Serampore, Mr. Joseph Matthew Mendies, eldest son of Mr. J. Mendies, aged 19 years, 8 months, and 7 days.
28. Mr. Charles Clements, aged 23 years and 6 months.
,, Miss Arrabella Perret, aged 12 years, 2 months, and 20 days.
29. At Serampore, Rosa Monica, the infant daughter of Mr. J. Mendies, aged 2 years, 5 months, and 5 days.
,, Maria, the wife of Mr. A. Gonsalves, aged 17 years.
30. Helen, the relict of the late Lieut. D. Campbell, H. M. 16th Foot.
,, Mrs. Catherine Ann Myers, aged 21 years and 4 months.

ARRIVALS.

MAY 1. Cashmere Merchant, (Brig,) Tingate, from Rangoon 14th April.
5. John Adam, Butler, put back from sea, dismasted.
8. Nerbuddah, Patrick, from Madras and Vizagapatam.
,, Brothers, Saunders, from Boston 18th December.
9. Lady Kennaway, Moncrief, from London 6th January.

Passengers:—Capt. Jameson, Master Attendant; Mr. Barnfield; Master Brunoe; Mrs. Brunoe, died at sea; Mr. Brunoe.

15. Bengal Merchant, Campbell, from London 24th December.

Passengers;—Mrs. Hewett; Lieut. Hewett; Messrs. Yule, Vansittart and Ommanay, Civil Service; Mr. Beauland, Mr. Murpidy, and Mrs. Collie; Lieut. Coppinger, Messrs. D. Campbell, W. Campbell, Vos, C. Laing, and Peliessier.

18. Crown, Cowman, from Liverpool 20th January.
,, Sir John Rae Reid, Haig, from Liverpool 29th December.
,, Hydrose, from Bombay 25th March.
,, Macqueen, (H. C. S.) Lindsay, from London 9th February.

Passengers:—Capt. A. C. Beatson, Mrs. Beatson, Cadets Richardson and Murray.

19. Brunswick, Palmer, from Liverpool 3rd December.
23. Buffon, Passement, from Bordeaux 15th December.
,, Flora, (H. C. Brig) Lloyd, from Kyouk Phyoo.
24. Ganges, (H. C. Steamer) Warden, from Akyab.
27. Mercury, Bell, from China 11th April.

DEPARTURES.

MAY 5. Red Rover, Clifton, for China.
,, Phœnix, Mahon, for London.
6. Forth, Robinson, for Singapore and China.
,, Will Watch, Barrington, for Singapore.
,, Brougham, Viles, for Mauritius.
9. Swallow, Adam, for Bourbon.
12. Water Witch, Henderson, for China.
,, Cavendish Bentinck, Humphreys, for Mauritius.
,, Drongan, Mackenzie, for Madras and Mauritius.
,, La Lucie, Garognon, for Bourbon.
15. Navarino, Graves, for Bombay.
16. Severn, Braithwaite, for London.
17. H. M. S. Challenger, Freemantle, for Madras and Trincomallie.
20. Robarts, Wake, for Mauritius.
22. Irt, Hoodless, for Liverpool.
,, Wade, Bratt, for New York.
24. Zoroaster, Prentice, for Kyouk Phyoo.
27. Hercules, Rich, for Boston.
31. Freak, Potter, for Masulipatam and Madras.

Meteorological Register kept at the Surveyor General's Office, Calcutta, for the Month of May, 1832.

	Minimum Temperature observed at sunrise.					Maximum Pressure observed at 9h. 50m.					Observations made at apparent Noon.					Max. Temp. and Dryness observed at 2h. 40m.					Minimum Pressure observed at 4h. 0m.					Observations made at sunset.						
Days of the Month.	Barometer reduced to 32°.	Temper. of the air.	Depres. of M.B.Ther.	Wind.	Aspect of the sky.	Barom. red. to 32°.	Temper. of the air.	Depres. of M.B.Ther.	Wind.	Aspect of the sky.	Barom. red. to 32°.	Temper. of the air.	Depres. of M.B.Ther.	Wind.	Aspect of the sky.	Barom. red. to 32°.	Temper. of the air.	Depres. of M.B.Ther.	Wind.	Aspect of the sky.	Barom. red. to 32°.	Temper. of the air.	Depres. of M.B.Ther.	Wind.	Aspect of the sky.	Barom. red. to 32°.	Temper. of the air.	Depres. of M.B.Ther.	Wind.	Aspect of the sky.	Rain Gauge, No. 1.	Rain Gauge, No. 2.
1	29,688	78,7	1,2	cm.	ci.	,744	87,	6,5	s. e.	cu.	,713	91,	9,3	s. w.	cu.	,646	93,	12,1	s.	cu.	,616	89,3	9,8	s.	cu.	,621	85,3	8,3	e.	cl.		
2	,696	78,3	1,8	s.	cl.	,739	86,3	7,1	s.	do.	,730	90,3	11,4	s.	cl.	,689	91,7	12,2	do.	do.	,676	90,	10,8	do.	do.	,703	85,7	8,2	s.	do.		
3	,742	79,	2,3	s.	do.	,799	88,7	9,	s.	cl.	,785	90,3	13,6	do.	cu.	,717	90,7	14,5	do.	cl.	,694	89,5	12,	do.	cl.	,711	84,5	6,6	do.	do.		
4	,702	79,3	2,4	s.	do.	,735	89,	9,5	s.	cu.	,697	90,	10,3	do.	do.	,603	91,	12,5	do.	cu.	,570	88,3	9,6	do.	cis.	,565	79,5	9,8	do.	cu.		
5	,621	78,	2,1	s. e.	do.	,662	88,3	8,8	s.	do.	,618	89,8	10,3	do.	do.	,568	90,	9,8	do.	do.	,571	87,3	8,1	do.	cu.	,587	86,5	7,	do.	do.		
6	,641	81,	3,3	s. e.	cu.	,678	88,7	7,8	s.	do.	,650	90,	9,8	do.	do.	,578	90,7	11,	s. e.	do.	,560	89,	8,8	s. e.	do.	,599	85,5	6,3	s. e.	cus.		
7	,668	81,3	3,4	s. e.	do.	,687	86,7	8,	s.	do.	,688	87,2	6,2	do.	do.	,618	90,3	9,8	s.	do.	,587	89,	8,1	s.	do.	,626	86,5	7,8	do.	cu.		
8	,676	80,3	2,3	s.	do.	,723	89,3	9,6	s. w.	cl.	,704	92,3	14,6	s. w.	cl.	,664	92,7	12,7	do.	do.	,640	91,5	11,	do.	do.	,656	85,6	8,7	s.	ci.		
9	,712	79,	1,8	s.	do.	,789	88,5	8,5	s.	cu.	,759	93,5	14,5	do.	do.	,710	95,	14,8	do	do.	,698	94,	13,8	do.	cl.	,708	86,5	8,3	do.	do.		
10	,742	78,5	1,3	cm.	cl.	,781	89,5	7,6	s.	do.	,762	94,	13,3	s.	cu.	,688	95,5	15,5	do.	do.	,681	93,7	12,2	s. e.	cu.	,697	87,5	7,8	s. e.	cu.		
11	,679	80,3	2,3	cm.	cu.	,719	90,5	11,3	s.	do.	,676	93,5	13,8	do.	do.	,569	94,5	16,	s. e.	do.	,551	91,5	12,	s. w.	cis.	,561	86,7	8,2	do.	cis.		
12	,626	71,	2,3	w.	rn.	,643	74,	4,3	w.	cus.	,629	80,	8,5	w.	do.	,566	88,	12,8	w.	cl.	,541	87,	12,1	w.	cl.	,542	83,3	7,8	cm.	cl.	1,35	1,04
13	,637	80,3	1,6	s.	cu.	,675	87,	6,3	s.	cu.	,652	93,	12,5	s.	cl.	,605	93,5	10,3	s.	cu.	,594	92,	9,5	s.	cu.	,605	87,5	5,8	s. e.	cis.		
14	,656	79,5	1,3	s.	do.	,737	88,5	6,3	s. e.	do.	,705	94,3	10,8	do.	cu.	,658	96,	12,	do.	do.	,654	91,3	9,8	do.	do.	,675	87,5	7,	s.	cu.		
15	,740	80,5	1,8	cm.	cl.	,807	88,5	7,3	n. e.	do.	,778	94,3	11,6	n. e.	do.	,670	98,3	15,4	e.	do.	,644	96,	14,5	e.	do.	,674	89,	7,3	do.	cis.	0,80	0,62
16	,764	72,5	1,8	s. e.	ci.	,802	86,3	10,2	s.	ci.	,776	91,3	13,1	s.	cl.	,706	97,5	18,5	n. w.	cl.	,680	96,	16,8	s.	cl.	,673	88,7	10,5	do.	cl.		
17	,730	79,5	2,	cm.	cu.	,747	92,3	15,8	s. w.	cl.	,724	96,	19,	do.	do.	,665	99,3	20,6	s.	do.	,635	98,	18,8	do.	do.	,662	89,3	11,6	do.	cis.		
18	,688	79,3	2,1	cm.	do.	,739	90,	8,8	s. w.	do.	,711	94,5	13,	s. e.	cu.	,665	97,	14,8	do.	do.	,647	96,5	15,5	do.	do.	,675	88,5	7,3	do.	do.		
19	,725	80,7	3,	cm.	ci.	,770	89,3	7,8	s.	cu.	,741	94,7	11,7	s.	do.	,687	95,3	12,	do.	cu.	,667	95,	12,1	do.	do.	,674	88,3	6,8	do.	do.		
20	,723	81,5	1,8	s. w.	cu.	,767	93,5	8,8	s. w.	do.	,748	24,	11,1	s. w.	do.	,682	86,7	7,5	do.	n.	,669	85,3	8,8	do.	cis.	,692	81,5	4,3	do.	cl.	1,10	0,5
21	,694	79,5	1,3	cm.	cl.	,731	91,7	9,	s. w.	cl.	,703	97,3	21,1	w.	cl.	,641	101,5	21,8	do.	cl.	,524	100,3	27,1	do.	cl.	,629	91,	15,8	do.	do.		
22	,655	80,5	2,6	s. e.	do.	,707	91,5	8,3	s. w.	cu.	,666	96,3	12,6	s. w.	do.	,602	98,3	15,6	do.	do.	,585	97,7	16,2	do.	do.	,588	89,5	7,	do.	ci.		
23	,634	81,5	2,8	s.	do.	,675	93,	10,3	s. w.	cl.	,646	96,3	13,3	do.	do.	,605	97,	14,	s. w.	do.	,595	96,	11,3	s. w.	do.	,623	87,5	5,3	do.	cl.		
24	,642	82,5	2,8	s.	cu.	,685	91,3	9,6	s. w.	cu.	,657	91,	9,6	do.	cu.	,605	95,3	12,6	n. e.	do.	,587	93,	12,3	n. e.	cis.	,629	83,	7,8	n. e.	cis.		
25	,647	77,5	2,6	s.	cl.	,712	91,5	8,6	s. e.	do.	,694	97,	12,5	s. e.	do.	,622	99,	16,5	s. e.	cis.	,628	78,3	2,6	s.	rn.	,644	80,	6,8	s. w.	do.		
26	,682	78,	1,8	s. e.	do.	,721	92,	8,8	s. e.	cl.	,713	98,3	15,1	do.	cl.	,648	103,	22,3	do.	cu.	,629	101,7	22,5	s. e.	cu.	,667	87,	9,8	s. e.	cu.	0,20	0,15
27	,678	79,5	1,8	s. e.	do.	,725	90,	10,3	s. e.	do.	,708	98,	18,5	do.	do.	,630	105,	22,8	s.	cl.	,584	102,1	22,3	cm.	cl.	,594	95,	14,3	cm.	cl.		
28	,635	81,5	2,	s.	do.	,685	95,	14,6	s.	do.	,663	102,5	25,3	s. w.	do	,585	106,8	32,8	w.	do.	,569	106,	22,8	w.	do.	,559	94,5	17,8	do.	do.		
29	,576	81,	2,	s. w.	do.	,625	95,	15,	s. w.	do.	,604	105,	28,1	do.	do.	,526	109,3	32,6	n.	do.	,503	108,8	32,6	n. w.	do.	,481	94,	15,3	do.	do.		
30	,546	82,	1,8	s.	do.	,582	97,3	16,6	s.	do.	,562	106,	26,3	do.	do.	,510	110,7	34,8	w.	cu.	,477	109,5	34,	do.	cu.	,464	96,	14,1	n. w.	cu.		
31	,548	82,	2,8	s. w.	do.	,593	97,3	17,8	s. w.	do.	,557	106,5	27,	do.	do.	,483	110,5	34,	do.	cl.	,466	110,3	33,8	w.	cl.	,442	94,	10,3	s. w.	cl.		
Mean,	29,664	79,5	2,1			,716	89,9	9,6			,691	94,5	14,4			,626	96,9	16,9			,604	94,6	15,2			,620	87,6	9,			3,45	2,88

Abbreviations. In the column "wind," small letters have been used instead of capitals; *cm.* means *calm.* In the column "aspect of the sky," *cy.* is *cloudy; cl. clear; rn. rain, ci. cirrus; cu. cumulus; cs. cirro-stratus; cus. cumulo-stratus; cc. cirro-cumulus; n. nimbus.*

Missionary and Religious Intelligence.

ASIA.

CALCUTTA AUXILIARY BIBLE SOCIETY.

From the twenty-first Report of the above Society, lately published, it appears that during the year 1831, the following parts of the sacred Scriptures have been printed, viz. In Hinduwee, 4,000 copies each of Numbers, Deuteronomy, Joshua, and Ruth, and 6,000 of Proverbs, Judges, and the 1st and 2nd Books of Samuel are in the press. In Bengalee, 4,000 copies of the Acts of the Apostles have been struck off.

The total number of Scriptures (in whole or in parts) received into the Depository from 1st February 1831 to January 31, 1832, amounted to 12,458, and the total number distributed during the same period was 12,576.

The receipts for the year, by books sold and by subscriptions, was Sa. Rs. 7,673, 7. 0. and the expenditure was Sa. Rs. 11,245. 6. 11. The balance in the hands of the Treasurer was Sa. Rs. 10,855.13.10.

CALCUTTA BAPTIST MISSIONARY SOCIETY.

On the 22nd March, the Thirteenth Annual Meeting of the above Society was held in the Circular Road Chapel, W. T. Beeby, Esq. in the Chair. The Report was read by the Secretary, the Rev. J. Thomas, and the Meeting was addressed by the Rev. Messrs. J. Hill, P. Percival, A. F. Lacroix, G. Pearce, W. Yates, J. Thomas, G. Gogerly, and T. K. Higgs.

From the Report, it appears, that the following Stations are occupied by the Society.

Calcutta, Bonstollah, Luckyantipore, Kharee, Chitpore and Howrah.

The following interesting extracts from the Report, we have no doubt, will be perused with much pleasure.

"*Saturday, August* 20. The news of our arrival [Messrs. Yates and W. H. Pearce's] having now spread, several Heathen neighbours, some from curiosity, and some from better motives, came and paid us a visit. In conversation with them and with the native preachers, we became increasingly interested with the station. It was evident, that many in the neighbouring villages, who had not yet embraced Christianity, had become fully satisfied that idol-worship was vain and sinful, and that salvation is alone to be found in Christ; while among professing Christians there had been excited a concern for personal piety, of the depth and extent of which we were not previously aware. The impression was increased by the events of the Church Meeting this evening; when, beside ourselves and a native brother from Calcutta, five members residing at *Kharee* were present, (two others being absent through illness.) After prayer and singing, four men and two women were brought before us, and in a very satisfactory manner answered all our questions with relation to the dealings of God with their souls.

"In order to satisfy ourselves of the sincerity of their profession, we carefully inquired into their *knowledge* of the doctrines of the Gospel—their *feelings*, as to their sinfulness in the sight of God, and the willingness and ability of Christ to save—their former and present *conduct* with regard to the commission of sin, and attendance on the public and private duties of religion:—and we were forced to acknowledge, that though they had been "darkness, yet now were they light in the Lord;" and that though before they had been "enemies, yet now were they fellow-citizens of the saints, and of the household of God? What then should hinder, that these should not be baptized, who had thus received the Holy Ghost?" They were therefore gladly admitted as candidates for baptism; and as there were nine more deemed qualified by the Brethren for the ordinance, besides three whose state of health did not admit of their attending to it this time, we appointed two other Church Meetings to be held on the morrow, at 12 and 7 o'clock respectively, to hear their experience.

"Thus ended one of the happiest days I have spent on earth. I had expected to find much *profession*, and hoped to see some real *religion;* but was delighted to find, that while the impression in favour of the Gospel was more extensive than I had hoped among the Heathen, the work of grace was much deeper also in the hearts of the candidates. My dear companion and myself remarked to each other at the close of the meeting, that we before *almost believed*, but that now we *saw*, that it was easy for God to convert the Heathen: and we could not avoid acknowledging with shame that unbelief as to God's purposes of grace, towards *Bengal* in particular, of which we felt we had sometimes been guilty. We then retired to rest with feelings of elevated gratitude and joy, which scarcely any one but a Missionary is able to appreciate.

"*Lord's day*, 21. After worship, at which about 30 Heathens and 60 Christians were present, many inquirers demanded attention; and at noon was held our second Church Meeting, when two men from *Mookerjea Muhul*, and one man and three women from *Kharee*, came forward. Again were our hearts delighted by the knowledge and feeling which they manifested, and by the very satisfactory evidence given by relations and neighbours, that their profession was well sustained by evident improvement in their daily walk and conversation. All were unanimously and joyfully received, and we again with gratitude renewed our employment of conversing with the Heathen inquirers, who kept still coming in to see us.

"At 4 we had public worship again, when I preached from Romans vi. 23. The congregation was composed of about the same number of Christians as in the morning, and a larger number of Heathens. At 7, we held our third Church Meeting, when three more were examined: they gave us equally satisfactory proof of a change of heart, and were unanimously received. It was then agreed, that the 15 candidates should be baptized the next afternoon, and that they should be received into the Church, at the administration of the Lord's Supper in the evening.

"On Monday, at 5 P. M., according to appointment, there were 15 persons baptized on a profession of faith, and in the evening admitted into the fellowship of the Church, when the Lord's Supper was administered, in all to 23 communicants, (13 men and 10 women,) residing at these two villages.

"Only three years ago," continues the Journal, "all around was moral and spiritual darkness; not a soul had heard of the name of Christ—now have so many been added to his Church, on good evidence of repentance and faith: a hundred and twenty have thrown off all the fetters of idolatry; and many more are preparing to follow their example. May the Lord carry on his gracious work!

"I may here mention, that during the day, an old man, about 70 years of age, the father of one of the persons baptized, came to converse with us respecting the salvation of his soul. He was one of those who first professed Christianity, now nearly three years ago, and had been some time under serious impressions. His great complaint was, that he could not remember enough of divine truth to answer all the questions on religious subjects, an acquaintance with which the brethren considered necessary to his admission into the Church. He said, "I hear and understand the message of salvation by Christ. I believe it—it makes me happy—but I cannot *remember* as I would." We asked him, "Do you feel yourself a sinner?" "Oh yes," said he, bursting into tears, "I know no one so great a sinner as I am." We inquired, "Do you believe in Christ?" He replied, "With all my heart: my hope rests entirely on him; I think of him and pray to him, day and night. Oh may I hope for salvation by him?" We could not but be ourselves affected by his entreaties and tears; and remembering Him who has compassion on the ignorant, and "who will not break the bruised reed, nor quench the smoking flax;" and evidently perceiving that repentance and faith, which indicated the work of the Holy Spirit on the heart; we with delight assured him that the gracious Saviour was as willing as he was able to bless him; and that whosoever came unto him, as we perceived he did, Christ would never cast out. He seemed truly happy, and, at his request, we gladly consented to receive his name as a candicate for Baptism the next time of its administration.

"*Tuesday*, 22. The good old man before referred to seems zealous and devout. Referring to the inquirers among the Heathen, the number yesterday baptized, and the family who had just declared themselves Christians, he said, 'Who is bringing these into the way of salvation? It is not the work of *men*. No!' and lifting up his eyes to heaven, he wept with gratitude as he said it, 'The Saviour is bringing them to himself. It is He! it is He!' 'Yes, indeed,' my heart responded? 'It is He; to Him alone be all the glory.'

"The work of grace still proceeded, and on the 1st of January of the present year, when Mr. G. PEARCE accompanied their pastor to visit them, eight more, having given equally satisfactory evidences of real conversion, were baptized, and on the evening of the same day received into the Church; when not less than 30, who a few months before were bowing down to stocks and to stones, and worshipping the works of their own hands, united to commemorate the love of Christ, while partaking of the emblems of his sufferings and death."

CHURCH MISSIONARY ASSOCIATION.

From the eighth Report we glean the following particulars of the operations of this Association.

Seven Native Schools, containing 400 scholars, are supported, and are under the immediate superintendence of the Rev. Mr. Sandys, assisted by Mr. Dunsmure. The annual examination of the Schools was held at Mirzapore. About 140 boys, comprising the 1st, 2nd, 3rd, and 4th classes, were examined. The result was highly gratifying, and evinced on the part of the boys considerable knowledge in scriptural truths, and in the elements of Geography and Astronomy. They also read and spelt very accurately.

The boys of the Mirzapore English School, which is supported by the Church Missionary Society, were also examined on the same day. The 1st class was examined in Scripture Lessons, Grammar, Parsing, Geography, and Carpenter's Spelling; they had also read a little of Goldsmith's History of England.

The second class, in Scripture Lessons, Watts's Divine Songs, and Carpenter's Spelling; they had also learnt the rudiments of English Grammar.

The third class, in Watts's Divine Songs, Murray's Spelling and Reading. The fourth, in Murray's Spelling and Reading; and the fifth class in the rudiments of the language.

The results of the day were highly gratifying; and the Venerable the Archdeacon, who conducted the Examination, expressed his very great satisfaction at the progress of the pupils.

Preaching to the Natives.—Divine Service is conducted three times a week in the chapel which is on the Mission premises; and at Potuldanga Bungalow, on Sabbath, Tuesday, and Friday, evenings.

Receipts Sa. Rs. 940, Expenditure Sa. Rs. 1,213. 10. 5. Balance against the Association Sa. Rs. 273. 10. 5.

BENGAL AUXILIARY MISSIONARY SOCIETY.

On Wednesday, the 2nd May, the Fourteenth Annual Meeting of the above Society was held in the Union Chapel, G. Ballard, Esq, in the chair. The Report having been read by the Secretary, the Rev. James Hill, the Meeting was addressed by the Rev. Messrs. Yates, Lacroix, Hodson, Gogerly, Ellis, and Hill, Captain Dalby, and A. Beattie, Esq. At the close of the Meeting a collection was made, which amounted to upwards of 1,200 Rupees. The following is a brief abstract of the Report.

Missionary Stations.—Calcutta, Kristnapore, Kidderpore, Rammakalchoke, Gungree, Chinsurah, Berhampore and Benares.

Native Preaching Bungalows are at Hautkolah, Tontoneah, Bow-Bazar, Bhowanipore, Koilah Surruck, Kidderpore, and Chitlah. In each of these places Divine Service is conducted two or three times a week.

Bengalee Schools.—In Calcutta there are	2	120 scholars.
At Kristnapore,	1	16 „
Connected with the Kidderpore station,	9	550 „
At Chinsurah,	3	150 „
At Berhampore,	1	60 „

At Benares (Hindoostauee) 5, and 200 scholars.

At Kidderpore there is a flourishing English School, held in the pucka Chapel, in which are 80 scholars, "chiefly (says the Report), boys who had completed their education in the Bengalee Missionary Schools. The religious instruction they had received in the latter, is here carried on; the elements of different sciences are taught; and every thing which the Missionaries consider likely to improve the heart and enlighten the mind of the pupils in their present circumstances is attended to." One-half the expence connected with this school (40 Rs.) is defrayed by a gentleman residing in the neighbourhood.

Girls' Schools are established in Calcutta, Garden Reach, and Berhampore, and about 150 little girls are receiving daily instruction.

The Mission has sustained considerable loss by the death of Mr. Adam, of Calcutta, and Mr. Pearson, of Chinsurah; also by the return to England of Mr. Christie, on account of severe indisposition.

Further particulars will be given *when the Report is published.*

Calcutta Church Missionary Society.

On Tuesday evening, the 29th May, the Annual Meeting of the above Society was held in the Old Church Rooms. The Venerable Archdeacon Corrie in the chair. The Sixteenth Report of the Corresponding Committee was read by the Venerable Chairman, assisted by the Rev. T. Dealtry, after which the meeting was addressed by the Rev. Messrs. Fisher, Dealtry, Macpherson, Boyes and Dr. Marshman, Captain Dalby, G. Ballard, and A. Beattie, Esqs. Of the Report, which was exceedingly interesting, we can merely give an outline. It commenced by lamenting the death of the late Bishop of Calcutta, concerning which event, it remarks: "Equal to his predecessors in all those qualities which have rendered their memory honorable, he possessed a knowledge of the details of business, and a power of arrangement, which render his loss at this moment peculiarly disastrous. To this dispensation it becomes the Committee to bow with submission, assured, that though they know not now what the great Head of the Church doeth, they shall know hereafter, when it shall be seen and felt that He hath done all things well."

The Report goes on to state the arrival of Rev. Mr. Krukeburg, who has been stationed at Benares: also, that Mr. R. V. Reynolds with his family has returned to the Mission from Ireland, and that Mr. MacLeod has been entertained at Meerut. Rev. W. Deer, of Burdwan, is compelled, through sickness, to seek relaxation and change of scene. The stations occupied by the Society are as follows:

Stations.	Missionaries.	No. of Communicants.	No. of Baptized.	Native boys' schools.		Native girls' schools.		English schools.	
				No. of schools.	No. of scholars.	No. of schools.	No. of scholars.	No. of schools.	No. of scholars.
Calcutta, ...	Mr. T. Sandys,	35	70	7	350	1	45	1	30
Dum-Dum, ...	,,	..	4	5	390	..	..	..	..
Budge-Budge,..	,,	..	..	2	170	..	..	..	..
Ruspunje, ...	,,	..	4	..	..	..	..	..	..
Beyalah, ...	,,	..	..	1	100	..	..	..	..
Burdwan, ...	Messrs. Deer & Weitbrecht,	50	100	8	645	not stated	110	1	50
Culna,..	,,	..	..	6	410	1	51	1	35
Kishnagur, ...	,,	..	..	1	100	1	50	..	..
Baucorah,..	,,	..	..	3	285	1	50	..	..
Goruckpore,..	Messrs. Wilkinson & Smith,	not mentioned.	126	5	200	..	..	1	15
Benares,........	Mr. Krukeburg,	..	..	3	180	1	50	..	51
Chunar,......	Messrs. Bowley & Eteson, ...	..	25*	5	not stated	2	60	..	..
Buxar,....	Mr. Macleod, ..	..	..	2	50	..	..	..	..
Agra,....	Mr. Cussens, ..	12	40	1	75	..	..	..	..
Meerut,....	Mr. Richards, ..	..	100	1	..	1	14	..	..
Kurnaul,..	Anund Musseeh,	..	..	1	30	..	..	..	..

* Baptized during the year—Total number not mentioned.

The following extracts from the Report will be read with pleasure:

At Goruckpore, one undertaking of great importance has, through the unwearied exertions of Mr. Wilkinson, been brought to a promising commencement, since the publication of the last Report. A grant of about 2,000 biggahs of unreclaimed jungul, at a short distance from the Station, has been obtained from Government, on the usual terms, for 21 years. The Corresponding Committee did not feel authorized to take the risk of this undertaking upon themselves, but by a donation enabled Mr. W. to make a beginning; and he reports, at the end of April, "A village is rising, together with a school or seminary. Such boys as have but small capacity, and little taste for learning, will be required to labour half the day, and to read or write, &c. the other half. In this way an agricultural community will be growing up among the present settlers. A portion of ground has been marked out to them, and a person appointed to teach them the art of husbandry." It is understood, that with the assistance derived from several quarters, about 500 biggahs have been cleared; and Mr. W. adds, "the remainder will be cleared by the settlers themselves, gradually, according to the terms of the grant."

Under the head *Meerut* it is stated, that a beautiful chapel had been erected, at the entire expence of the Begum Sumbroo, and which cost 7,000 Rupees. Adjoining to the chapel compound, is a large spot of ground enclosed, in which is erected a row of comfortable alms-houses, for the accommodation of some of the poor and aged women belonging to Mr. Richard's congregation.

CHRISTIAN INSTRUCTION SOCIETY.

A meeting was held at the Church Mission House, Mirzapore, on Monday the 28th May, 1832, to form a Society under this designation.

The Archdeacon read a copy of the Regulations of the Christian Instruction Society at Madras, which have been furnished by the Rev. C. Blackman, when it was resolved unanimously,

I. That a Society be formed in Calcutta similar to the one established at Madras under the designation of the "Christian Instruction Society," and that the following laws and Regulations be adopted.

1st. The primary object of this Society shall be the Religious Instruction of the servants attached to Christian families.

2nd. It shall be designated the "Religious Instruction Society," and shall be under the direction of a Committee, consisting of six or more members, one of whom to officiate as Secretary.

3rd. A monthly subscription of one rupee and upwards shall constitute a member of the Society, and every member shall be entitled to the services of a Reader once weekly or oftener, as may be determined by the Committee. Members subscribing three rupees and a half monthly shall be entitled to the attendance of a Reader as often as they may require.

4th. The Readers being regularly paid by the Society, it is to be considered as a fixed rule that no member shall make any addition to their salary, by present or otherwise.

5th. Members of the Society requiring the services of Readers, will make application through any member of the Committee, or direct to the Secretary, for the decision of the Committee, specifying the days and hours at which attendance is desired.

6th. The number of Readers to be engaged will be determined by the Committee, without whose sanction none are to be appointed.

7th. The Readers will be superintended by the ministers under whom they may be appointed to act, and will be instructed by them in the course they are to pursue, in the performance of their duty.

8th. The time of attendance will be regulated by the Committee, and each Reader will be provided with an attendance book, which will be signed on each occasion of attendance by the member employing him, or by one of the family.

9th. Punctuality in attendance will be especially enforced upon the part of the Readers, and its observance will be equally necessary on the part of the families they attend.

10th. When not required for the duties of families, Readers will be employed under the direction of the superintending Ministers in such manner as may be considered most profitable.

11th. Should a member become aware of any matter affecting the moral character of a Reader, he will consider it his duty to bring the same to the notice of the Committee.

12th. A meeting of the Committee will take place monthly, at which time only Readers will be engaged for the Society; and when any objections taken against the conduct of Readers will be considered;

previously to passing the order for their payment.

13th. The Committee will consist of the following Gentlemen, with power to add to their number should they deem it expedient, three being sufficient to transact business.

Ven. Archdeacon Corrie,
Dr. Corbyn,
Captain Dalby,
Rev. J. Macqueen,
Rev. Mr. Boyes,
Mr. J. J. L. Hoff,
Rev. T. Dealtry,
Rev. A. Macpherson,
Mr. Dunbar, and
Mr. Murray.

II.—That Prame Messee, who was introduced to the Committee, and unanimously approved of, should be employed as a Reader by the Christian Instruction Society.

III.—That the monthly meetings of the Committee be holden at the Mission House, Mirzapore, at half past 6 o'clock, A. M. on the last Monday in the month.

T. Sandys,
Secretary pro tempore.

CEYLON.

AMERICAN MISSION, JAFFNA.

The mission continues to occupy five stations, each of which will be first separately noticed, and then some general account added to the whole.

Tillipally.

The Rev. L. Spaulding, Missionary, Mrs. Spaulding.

L. Payson, Jordan Lodge, Readers and Assistants.

J. Codman, Champlin,.. } Teachers in Prep. School.

Dewasagayam, Paramathy, .. } Visitors.

Preparatory School, 50 boys.
23 Native Free Schools.
26 Native Members in Communion.

The Preparatory school has not been so large the last year as in some preceding years, as the place of the class which left it to enter the seminary in 1830, in consequence of the funds of the mission being limited, and a greater part of them needed for the Seminary, was not supplied by new admissions. The average number of boys in the School through the year has been 50, who have made good progress in their studies and given satisfaction as to their general behaviour. Near the beginning of the year, almost the whole school was awakened to attend seriously to the concerns of the soul. This attention afterwards declined, and about half of the boys have again become indifferent to their best interests. Of those whose religious impressions appeared most abiding, and who gave the most satisfactory evidence of a change of heart, four have been admitted to the Church, and four or five others are now candidates for admission.

Of the 922 boys and 100 girls in the schools, 318 are reported as having finished learning the smaller and larger Catechisms, and as studying the Scripture History, a small book, prepared in Tamul by members of the mission, containing a sort of abstract of the Bible History and most important doctrines. The number able to read the Scriptures with more or less fluency, is stated to be about 214, but of these many of course do not yet read so difficult a language as the Tamul with much readiness or understanding.

Eleven natives have been admitted to the Church in course of the year. One who was suspended has been restored, and one excommunicated. There are 5 candidates for admission, and several more who express a wish to be admitted.

The congregations in the Church have been larger the present than any former year. The attendance of women has been particularly encouraging. Generally 30 or 40 of all classes, excepting beggars, have been at Church, several of them School-master's wives and other women of some respectability. Many of them have also attended a meeting for females only, on a week day. A considerable part of the year small meetings for prayer in different neighbourhoods, where members of the Church resided or could attend, have been held every morning at an early hour. The attendance at some of these has been quite encouraging, and they have doubtless been the means of good. "In looking back upon the Missionary work at the station during the year," Mr. S. remarks, "I see many things which call for especial thankfulness and gratitude, and not a few which lead to personal humiliation. At the commencement of the year, there was great encouragement to labour and pray. The Holy Spirit was awakening sinners to a concern for their souls."

Batticotta.

B. C. Meigs, Missionary, Mrs. Meigs.
D. Poor, Missionary, Mrs. Poor.

Gabriel Tissera, N. Niles, Native Preachers and Teachers in Seminary.

S. Worcester, G. Dashiel, J. Griswold, T. Ashbury, } Teachers in Tamul and English.

Sanmogum, Tamul Teacher. E. Porter, Native Assistant. Ambalavanum, Superintendant of Schools.

54 Native Members in Communion.

19 Free Schools, 624 boys, 105 girls, 83 students of the Seminary.

1st Class, 17 *Students.*

1 Lennie's Grammar and Exercises.
2 Blair's Lectures on Rhetoric.
3 Porteus' Evidences of Christianity.
4 Euclid, through 4th Book.
5 Blair's Grammar of Natural Philosophy, through Optics.
6 Translation, Declamation, and Composition.

2nd Class, 18 *Students.*

1 Woodbridge's Geography.
2 Lennie's Grammar.
3 Euler's and Bonnycastle's Algebra.
4 Mental Arithmetic, reviewing.
5 Tamul and English Phrases.
6 Euclid's 1st Book.
7 Pronouncing Testament.
8 Tamul Grammar of the high language and Tamul classes.

3rd Class, 18, *and 4th Class*, 30 *Students.*

1 Lennie's Grammar.
2 Colburn's and Joyce's Arithmetic, through Logarithms.
3 Phrases.
4 Native Arithmetic.
5 First Lessons in Astronomy.
6 Writing in English and Tamul.
7 Construing the English New Testament and English Tracts.

All the classes have attended to the study of the Bible in both Tamul and English, in connexion with Chronology.

The people at Batticotta, on witnessing the operations of the Seminary, have been moved to jealousy, and manifested considerable interest in the establishment of an English school in the village, that their children even at this late day may have an opportunity of preparing to enter the Seminary. Attention to personal religion among the students has been greater the last year than any preceding year. The special religious excitement, which so happily marked the close of 1830, continued through the early months of this year, and as fruits of it and of former awakenings, 28 of the Seminarists have been added to the Church since the year commenced. Of the whole number, 83 in the Seminary, 38 are members of the Church, and there are several candidates for admission. In all the classes, but especially the first, the weight of character and influence is decidedly Christian. Idolatry may possibly have its secret advocates, but it is avowed by none; and though while the heart remains unchanged, there can be no security that any one on leaving the school will not turn back to heathenism, yet the folly, if not the sin, of idol worship, must be so apparent to all as to leave little prospect of its ever being heartily embraced by any one. Some few who were for a longer or a shorter time in the institution, and in one or two cases were members of the church, now are seen marked with holy ashes and bearing other badges of heathenism; but it is more in compliance with the wishes of their friends, or from a spirit of opposition to Christianity, than from any reverence for the gods to whose worship they thus profess to return. In most cases even where there has appeared no saving change in those who have left the seminary after having finished or nearly finished their course, there has continued to be manifested an outward respect for the institutions of Christianity, and an utter disregard for the Brahminic institutions.

The facts disclosed in the study of Geography, Astronomy, and the Elements of Natural Philosophy, are so entirely discordant with the doctrines of the Puranas as, if believed, necessarily to overthrow their authority, as divine records; and though such is the perverseness of the human mind, and especially when warped and biassed as here by most inveterate prejudices, that it will sometimes obstinately cling to any system which it loves, however shattered and sinking, yet in general, truth will ultimately prevail. It does prevail. One instance in proof of this, as given by the principal of the Seminary, is here added. "Shortly before the eclipse of the moon. on the 26th of February, a printed tract was put in circulation on the nature and causes of the eclipses, shewing the fallacy of the arguments urged by the Brahmins and others in support of Hindoo mythology, arising from their ability to calculate eclipses, pointing out also the errors noticed in the native calculations of eclipses within the last three years, and calling the attention of the people to an error of 25 minutes in the commencement of the then ensuing eclipse. This tract had the desired effect, so far as our observation extended, upon all who noticed the eclipse.

(To be continued.)

PERSIA.

FROM THE REV. MR. PFANDER.

Shushi, September 13, 1831.

The Persians, in general, possess a greater spirit for inquiry than the Turks; and for this reason they are the sooner inclined to accept a New Testament when it is offered to them, and to read it; partly, indeed, from sheer inquisitiveness, but partly, also from a certain degree of love for truth. I believe, therefore, that I am warranted in asserting, that Persia offers a wide and very encouraging field for the dissemination of the word of God, in the language of the country. Besides this, I have several times had opportunities of ascertaining, even among some Turks at Bagdad, though still more among Persians there, that Mahomedans, notwithstanding their hatred toward Christ, when they have calmly read the New Testament, could not refrain from acknowledging its truth and superiority, and were evidently staggered in their belief as to the truth of their own religion.

EUROPE.

ORDINATION OF MISSIONARIES.

Mr. James Paterson.

The Directors of the London Missionary Society having appointed Mr. James Paterson, formerly of St. Andrew's University, and latterly of Highbury College, to succeed the late Rev. John Adam of Calcutta, as a Missionary to India, a public service was held in the congregational chapel of St. Andrew's (Mr. Paterson's native city), on Wednesday, the 21st of December, 1831, for his solemn designation as an evangelist to the heathen. The Rev. Thomas Aitken, of the United Secession Church, St. Andrew's, began the services of the day by praise, reading the Scriptures, and prayer. The introductory discourse was delivered by the Rev. David Russell, of Dundee, from Isa. iv. 4, 5. The Rev. Robert Machray of Perth, proposed the usual questions, which were answered by Mr. Paterson in a very satisfactory and highly interesting manner, and seemed to produce a very pleasing effect upon the auditory. Mr. Machray then offered up the ordination prayer, accompanied by the imposition of hands; and the charge to the missionary was given by the Rev. Mr. Lothian, Mr. Paterson's former pastor, from 2 Tim. iv. 5:—" Do the work of an evangelist." The service commenced at 12 at noon; and though it lasted four hours, the deepest interest appeared to be felt by the numerous and respectable audience assembled on the occasion, which we have no doubt will tend to promote the cause of missions in general among the inhabitants of St Andrew's. It is pleasing to reflect that several young men, educated at the University of that city, have of late years devoted their talents to the work of the Lord among the heathen; and it is hoped, that the services of this day may be the means of exciting others to emulate so noble an example. The interest felt on the occasion referred to, was also heightened by the circumstance of Mr. Paterson's predecessor, Mr. Adam, having been for some time a student at St. Andrew's, where he was well known and universally esteemed, and where the news of his lamented death had been received only a few weeks before.

Mr. Orlando T. Dobbin.

On Friday, January 6, 1832, Mr. O. T. Dobbin, who, with Mr. James Paterson, had been appointed to Siam, but on account of the recent visitations of death in India, and other circumstances, had their appointment changed, was ordained at York Street Chapel, Walworth, when the Rev. George Browne introduced the service by reading the Scriptures and prayer. Rev. John Burnet preached, on " the great door, and effectual," which is now opened into the pagan world for missionaries of Jesus Christ. The usual questions were proposed by the Rev. William Ellis. The ordination prayer was offered by the Rev. John Clayton, jun. (instead of the Rev. Dr. Henderson, Mr. Dobbin's tutor, who was prevented by illness,) the charge was delivered by the Rev. George Clayton, and the Rev. John Arundel concluded the interesting service by prayer.

On Thursday, January 26th, Mr. and Mrs. Dobbin, and Mr. and Mrs. Paterson, sailed from Gravesend in the Hon. East India Company's ship Asia, Captain Bathie, for Bengal*.

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* They have since safely arrived.—Ed.

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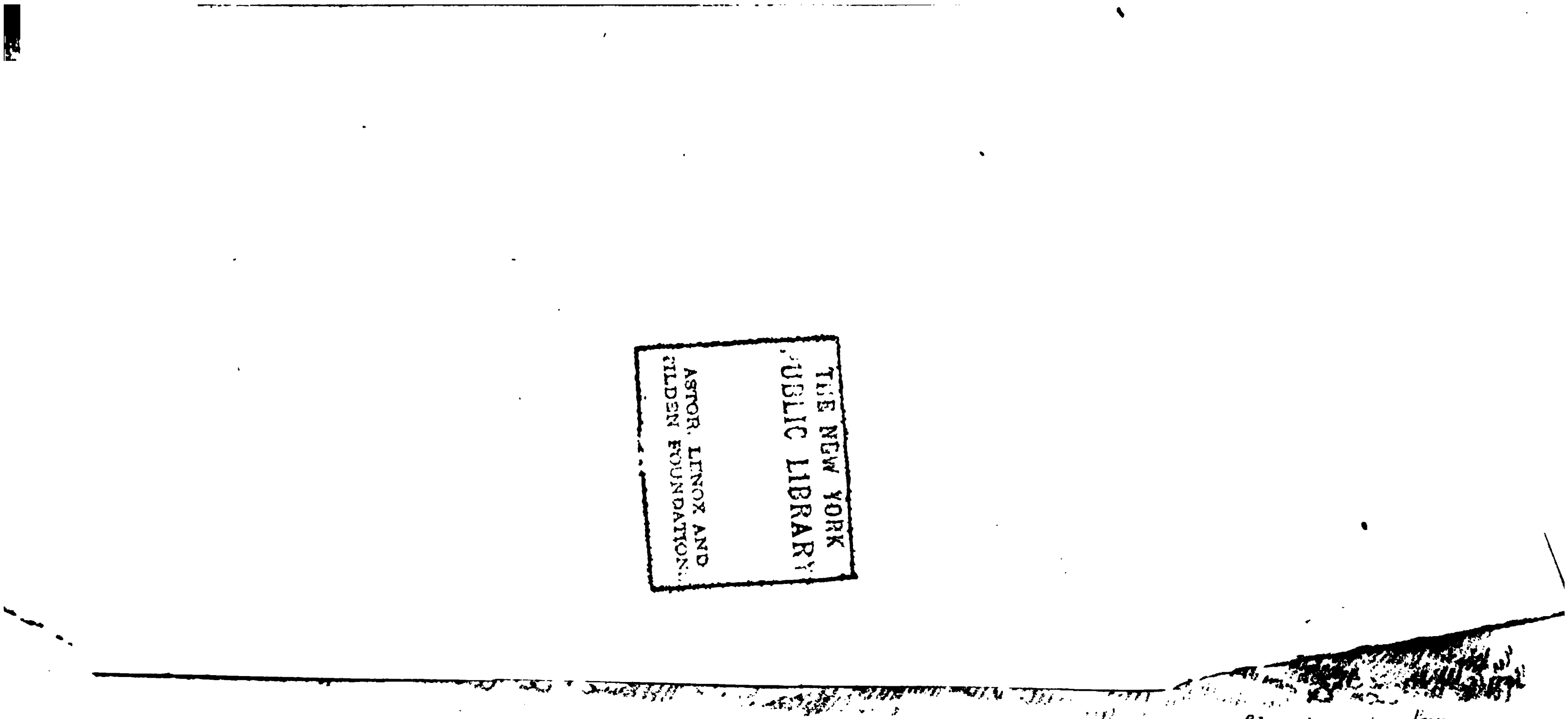

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The Hindoo Ascetic at Kidderpore

For the Calcutta Christian Observer.

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THE

CALCUTTA CHRISTIAN OBSERVER.

No. 2.—*July*, 1832.

I.—*An Investigation of the comparative Effects of Christianity and Polytheism upon Human Happiness, with regard to temporal concerns alone.*

The Scriptures teem with denunciations of God's wrath against Idolatry, couched in language highly sublime and impressive, as well as with those earnest and pathetic expostulations which our merciful Creator sometimes condescends to address to the folly and ingratitude of mankind. It is not necessary to enquire how soon after the destruction of the antediluvian world, nor under what circumstances of temptation, the common forefathers of our race were led to worship wood and stone, the work of their own hands, to deify their chiefs and heroes, or to offer to malignant spirits the homage of love or fear. Nor shall I pause here to canvass the opinions of the learned with regard to the identity of the fallen angels with the objects of idolatrous adoration,—a tenet which has furnished Milton with materials for some of his most magnificent poetry. It is sufficient for my purpose to record the melancholy fact, attested by history, sacred and profane, that the altars of the true God were forsaken many years before the death of Shem; and that up to the advent of our Saviour, one nation alone, petty in comparison with those by which it was surrounded, was scarcely restrained by discipline the most severe, a succession of miraculous interventions, and mercies equally signal and undeserved, from concurring in the universal apostacy.

Notwithstanding the triumphs of Christianity, a large proportion of the population of the world still remains the slaves of delusions, which while they are always gross and palpable to the eyes of dispassionate observation, are in many instances so hideous and abominable as rather to resemble the fantastic creations of distempered dreams, than the deductions of reasonable beings, from the plain premises which the works of God in nature unfold for human instruction*. And it is well worthy of remark, that notwithstanding the discoveries of individual philosophers with respect to the nature and attributes of the Supreme Being, in no one instance has the popular religion among idolaters been other than absurd in the highest degree. In no quarter of the globe has human ingenuity sufficed to elaborate a system, capable of standing before the most partial dawn of civilization and knowledge. None of the educated classes at Athens appear to have sympathised with the common people in their veneration for the national superstition; though they doubtless affected such feelings, partly through fear of the fanatical violence with which the sovereign people resented any indignity offered to the objects of their worship, and partly because that fanaticism furnished them with the most apt and powerful handle for exciting and influencing the credulous. In Rome, though it be certainly true, as Machiavelli remarks in his Discourses upon Livy, that the seeds of empire were laid in the implicit devotion with which every citizen revered the sacred rites of his country, (for even a false creed, when sincerely embraced, possesses a constringent power which gives a mighty energy to all common efforts,) Religion lost its hold upon the higher orders, as soon as they began to emerge from a state of military barbarism, and to cultivate literature and philosophy. With regard, indeed, to one great branch of this received system,—Divination, or the observation of the auspices,—Cato is recorded by Cicero to have expressed his surprise that one Augur could meet another without laughing in his face, on account of the gross impositions which they were continually practising in concert on the credulity of the public†; "and the liberty which not only he, but all the old writers take, in ridiculing the characters of their gods, and the fictions of their infernal torments, shows that there was not a man of liberal education, who did not consider the religion of his country as an engine of state, a political system contrived for the uses of government, and to keep the people to order‡." Such was the contempt into which idolatry fell in Greece and Rome,—the only countries where under its depresssing influences, a body of men has existed sufficiently enlightened to form a reasonable judgment upon its pretensions,—and such no doubt the feelings with which it has been regarded in all heathen lands, by those isolated minds of superior intelligence, which under some mysterious scheme of Providence, appear, like unpredicted comets, but to shine and pass away, leaving no legacy of light.

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* "Because that which may be known of God is manifest in them, for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse."—Romans i. 19, 20.

† Middleton's Life of Cicero.

‡ Ibid.

Two most important deductions may be made from these facts, strongly corroborative of the principles assumed by the sacred writers, with respect to the condition and powers of the human intellect. For whilst, on the one side, the records of philosophical discovery that have come down to us in the works of Plato and Cicero, and the information which may be gathered from other sources, with regard to the notions of the Supreme Being entertained by those wise men of antiquity whose writings have not been preserved, afford abundant proof that the true God had not left himself without witness in the understanding of his reflecting creatures; so the very imperfection and vagueness of the knowledge attained by the unassisted researches of the most gifted individuals, together with the gross errors and abominable wickedness into which (with the most minute exceptions) heathen nations have invariably fallen, demonstrate, on the other hand, the extreme frailty of human reason, the inherent tendency of our nature to folly and sin, and our absolute need of revelation. Blessed be God, who has "brought life and immortality to light through the Gospel," the humblest peasant who can read his Bible, may now dwell with complacent certainty, upon those great elementary truths of which the mightiest intellects of antiquity caught but transient and doubtful glimpses through the dim medium of speculation!

In no part of the world, either in ancient or modern times, has idolatry assumed a darker and more repulsive character, interlaced itself more closely with all the social and domestic relations, or, consequently, exercised a more powerful and degrading influence over all classes of its votaries, than in those extensive countries which European Geography designates generally as Hindostan, and which our present supremacy may justify us in regarding as British India. "Of all idolatries which I have ever read or heard of," says Bishop Heber, "the religion of the Hindoos, in which I have taken some pains to inform myself, really appears to me the worst, both in the degrading notion it gives of the Deity; in the endless round of its burdensome ceremonies, which occupy the time and distract the thoughts, without either instructing or interesting its votaries; in the filthy acts of uncleanness and cruelty, not only permitted but enjoined, and inseparably interwoven with those ceremonies; in the system of castes, a system which tends more than any thing else the devil has yet invented, to destroy the feelings of general benevolence, and to make nine-tenths of mankind the hopeless slaves of the remainder; and in the total absence of any popular system of morals, or any single lesson which the people at large ever hear, to live virtuously, and to do good to each other*." This is the language of a man who assuredly was neither a bigot nor a bookworm; who had studied human nature alike in the oracles of God, the amplest pages of profane history, and the existing constitution of society in every quarter of the globe; and who was admirably qualified by an intellect remarkably superior to prejudice, united with the most expanded benevolence, to draw correct conclusions from the premises so collected. The work of the Abbé Dubois, a man who availed himself of every opportunity of penetrating into the inmost recesses of native society and superstition, the concurrent testimony of other able writers, the legal and religious volumes of the Hindoos themselves, and the conviction of the most intelligent observers of their manners and habits, afford unquestionable confirmation to the opinions of Bishop Heber. The pictures of lewdness and obscenity drawn from life by Mons. Dubois are positively frightful; but even the colors which he uses are weak when compared with the deductions we are authorized to make from particular enactments of Hindoo law. Legislators have enough upon their hands, to save them from being tempted to body forth imaginary crimes, and to invent appropriate punishments; such are not the fields in which imagination delights to wander, nor is it that in which a fancy uncontaminated by a knowledge of shocking realities would be likely to expatiate successfully. Yet the pages of the Hindoo law-givers contain passage upon passage utterly untranslatable for European readers; and they provide against offences almost inconceivably abominable, as formally and dispassionately as if they were treating upon the most petty misdemeanors. Such evidence as this is far more conclusive than any positive testimony; but if I thought the position needed any additional warrant, it would be easy to collect from a thousand quarters proof sufficient to convince the most sceptical, that the idolatrous worship of the Hindoos ranks high amongst the most obscene, sanguinary, and demoralising of heathen superstitions, if it do not bear away the infamous distinction of pre-eminent hideousness.

Now, the unerring word of God not only denounces idolatry as a root that beareth gall and wormwood†, but speaks of the worshipper of idols as "brutish," and on a level in point of understanding with the senseless images to which he bows down‡, and declares that "a deceived heart has turned him aside; that he cannot deliver his soul, nor say, Is there not a lie in my right hand*." The annals of mankind abundantly authenticate these as the words of infinite prescience. Yet there are writers, who, treating upon subjects connected with India, with the avowed purpose of tracing the demoralisation and misery of its inhabitants to their source, have not only omitted to consider idolatry, with its adjuncts and consequences, as a principal, or even concurrent cause of evil, but by attributing all visible effects of the nature in question to certain specified causes, have implicitly excluded it from the problem. Has such a fearful principle of evil then, as that depicted by Bishop Heber, remained for ages torpid and inoperative? Has that religious creed, which since its invention has led thousands to immolate themselves in various forms of suicide; to cast their tender infants to the monsters of the ocean; to drag out their lives in the most horrible self-inflicted torments; and to pollute their temples, like those of Moloch of old, with the blood of human victims, stopped short at these abominations, and spared to infuse its poison deeper into the vitals of society and springs of conduct? Can we reasonably hold that system of superstition, which sanctions or permits female infanticide, and the horrors of the Suttee, irresponsible for the brutal hardness of heart, the indifference to human life and sufferings, and the general dissolution of moral principles, which characterise the natives of Hindoostan? These are questions which, broadly urged, no man can answer in the affirmative; and yet when Mr. Rickards speaks of "the revenue or financial system of India," as being "at the bottom of all this evil," and as affording "a clue to the chief distinctions of character observable between the inhabitants of the eastern and the western worlds;" and assures us, that "of the social virtues of native Indians we see daily as much as can reasonably be expected, *and of their vices as much as can easily be accounted for from the nature of the governments under which they have so long groaned*;" what is this but virtually to exclude the religion of the Hindoos from any, even the most minute, influence, upon their moral condition? Another author, speculating expressly upon the causes of the long continued "stationary condition of India, and its inhabitants," has not merely left superstition out of his calculations, but has explicitly awarded the palm of superior philosophy to those writers who have maintained "that there is nothing morally adverse to improvement in the natives of India, and that had it not been for the oppressions they were subject to under their Hindoo governments, and the ferocious violence and illiberal fanaticism of their Mahomedan conquerors,—had they not, in short, been subjected to multiplied evils of misgovernment, through a series of ages,—they would, unquestionably, have advanced as rapidly in the career of improvement, as any other nations we are acquainted with*."

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* Journal, vol. ii. p. 384.

† Deuteronomy xxix. 18.

‡ "The idols of the heathen are silver and gold, the work of men's hands. They have mouths, but speak not; eyes have they, but they see not. They have ears, but they hear not, neither is there any breath in their mouths. They that make them are like unto them, so is every one that trusteth in them." Palm cxxxv. 15—18.

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* Isaiah xliv. 20.

Misgovernment of the nature referred to is so hateful, and its effects upon its wretched victims are so withering, that it is difficult to form too large an estimate of the extent of its operations towards the production of human misery; yet, at the same time, it is quite impossible to believe that the chain of cause and effect has been snapped in twain at the particular points of superstitious enormity which I have indicated; and that the frequency of such scenes and actions, together with habitual participation in many other nameless abominations, should have had no tendency to demoralise and degrade the agents and spectators. And this argument would lose none of its force if Christianity could be proved to be a pure delusion, or if that religion had never been promulgated to the world. For a false creed, especially if it be attended with impure and sanguinary rites, is an absolute evil of enormous magnitude, without any reference whatever to the existence of a true faith, and a perfect code of morals. And the evil is necessarily still further enhanced, when a creed and worship such as has been described, brings with it, as a handmaid, the system of caste, which as a generator of pride, selfishness, and moral delusions innumerable, has shown itself, perhaps, more prolific and mischievous than any curse which has ever been self-inflicted upon an equal portion of the human race. But if further proof he demanded than the undeniable existence of such potent agents of evil, that all the dislocation of Indian society, and all its crimes and sufferings, cannot justly be attributed to political causes alone; it cannot, I think, but force itself upon those who are disposed to subject those elements of misery to any strict analysis. The experiment of misgovernment, unfortunately, has been too often repeated in every age and quarter of the world, to leave us ignorant of the precise nature of its results: human nature being identical, the out-turn of the crucible, under similar exposure, must be always the same. The cruelty and caprice of tyrants will certainly generate the vices of slaves; but what were the particular acts of Mahomedan oppression that first drove the Rajcoomars to murder their infant daughters, and which of our Regulations has constrained them to continue the practice? Was it misgovernment that occasioned the sacrifices of children at Saugor, the immolation of living victims on the altars of Kali, the suicidical or murderous rites of the Suttee, or the institution of those abominable orgies described by Mons. Dubois? Was ever any one found so hardy as to attribute a large proportion of those atrocious and disgusting vices which the Apostle Paul brands with such eloquence of holy indignation upon the characters of the Greek and Roman idolators of his day, to the misrule of senates or emperors* ? Did Tiberius or Nero make their subjects "men-stealers†;" or was it tyranny that awakened those odious passions which were so common and shameless, that the most elegant poets of antiquity have not scrupled to prostitute their genius to celebrate and sanction them ? The word of God has furnished us with an explicit answer to these questions. We are informed that the heathen nations of the times preceding our Saviour's advent, had "changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and to four-footed beasts, and creeping things:" "*wherefore*," proceeds the Apostle, "God also gave them up to uncleanness" and "vile affections;" "and even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness," and a long and dark catalogue of iniquities‡. Such was the judicial sentence of blindness of understanding and hardness of heart, with their consequences, vice and misery, pronounced on the heathen of old for their apostacy from the religion of nature and reason,—for that is the offence which St. Paul denounces in the passage referred to§. But we have certainly no reason to conclude that God is more tolerant of such insults than in former days ; nor that the system upon which he governs such of his creatures as are not under the dispensation of the Gospel is in any wise altered. When, therefore, we see the Hindoos the slaves of several of the worst vices which disgraced the Gentiles of the Roman empire,—in addition to many murderous and demoralising rites and practices in which the latter never indulged,—and know from the most infallible testimony that the idolaters of antiquity were allowed to wallow in the vices in question, and to draw down upon themselves the misery inseparable in the nature of things from such wickedness, in order that they might thus execute upon themselves the divine wrath incurred by their wilful ignorance and contempt of the true God, —the conclusion seems almost inevitable. The same immutable being is the governor of the world; the same offence is committed, and the penal consequences are in many respects similar, in all accordant: surely we may with all sobriety, connect the two as cause and effect*.

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* See "India, or facts submitted to illustrate the character and condition of the native inhabitants, &c. &c." by R. Rickards, Esq. and "An Inquiry into the causes of the long-continued stationary condition of India and its Inhabitants, &c. &c." by a Civil Servant of the H. E. I. Company.

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* If proof be required that these charges were well founded, Juvenal, a prophet of their own, furnishes it in abundance. If the testimony of a professed satirist be deemed questionable, let sober history be appealed to. Let the reader enquire, for instance, what was the nature of the bribes offered to such of the judges of Clodius as were found to be proof against money, when that reprobate was tried for his profanation of the mysteries of Bona Dea.

† 1 Timothy i. 10. This, I believe, was peculiarly a Grecian crime.

‡ See Romans i.

§ "No sin shall be charged upon the heathens but such as the law of nature and right reason does condemn." Bishop Hopkins, quoted by Bishop J. B. Sumner.

I fear that I may appear to some to have dwelt at unnecessary length upon this branch of my argument; but no man can have mixed much with society, without being aware that sophistry is continually at work to represent all religious creeds as equivalent in their effects upon human conduct and happiness; to confound the eternal distinction between truth and falsehood; to palliate the enormities of idolatry, or to deny its practical evil effects; and to maintain the sufficiency of the faith in which every individual in the universe has been brought up, to justify and save him on the great day of final account. This is the spirit of Pope's Universal Prayer, the beauty of which as a composition, and the felicity with which the poet has paraphrased our Saviour's perfect model of devotion, have blinded multitudes of its readers to the extreme absurdity—considering it merely in a philosophical point of view,—(a test fairly applicable to an ethical poet,) of regarding the listless divinity of the Epicurean sage, the libidinous Jupiter who was the object of supreme adoration to the vulgar of Greece and Rome, and the undefined but hideous object of servile fear to which the "savage" in every age and clime pays the homage of deprecation, as identical with that Jehovah, who lays claim, at least, to attributes in every respect diametrically opposite to the actions and qualities ascribed to the gods of the nations. If, however, the Universal Prayer has misled a single human being into an erroneous estimate of the comparative excellence and honor of the creatures of man's vitiated imagination, and the eternal, self-existent God, it requires a far sterner condemnation than that which a mere solecism in philosophy would merit. But however it may have been generated, no one, I think, who has studied the temper of the age, will deny that such a spirit of virtual equalization is abroad; and I am further persuaded, that many who would shudder at any broad avowal of the sentiment, that all religious creeds stand upon the same level, do yet practically reason and act as if their effects, at least, upon human conduct, and, consequently, upon human happiness, were in no material respects discordant. It is my object to prove from the concurrent testimony of the Scriptures, and the history of mankind, as well as by arguments, based upon acknowledged principles of human nature, that, even when all reference to a future retributive state of being is carefully excluded from the problem, idolatry comprehending false notions of the divine nature and attributes, and "the reverence of beings who are not proper objects of reverence*," together with the consequences that have invariably been found to follow in its train, is a curse far more bitter and durable than all the tyranny of rulers, and all the miseries of misgovernment. Still reasoning as if present welfare were the only object of a wise man's aspirations, I shall endeavour to display, in contrast, the temporal blessings which Christianity has actually conferred upon the nations that have embraced it; noticing, at the same time, the inherent tendency of the religion of the Gospel, to enhance those blessings to the utmost extent compatible with the scheme of providential government under which we live; so that, in fact, nothing but the counteraction which it experiences from the vices and evil passions of its disciples, prevents the yet more triumphant display of its excellency. On the other hand, it must be manifest, upon consideration, to all those who believe that man's mind and soul are derived, with all their powers and feelings, from the same Great Being who framed the material world, that his free goodness alone has preserved idolatrous nations from sinking into a condition of moral depravity far lower and more miserable than that which they at present occupy; since he alone has saved the natural affections and some faint shadows of moral virtues from utter extirpation and oblivion, by confining the vitiating agency of a false creed and worship to certain limits of mischief. For the religion which enjoins human sacrifices, for instance, must contain a principle of evil so powerful, that it is impossible to predicate the extent to which it may delude the understanding and sear the affections of its votaries; and it is obvious, that if its influences do not extend beyond a certain point, they must be arrested there by some external force; which can be nothing but the preservative mercy of God. The fact is, that we talk of *natural* affection, and a *natural* sense of right and wrong, till we forget—

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* Let me not be misunderstood: "God cannot be tempted with evil, neither tempteth he any man." But he leaves the incorrigible to their own devices, and the impulses of their fallen nature, and the consequences are their open rebellion and utter ruin. As Charnock, an old, but most acute writer on Providence, remarks: "God does never force nor induce the will to sin, but leaves it to the corrupt habits it hath settled in itself." 'So I gave them up to their own hearts' lusts, and they walked in their own counsels.' Psalm lxxxi. 12.—" Counsels of their own framing, not of God's. As a man flings several things out of his hand, which are of several figures, some spherical, tetragons, cylinders, conics, some round, some square, though the motion be from the agent, yet the variety of their motions is from their own figure and frames; and a man casting a bowl out of his hand is the cause of the motion, but the bad bias is the cause of its irregular motion. The power of action is from God, but the viciousness of that action from our own nature." Again, "There is a concurrence of God to the act wherein we sin, but the sinfulness of that act is purely from the inherent corruption of the creature. As the power and act of seeing is communiated to the eye by the soul, but the seeing doubly or dimly, is from the viciousness of the organ of the eye. God hath no manner of immediate efficiency in producing sin, as the sun is not the efficient cause of darkness, though the darkness succeeds the setting of the sun; but it is the deficient cause. So God withdraws his grace, and leaves us to that lust which is in our wills. God is not obliged to give us grace, because we have made a total forfeiture of it."

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* One of Dr. Johnson's definitions of Superstition.

"To look through Nature up to Nature's God;"

till indeed we almost persuade ourselves that the common endowments of humanity spring from a different source, from talents and virtues of a more exalted order. As if the same Almighty Will which called the firmament of heaven, with all its glorious constellations, into being, did not also fashion the dust on which we tread; as if the same infinite and all-pervading Spirit, which kindled the universal philanthropy of Howard or Swartz, were not also the sole agent employed in maintaining the feeble spark of benevolence that glimmers in the breast of the most ruthless savage! The theorem, therefore, which I would maintain is this:—in lands upon which "the day-star from on high" has arisen, Christianity is the mean which it has pleased God to employ, to combat the natural tendency of fallen human nature to deterioration; and this heavenly antidote is not only competent to arrest the disorder, but also to induce a healthy and happy moral condition, to the utmost extent of the influence that men are disposed to permit it to exercise over their habits and actions; whilst idolatry coincides with, and inflames that tendency, of which it is one of the earliest results, to such a degree that nothing but the constant counteraction of the Spirit of God, exercised in preserving some domestic and social virtues from the general wreck, has prevented its votaries from becoming absolute incarnations of the principle of evil.

[*To be continued.*]

II.—*The Hindoo Ascetic at Kidderpore.*

[With a Plate.]

Nothing but the universal notoriety to which this ascetic has attained, and the consequent universal delusion which he has been the means of propagating throughout the Native population, could have justified us, in devoting so large a portion of our pages to an account of one, who, even as an impostor, has no claims on our attention beyond what might be daily presented by hundreds in Calcutta and its neighbourhood. *To accidental circumstances alone,* and especially to the seasonable protection of a man of rank, and influenee, and property, is this Jogee indebted for his temporary elevation to distinction and honor. It was unfortunate for him and for his protegees, that he made his appearance, or at all events, took up *his abode,* so near that city which is likely to become the cradle of learning and civilization in the East. His career has in consequence been short. Had he been speedily removed to the jungles, where the searching light of knowledge could not follow him, his name might have been appended, in a supplementary form, to the countless roll of earth-born divinities that crush the intellects and pollute the hearts of the people of India.

The Editors of Native Papers, of the Liberal School, have united in exposing the imposture. A writer in the Enquirer, after stating the reports first circulated, and generally believed by his countrymen, viz. that the man was "insensible to the calls of nature in any way—that he was not even like the chameleon, who lives on air, for this being did not breathe, speak, or even seem to have any sensation—that he ate nothing, and the position in which he was placed, he would remain in for days, without any alteration,—that *gools* or balls of fire were placed on him, and knives were thrust into him, without a muscle moving;"—proceeds to suggest, that the man, being "under the controul of some Brahmuns, who, as usual, carried on their trade of priestcraft, must have been induced to swallow down large balls of opium that made him insensible." Another writer retails some subsequent reports, as follows: "One maintains, that he is a god incarnate, and has through an excess of benevolence made his appearance here. Another is bigotted to the assertion, that he was hanging by the branch of a tree in a jungle, lost in contemplating the Divinity; and that owing to some sins he committed before, he has been discovered by human beings and brought into this part of India. A third will have him to be a favourite of the gods, insensible to external pains, and to the calls of the natural appetites." The Editor himself exults with joy, that he "is no more struck with that pious reverence upon hearing these reports, which he was wont to exhibit a few years ago, when similar stories were told to him by his grand-mother."

Not so the Editors of Native Papers, of the Idolatrous School. The conductor of the Chundrika in particular had never a more delicious repast to satiate his superstitious appetite. In recording the facts connected with the present subject, he is quite in his native element. No one can question the heartiness of his defence, nor the earnestness of his manner. With his usual gravity in treating of such themes, he states certain objections; and in his peculiar style of acuteness, he forthwith demolishes one and all of them. These objections with the replies are *in substance* as follows:—it had been objected, that the man might not be a Hindoo: reply—He must be a Hindoo, for his ears are pierced; he is moreover, tall, fair, and well-formed. Objected, that if this were a Jogee, instead of coming to the city, he ought to have remained in the wilderness: reply—He has no power of motion, and speaks not a word; and if any one has brought him to the city, how can he be blamed? Objected, that the want of sensation is only apparent, and may be acquired by practice: reply—This want is real, for if any one place his hand or foot in any position, so it continues until some one else puts it in another position; and "jog" is not attained at once, but by gradual endeavour. Objected, that it is not true that he goes wholly without food; besides, living ten or fifteen days without food is possible: reply—Respecting his food, we have heard that if any one forcibly open his mouth, and put in a little liquid, some of it falls out again, and some of it goes down his throat; and if it were so that he could remain ten or fifteen days without food, yet his body would be wasted. Objected, that he has been aided by certain drugs: reply—As to those drugs they mention, we observe, that if there be such, and this person use them, what is the harm? Objected, that the whole is an imposition: reply—On what pretence can he be called an impostor, for he has no expectation, and there are no other persons in attendance upon him." To these profound replies, the sapient Editor adds a statement of his firm belief that "the man is absorbed in a pure and holy contemplation, and his mind is fixed: that being insensible to external things, he is meditating upon God with the highest knowledge. But what is his precise condition cannot be determined; *i. e.* what he is to be called, whether a Purumhungso, or Sumadhee Lukyunakranta, or Mounujogee, &c. If, however, on examining the Shasters this can be ascertained, it shall be made known."

The solemnity with which the whole subject has been treated by the Chundrika is certainly worthy of a better cause. At present it is but too apt to provoke a smile.

The subject has also been noticed in the English Newspapers. The Editor of the India Gazette, Jebb's Lane, in particular, treating the matter as it deserved,—recalled to the remembrance of his European readers, the famous case of "Ann More, of Tetbury, who was reported to live three years without eating or drinking;" but who was at last detected by "medical sentinels in the act of partaking of food conveyed under her pillow every night:"—and concluded by proposing the application of a somewhat similar test in the present instance, affirming, that "to visit and detect would be the same with such men, provided they were allowed to examine and use what tests they chose." It is scarcely necessary to add, that this wise suggestion has been acted on, and the result has proved as satisfactory as could possibly be desired by the Editors or the Public.

To our correspondent, who has forwarded the following detailed account, as well as to our other friends, who have furnished us with a view of the scene at the Baboo's house, our warmest thanks are due.

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

The native population of this city, as you are doubtless aware, have been for some days past in a state of high ferment, in consequence of the appearance at Kidderpore, of an extraordinary ascetic. I was therefore induced to pay him a visit, the particulars of which, should you think them worthy a place in your valuable periodical, are quite at your service. Before, however, entering on the account of my visit, I will just state what I have reason to believe is an authentic account of the manner in which he came into public notice. It appears, that about three weeks or a month ago a Hindoo servant belonging to the Albion Mills at Seebpore, on the other side of the river, discovered the man lying near one of the gates of the premises; and finding that he neither spoke nor voluntarily moved, began to think, as he appeared otherwise in good health, that he must be one of their holy ascetics. He therefore after some little time removed him to his house within the walls of those premises. Here neither, notwithstanding the lifting, tossing, and carrying, which he had had to endure in being conveyed to the house, did he manifest any signs of consciousness, and the man was therefore the more confirmed in his opinion of his being a Jogee. At this place he remained some days, during which time, as the man states, he ate nothing; but drank only a little milk, which he, out of fear lest he should die, from time to time poured into his throat. The man also states, that the ascetic spoke but once while he remained in his house; and then his words were of so holy a nature that it would be impiety in him to utter them. As it was to be expected, the Jogee's fame soon spread in all directions, and numbers of persons went to Seebpore to witness this spiritual prodigy. As however it was too much that a poor *durwan* should retain possession of so valuable a prize, means were soon taken to bring the Jogee into better hands; and now therefore he is to be found, with Brahmuns for his attendants, at the house of a wealthy Native at Kidderpore.

I now proceed to detail the particulars of my visit to the Jogee. On the 26th instant, accompanied by a friend, I went to Kidderpore. On arriving at the bridge over Tolly's Nullah, we were struck at the unusual appearance of the scene before us. As far as the eye could reach, (which is about half a mile,) the road was literally covered with carriages, palanquins, and pedestrians of all kinds, Hindoos and Musselmans, high and low—men, women, and children,—all pressing forward with eager steps to the house where the ascetic was. Following the current, we soon arrived at the place; it was the spacious mansion of Baboo Kalee Sunker Ghosal. Here the crowd was very dense. The court in front of the house, which is at least one hundred feet square, was filled to excess, as were the avenues leading into it. A great number of people also occupied a garden south of the court. In all, not less than eight to ten thousand people were present. On entering the court, the greatest uproar prevailed. Some were shouting Hurri Bol—numbers were presenting offerings of flowers, &c.—others were striving to catch the drops of water in which this ascetic's foot had been bathed, and which were sprinkled from above by Brahmuns who stood near him—while not a few with uplifted hands, vociferating as loudly as they could, were craving his blessing.

After surveying this scene for a minute or two, we made our way through the crowd to a garden gate, having communication with the house; and after some little altercation, prevailed on the servants to admit us. We were then conducted upstairs, and out on the verandah of the second story in which the ascetic was placed. The verandah overlooked the court below, in which the crowd was assembled. The ascetic was seated on a tiger's skin, on a large table. He sat cross-legged, in a state of the most shameful nudity; his back was supported by large pillows. He was, as we had heard, quite motionless; his eyes were shut. His age appeared about thirty-five years, and his condition good, very far from indicating that he was given to fasting. Near the table stood two or three clamorous, and as our subsequent experience proved, most impudent Brahmuns. These were engaged in catching the offerings which the people threw up from the court below, and in sprinkling holy-water in return.

While looking at the man, the Brahmuns began exultingly to inform us of his wondrous qualities. "He neither ate nor drank," said they, (which by the bye was a falsehood, as the Baboo of the house distinctly told us afterwards, that the ascetic drank milk;) "nor, (do to him what you please,) discovers the least signs of consciousness: in fact, he is an incarnation of the Deity."

In reply to these statements of the Brahmuns we expressed our doubts, especially, as from his appearance, we felt convinced that he was listening attentively to all that was said; and proposed, with their permission, to put his sensibility to the test. To this, however, they would by no means consent. "He has been tried already," they said; "and there is no occasion for further experiment. Besides, you are unclean, he will be defiled by your touch." We replied:—"This is mere evasion of your's. You evidently fear the result of a trial, and from your fear we suspect that the whole is a delusion, contrived between yourselves and the man to deceive the people." At this they became excessively angry and outrageous, and in the most abusive manner bade us begone; at the same time calling on the servants to beat us, and expel us from the house.

This storm of anger quickly induced us to retreat; but on passing through the house, we were met by the Baboo, to whom, as we understood, it belonged. To him we stated what we had wished to do, and the treatment we had received from the Brahmuns in attendance. He replied with great politeness, expressing his sorrow for what had happened, and said that we were at perfect liberty to try an experiment on the man. "What is it," he asked, "you wish to do?" We then produced a small bottle of hartshorn, and stated that we wanted merely to apply it to his nostrils. Unfortunately he took the bottle into his hands, and ere we were aware of his intentions, hasted away with it into the verandah, and applied it immediately to within half an inch of the man's nose, and held it in that position for three or four seconds. I do not accuse the Baboo of any intention to try the matter superficially; but had either of us made the experiment, we should have first shook the bottle, and then have put the stopper some little distance up one of the nostrils, when I am persuaded, his sensibilities would have been evident enough. As it was, he was sufficiently affected to render it visible to all who stood near, that he was not more destitute of feeling than other people; for his eyes appeared a good deal distressed, and he had plainly enough to do to keep himself steady. He did not however start, as we had wished to make him do; and consequently the crowd in the court below, being at too great a distance, did not see the effect produced by this imperfect trial. To them it appeared to fail, and therefore they immediately gave three shouts, vociferating Hurri Bol. On returning to the interior of the house, we explained to the Baboo the reason why stronger effects had not resulted; assuring him, that any person prepared, as we were persuaded the ascetic was, for the trial, might endure it as well as he had done. The Baboo and one or two others made the experiment, and found our assertion perfectly correct. We were not however permitted to make the trial a second time upon the man ourselves. Being distressed, that the people should have their superstitious feelings strengthened by our visit, on returning to Calcutta, we called on a medical gentleman, to secure his aid, if possible, for another trial in the afternoon. He very kindly consented to accompany us, but the second time we found no admittance, every door of the house being fastened against us. We learnt from some members of the household, that the Baboo of the house had been severely chided by the attendant Brahmuns for his partial compliance with our request in the morning; and that, in consequence, it was in vain to hope for a second admittance. We had therefore nothing left us to do but to tell the people our object in coming, and the unwillingness of the people within to subject the man to a proper trial; from which we inferred, that the whole was an imposition, in which opinion many of the people seemed to coincide.

After this visit, two or three days passed away, when my friend received a note from the medical gentleman already alluded to, stating that he, accompanied by another professional gentleman, had succeeded in gaining admittance to the ascetic, and trying an experiment upon him. It was, however, at the early hour of six in the morning, when none but the members of the Baboo's family were present, as they would not allow of experiments in the presence of the multitude. The result was as might be expected, proving that the man is subject to the same laws as all other living men; and it is only to be regretted, that the poor superstitious Hindoos in greater numbers did not witness it. The following is an extract from the note, which I have been kindly permitted to make use of. After mentioning some previous obstructions, the note proceeds—"So then, we went again this morning, armed with a bottle containing four pounds of Ammonia, the pungency of which was perfectly unindurable at a considerable distance from the bottle. We were now allowed to touch the Fakir and examine him. His skin was cool and soft; his pulse rather slow; his breathing quite natural: and though he kept his eyes strongly closed, yet I fancied I could read the workings of a mind alive to what was going on around him in the varying expression of his face. We applied the bottle to his nose. He bore it like a hero for a moment, *then coughed and rolled himself away from the bottle.* His pulse was considerably quickened by the experiment. I have no doubt, had we persisted, he would have given other symptoms of being a man of like passions and susceptibilities as ourselves; but it is difficult to say how much a man will endure whose *all* is staked upon his fortitude, or how far we should have been justified in exposing him to the danger of inhaling such acrid matter." Thus the pretensions of the man, having been put to the test by two gentlemen*, whose character and skill are unimpeachable, were found wanting.

* Doctors Graham and Egerton.—ED.

In closing this communication, I cannot help observing, what an affecting view does this instance afford us of the moral and intellectual condition of the people among whom we dwell. How lamentable is it to think, that there are found persons so willing to impose on their fellow-men, that so many should be willing to abet the imposture, and that such amazing numbers of people should be so easily deceived.

There is reason to believe, that within the last eight or ten days, more than a hundred thousand persons have been to see this ascetic, the greater part of whom have returned to their homes with the idea that they have beheld an incarnate deity. And what struck me as very remarkable and lamentable was, that of the crowds of people which we saw gazing at him, it was in the highest degree probable, that the far greater part had not the least wish to put the man's pretensions to the test; but were content to believe him a god, because his attendants and the multitude said that he was so. This reminded me of them whom the Scriptures represent, as *willing* to believe a lie, for which cause God gives them up to strong delusions. At witnessing this state of things, one is ready to exclaim, in reference to the Hindoos, Can these dry bones live? With men it is impossible, but with God all things are possible. Knowing then the power of God, and the promise of God, and seeing the wretched condition of the heathen, may all engaged in seeking their conversion from the error of their ways be afresh stimulated to greater exertions for the realisation of this desirable object, being assured that while in the propagation of the Gospel there is but little noise and show, "great is the truth, and it will prevail."

G. P.

CALCUTTA,
June 30*th*, 1832.

III.—*A Sketch of the Origin, Rise, and Progress of the Hindoo College.*

[Continued from p. 17.]

It having been intimated to us, that some doubts still exist as to the accuracy of our account regarding the prime mover of the Hindoo College, or the particular circumstances which led to its formation, we feel a pleasure in meeting those doubts with a confident assurance, supported by the most unquestionable authority, that they are entirely without foundation. We have the evidence of some of the parties concerned, as well as of authentic documents, to substantiate what we have asserted. The following particulars, we therefore communicate, without fear of contradiction.

In 1815, a distinguished Native, not now in India, entertained a few friends at his house; in the course of conversation, a discussion arose as to the best means of improving the moral condition of the natives. It will readily occur to most of our readers, that the distinguished individual alluded to was Rammohun Roy, who, by his superior attainments in knowledge, and familiar intercourse with Europeans, became deeply imbued with a spirit of repugnance to the superstitious notions, and idolatrous practices of his countrymen. He was not only convinced of their errors, but animated with a fervent desire to correct them. For this end he proposed the establishment of a Brumha Sobha, for the purpose of teaching the doctrines of religion according to the Vedanta system,—a system, strongly deprecating every thing of an idolatrous ' nature, and professing to inculcate the worship of one supreme, undivided, and eternal God*.

Mr. Hare, who was one of the party, not coinciding in the views of Rammohun Roy, suggested as an amendment, *the establishment of a College.* He wisely judged that, the education of native youths in European literature and science would be a far better means of enlightening their understandings, and of preparing their minds for the reception of truth, than such an institution as the Brumha Sobha.

This proposition seemed to give general satisfaction, and Mr. H. himself soon after prepared a paper, containing proposals for the establishment of the College. Baboo Buddinath Mookerjya, the father of the present native Secretary, was deputed to collect subscriptions. The circular was after a time put into the hands of Sir E. H. East, who was very much pleased with the proposal, and after making a few corrections, offered his most cordial aid in the promotion of its objects. He soon after called a meeting at his house, and it was then resolved, " That an establishment be formed for the education of native youth."

Thus it appears, that Sir Hyde East, though he had not the merit of *originating* the College, is nevertheless entitled to great credit, for the very prompt and effective aid which he afforded. By his example, his high station, and extensive influence, especially amongst the Natives, many doubtless were induced to lend their assistance, who would otherwise have regarded the proposal with indifference.

Besides holding frequent meetings at his house, he, as well as Mr. Hare, contributed largely to the fund, and exerted himself in various ways towards the success of so useful an undertaking.

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* As a proof of the existence of this desire in the mind of Rammohun Roy, we quote from the Missionary Register, 1817, page 366, the following notice of the Editors.

" A Brahmun of great opulence and very considerable learning, resident in Calcutta, named Rammohun Roy, has lately published in the Bengalee language, one or two philosophical works from the Sunskrita, in the hope of leading his countrymen to renounce idolatry."

' The Brumha Sobha has been established upwards of four years, and weekly Lectures are regularly delivered by eminent pundits.

The following is an abstract of the proceedings of the first regular meeting held on the 14th May, 1816, at the house of Sir Edward Hyde East, after the circular had taken its round.

The business of the day was opened by the Chief Justice, who addressed the Meeting as to the object for which they were assembled; and as to the benefits that his Lordship considered would be derived by the country at large, from forming an Establishment for the Education of their youth.

The proposal was received with the unanimous approbation of all the Natives present, including the most eminent Pundits, who sanctioned it with their express support and recommendation.

A large sum of money was immediately subscribed by most of those present; and it being understood, that there were many Hindoo gentlemen who were not present, and that were anxious to become subscribers to this Institution, a meeting was, by the consent of the Chief Justice, appointed to be held at his Lordship's house, on Tuesday the 21st of May; when a committee might be chosen for preparing the details of the plan, and measures taken for procuring a proper place for the College proposed to be erected. The meeting was therefore adjourned till Tuesday the 21st of May, and subscriptions appointed to be received in the mean time by W. C. Blaquiere and J. M. Croft, Esqs.

A General Meeting was accordingly held on the 21st May, 1816, when the following resolutions were passed.

That an Institution for promoting Education be established, and that it be called the Hindoo College of Calcutta. That His Excellency the Right Honorable the Governor General, and the Honorable Members of the Supreme Council, for the time being, be requested to accept the office of Patrons of this Institution.

That the Honorable Sir E. H. East, Knight, his Majesty's Chief Justice, be requested to accept the office of President, and that J. H. Harington, Esq. Chief Judge of the Courts of Sudder Dewanny and Nizamut Adawlut, be requested to accept the office of Vice-President of this Institution.

That a Committee be appointed to consist of the following persons:

Sir Edward Hyde East, Knight, President.
J. H. Harington, Esq. Vice-President.

W. C. Blaquiere, Esq.
Capt. J. W. Taylor.
H. H. Wilson, Esq.
N. Wallich, M. D.
Lieut. W. Price.
D. Heming, Esq.
Capt. Thomas Roebuck.
Lieut. Francis Irvine.
Chatoorbhooj Nyarutten.
Soobrammouys Shastree.
Mritoonjoy Biddyalunkar.
Roghoomony Biddyabhoosun.
Tarrapersaud Nyabhoosun.
Gopimohun Thakoor.

Horeemohun Thakoor.
Gopeemohun Deb.
Joykissen Sing.
Ramtonoo Mullick.
Obhoychurn Banoorjya.
Ramdoolal Day.
Rajah Ramchand.
Ramgopal Mullick.
Boisnobdass Mullick.
Choytonchurn Set.
Sibchunder Mookerjya.
Radhacaunt Deb.
Ramrutton Mullick.
Kaleeshunker Ghosal.

That the languages to be taught in the College, the age and terms of admission, and all other details be left to the consideration of the gentlemen who have been requested to form the Committee, and who are further requested to prepare a plan for the same, to be laid before a General Meeting.

That Joseph Barretto, Esq. be requested to accept the office of Treasurer, and to collect the subscriptions.

That a Meeting of the Committee be held at the house of the Honorable the Chief Justice on Monday next.

The proceedings of the Committee appointed at this General Meeting were as follows:—

Honorable Sir E. H. EAST, President, in the Chair.

J. H. HARINGTON, Esq. Vice President, and nearly the whole of the members of the Committee present.

Agreed, on the proposition of Sir E. H. EAST, that Lieut. FRANCIS IRVINE be appointed English Secretary to the Committee: and that Buddinath Mookerjya be appointed to assist as Native Secretary—the former to receive a salary of 300 Rs. per mensem, and the latter 100.

The President informed the Committee, that Mr. BARRETTO had undertaken the office of Treasurer to the Hindoo College, in a letter which was read to the Committee and directed to be entered in the book of correspondence.

Read a letter from Mr. Wilson, one of the Members of the Committee, who was prevented from attending by his official duty, but who expressed his readiness to assist the Committee, and stated several questions for their consideration.

Ordered that Mr. Wilson's letter be entered in the book of correspondence, and that it be left for consideration.

The Committee having read over the proceedings of the General Meeting held on the 21st instant, proceeded to consider a plan for the Institution, which it had been determined to establish, and which they were of opinion should be designated the *Muha Pathsala*, or Hindoo College of Calcutta.

The following preliminary rules were read and approved of, to form part of the detailed plan, which the Committee had been requested to prepare and lay before a future General Meeting.

That the primary object of this Institution be the tuition of the sons of respectable Hindoos, in the English and Indian languages; and in the literature and science of Europe.

That the admission of students, consistently with the above primary object, be left to the discretion of the Managers of the Institution.

That persons who are not students be allowed to attend any literary or scientific lecture, in the English department, with the consent of the Committee of Managers.

That the terms on which students shall be admitted to receive instruction in the College be fixed from time to time, by the Managers of the Institution.

That a fund be raised by voluntary contributions for the purchase of a sufficient quantity of ground in a convenient situation, within the limits of the city of Calcutta; and for erecting a suitable College with other requisite buildings, thereupon.

That a book of subscription for this purpose be kept open for a period of one year, and that all persons who have already contributed, or may contribute during the present year to the funds of the Institution, be considered Original Benefactors and Founders of the College.

That the names and contributions of such Original Benefactors and Founders be recorded in the annals of the College; and be also engraven on a tablet of marble to be affixed in some conspicuous part of the principal edifice.

That the name of all future Benefactors to the funds of the College be also registered as such; with the amount and date of their respective contributions.

That if at any time, it be found necessary to limit the number of students to receive instruction in the College, a preference be given to the sons and relations of those who have been recorded as Founders and Benefactors; or registered as the Benefactors of the College.

With a view to expedite the objects of the proposed Institution, resolved, that W. C. Blaquiere, Esq., Ramgopal Mullick, Gopeemohun Deb, and Horeemohun Thakoor be appointed a select Committee, to take measures for providing a proper place for the site of the intended College, as well as to procure a temporary building for the purpose of commencing instruction in the Bengalee and English languages as soon as possible.

The Committee are of opinion that the Indian method of instruction with the British improvements thereon should be adopted in the College, and resolve that the Secretaries be desired to ascertain and report to the Committee what Teachers will be necessary, and can be procured for the Bengalee and English Departments of the College, assuming the number of students for the present to be 200.

Resolved, that the Native members of the Committee be requested to take into consideration and report at the next meeting, the best means of raising a sufficient sum for carrying into effect the whole of the objects of the proposed Institution.

Resolved, that the next meeting of the Committee be held at the house of the Chief Justice, on Monday the 10th June, at 9 o'clock in the forenoon; and that in the mean time the Honorable Sir E. H. EAST, as President of the Institution, be requested to communicate to his Excellency the Governor General in Council, in such manner as he may judge proper, the proceedings of the two General Meetings held on the 14th and 21st instant; as well as that of the Committee, on the present list.

After various other meetings and consultations, at which the most active assistance was rendered by Mr. Hare, without his accepting of any honorary situation, and, consequently, without his appearing in any public or official capacity, the following rules were finally approved by the subscribers, at a General Meeting held August 27, 1816.

Tuition.

1. The primary object of this Institution is, the tuition of the sons of respectable Hindoos, in the English and Indian languages, and in the Literature and Science of Europe and Asia.

2. The admission of Pupils shall be left to the discretion of the Managers of the Institution.

3. The College shall include a School, (*Páthsal*), and an Academy (*Maha Páthsala*). The former to be established immediately, the latter as soon as may be practicable.

4. In the School shall be taught English and Bengalee Reading, Writing, Grammar, and Arithmetic, by the improved method of instruction. The Persian language may also be taught in the School, until the Academy be established, as far as shall be found convenient.

5. In the Academy, besides the study of such languages as cannot be so conveniently taught in the School, instruction shall be given in History, Geography, Chronology, Astronomy, Mathematics, Chemistry, and other Sciences.

6. The Managers will determine at what age students shall be admitted to the School and Academy. The English language shall not be taught to boys under eight years of age, without the permission of the Managers in each particular instance.

7. Public Examinations shall be held at stated times, to be fixed by the Managers; and students, who particularly distinguish themselves, shall receive honorary rewards.

8. Boys who are distinguished in the School for proficiency and good conduct, shall, at the discretion of the Managers, receive further instruction in the Academy, free of charge. If the funds of the Institution should not be sufficient to defray the expense, benevolent individuals shall be invited to contribute the amount.

9. When a student is about to leave either the School or the Academy, a certificate shall be given him under the signature of the Superintendents; stating the period during which he has studied, the subjects of his studies, and the proficiency made by him; with such particulars of his name, age, parentage, and place of residence, as may be requisite to identify him.

Funds and Privileges.

10. There shall be two distinct Funds; to be denominated the "College Fund," and the "Education Fund;" for which separate subscription-books shall be opened: and all persons who have already subscribed to this Institution, shall be at liberty to direct an appropriation of their contributions to either fund, or partly to both.

11. The object of the College Fund is, to form a charitable foundation for the advancement of learning, and in aid of the Education Fund. Its ultimate purpose will be, the purchase of ground, and construction of suitable buildings thereupon, for the permanent use of the College; as well as to provide all necessary articles of furniture, books, a philosophical apparatus, and whatever else may be requisite for the full accomplishment of the objects of the Institution. In the mean time, until a sufficient sum be raised for erecting a College, the contributions to this Fund may be applied, as far as requisite, to the payment of house-rent, and any other current expenditures on account of the College.

12. The amount subscribed to the Education Fund shall be appropriated to the education of pupils, and expense of tuition.

13. All Subscribers will be expected to pay the amount of their contributions to the Treasurer, either at the time of subscription, or, at the latest, within a month from that time: the payment to be made in cash, or what the Treasurer may consider equivalent to cash.

14. All Subscribers to the College Fund, before the 21st day of May, 1817, being the Anniversary of the day on which it was agreed to establish this Institution, shall be considered FOUNDERS OF THE COLLEGE; and their names shall be recorded as such, with the amount of their respective contributions. The highest single contributor at the close of the period above-mentioned, viz. on the 20th day of May, 1817, shall be recorded CHIEF FOUNDER OF THE COLLEGE: and all persons contributing separately the sum of 5,000 rupees, and upward, shall be classed next, and distinguished as PRINCIPAL FOUNDERS. Under their subscriptions shall be registered those of the other Subscribers to the College Fund; arranged according to the amount contributed by each individual, and the dates of subscription.

15. Every single contributor of 5,000 rupees and upward, to the College Fund, before the aggregate sum of a lack and a half of sicca rupees may have been subscribed to that Fund, shall be an Heritable Governor of the College. He shall be entitled, on payment of this subscription, to act in person, or by an appointed Deputy, as a Member of the Committee of Managers. He may leave his office of Heritable Governor, with all its privileges, by a written will or other document, to any of his sons or other individual of his family, whom he may wish to succeed thereto on his demise. Should he fail thus to appoint a successor, his legal heirs shall be at liberty to nominate any one of his family to succeed him. Should a question arise among them concerning the right of succession, it shall be determined by the Managers.

16. Subscribers to the College Fund, who are not Governors, and whose joint or separate subscriptions to it, (made before a lack and a half of sicca rupees shall have been contributed to it,) shall collectively amount to 5,000

rupees, shall be entitled to elect any one of their number to be a Director of the College. After paying their subscription, amounting to 5,000 rupees, they shall transmit a written notification to the Secretary of the Committee of Managers, bearing their respective seals or signatures, and specifying the name and designation of the person elected by them to be a Director for the current year. A statement of their several contributions to the College Fund shall also accompany the notification, or be included in it, for the purpose of shewing their title to make the election.

17. The persons so elected, after the regularity of their elections has been verified by the Committee of Managers, shall be considered Directors till the 21st day of May next; on or before which date a similar election and notification to the Secretary shall be made for the ensuing year, and so on successively from year to year. Provided, however, that, on the death of any joint or separate Subscriber, the privilege of election shall be considered extinct with respect to his proportion of a joint subscription, or the amount of any separate subscription made by him and included in the aggregate sum of 5,000 rupees, which must consequently be supplied by an additional contribution or the union of an additional Subscriber, in order to maintain the privilege of electing a Director for the ensuing year.

18. An individual contribution of 5,000 rupees, and upward, to the College Fund, made subsequently to the aggregate subscription of a lack and a half of sicca rupees to that fund, shall not entitle the contributor to become an Heritable Governor: but he shall be a Governor for life; and be entitled, on payment of his subscription, to act in person, or by an appointed deputy, as a Member of the Committee of Managers during his life.

19. The Managers will determine what shall be the privileges, with regard to the election of Annual Directors, to be enjoyed by the contributors to the College Fund, or further sums of money subscribed after the completion of a lack and a half of sicca rupees.

20. The subscription to the Education Fund shall be restricted, for the present, to the admission of One Hundred Scholars into the School of the Institution; that being calculated to be the greatest number which can be admitted during the first year, without detriment to the good order of the School and the progress of the Scholars. The subscription will, however, be extended, as soon as a greater number can be admitted.

21. A Subscriber of 400 sicca-rupees to the Education Fund shall be entitled to send a Pupil to receive Instruction in the School, free of any expense, for the term of four years. The subscription, with a corresponding privilege, may also be made for any shorter period, not being less than one year, at the rate of 120 rupees per annum.

22. If the Pupil, for whose tuition a subscription shall have been made, be found, on examination, qualified to leave the School before the expiration of the period subscribed for, he shall be entitled to receive a proportion of the sum paid by his patron, corresponding with the term unexpired.

23. If a Pupil die before the expiration of the period subscribed for, his patron may, at his option, send another for the unexpired term, or receive back a proportion of his subscription, or have a proportionate credit in making a new subscription.

24. In all calculations of time relative to the Education Fund, the English Calendar shall be observed; and fractional parts of a month shall not be reckoned against the Institution.

25. Any number of contributors to the Education Fund, (not being Governors,) before the completion of One Hundred Scholarships mentioned in the 20th Article, and the aggregate of whose subscriptions may amount to 5,000 rupees, shall have the same privillege of electing an Annual Director as is given by the 16th and 17th Articles to Subscribers of the same

amount to the College Fund; except that their privilege, instead of extending to the life of the Subscriber, shall be restricted to the period for which the subscription is made. With this limitation of privilege, they may also unite with Subscribers to the College Fund, in electing Directors.

Government.

26. The Government of the College shall be vested in a Committee of Managers, to consist of Heritable Governors, Governors for Life, and Annual Directors, or their respective Deputies.

27. The Managers shall possess full powers to carry into effect the whole of the Rules now established. They may also pass additional Rules.

28. The Managers shall be Trustees of the Fund, and shall be empowered to issue any requisite instructions to the Treasurer; as well as to pass all accounts of receipts and disbursements, after causing the same to be audited in such manner as may be fond most efficient.

29. The Committee of Managers will appoint a European Secretary and Native Assistant Secretary, who shall also be Superintendents of the College, under the direction and control of the Committee. The appointment and removal of Teachers, and all other Officers, whom it may be necessary to employ in any department of the College, shall be vested in the Managers.

30. The ordinary Meetings of the Managers shall be held on stated days, and as often as may be found necessary. When extraordinary Meetings may be requisite, they shall be convened by the Secretaries. The attendance of at least three Members shall be required to constitute a Meeting on common occasions; and when a new Rule, or the abolition of an existing Rule, is to be considered, notice shall be given to all the Members, or their Deputies, in or near Calcutta, that a full attendance of the Committee may be obtained.

31. All questions shall be determined by a majority of voices of those present.

32. Any Member of the Committee, who, from not residing in Calcutta or its vicinity, or from any other cause, may be unable to attend its Meetings in person, may, by a Letter addressed to the Secretary, appoint a fit person, residing in Calcutta or its suburbs, to act as his Deputy; and such person, if approved by the Committee, shall be entitled to attend its Meetings, and vote on all questions before it, in like manner as the Member represented by him.

33. The Managers may delegate to one, two, or more of their number, any particular duty which can be more conveniently performed by such delegation; and are empowered to direct and execute all matters of details, not specially provided for by the Rules now established, in such manner as they may judge best for the Institution entrusted to them.

34. There shall be an Annual General Meeting of the Subscribers, at which a Report shall be made to them of the state of the funds and progress of the Institution.

We are aware that to many the preceding details may appear tedious; but we have been induced to give them on three accounts. 1st, The majority of those who take a lively interest in the progress of Native education, have often expressed an anxious desire to be put in possession of leading facts connected with the rise and formation of an institution which is remarkable, as being the first which has been formed for English instruction, superintended and supported by Natives themselves. 2nd, By such detail, we are enabled to attribute honour to those individuals to whom it is deservedly due. 3rd. We thereby obtain the means of forming a more accurate estimate of the objects contemplated by the original founders, than could be furnished by a mere abstract of early proceedings. Henceforth, however, we shall be more brief. And in our next, we trust, will appear an historical digest of the progress of the Institution down to the present time.

IV.—*Query on the Marriage of discarded Idolaters.*

To the Editor of the Calcutta Christian Observer.

SIR,

As your valuable Journal is established with a particular view to the advancement of Christianity in India, the discussion of no subject connected with the duties of those, who from among the Heathen have embraced our religion, will, I presume, be deemed irrelevant. Under this impression, I beg to propose the following query :—

Comparing 1 *Cor*. vii. 15. and its context, with *Matthew* v. 32. and *Romans* viii. 3, does it appear allowable for a native woman, who, on account of her embracing Christianity, is excluded by her idolatrous husband from the house, and respecting whom he declares in the presence of witnesses that he will never live with her again, to marry any one else whom she pleases; or is she bound to live single till her husband, by his connection with some other woman (which of course is in such cases adultery), sets her at liberty from her engagement as his wife? In other words, when the Apostle says in 1 *Cor*. vii. 15, that such a person is "not under bondage," does he mean that she is merely at liberty to live separately, or that she is released entirely from her marriage bond?

As the question is in itself of great importance, involving no less a sin than adultery in its settlement; as the constant accession of native converts renders it a subject on which a practical decision, whether correct or not, is necessarily made almost every month; as it is highly important for Missionaries, who introduce Christianity into a country, in every respect to have a correct idea of their Lord's will, that they may "sow wholly a right seed;" and as regarding this point some, whom I affectionately regard, entertain a difference of sentiment, and this difference is probably felt among Missionaries in other presidencies, I solicit the early and serious attention of yourself, or some one of your correspondents to the subject, that if possible, an agreement of sentiment, tending to produce uniformity of practice, may be introduced among all the Missionaries in the east.

I remain, Sir, Your obedient servant,

P.

REVIEW.

The Neeti Sunkhulun, by Muha-raj Kaleekrishen Bahadur.

The contrary views entertained of the *same subject* by men of powerful intellect often surprise us. By one it is extolled, as of paramount importance; and by another depreciated, as unworthy the smallest attention. The one sees in it beauties too numerous to be repeated, and the other blemishes too great to be described. The one can trace its utility in a variety of useful purposes to which it can be applied; and the other can perceive no good end that it can possibly answer. To what cause shall we ascribe this contrariety of opinion? We are willing to acknowledge, that it may sometimes be traced to a difference in taste, education, habits, and the like; and when such a solution can be given, it is unnecessary to inquire further. But how shall we account for men of almost precisely the same taste, education, and manners, forming diametrically opposite sentiments on the same subject? It must be ascribed to the light in which they view it. As in the bodies that come under the observation of the senses, so in those which come under the consideration of the mind; every one appears to have a dark and a bright side. He who looks at the dark side only must necessarily think and speak of the object in a manner different from him, who contemplates only the bright side; while the man, who, free from such contracted and party views, can examine it attentively, in every light and aspect in which it can be presented, will form an opinion as much nearer the truth as it will be distant from both the former extreme conclusions.

These observations apply to the different views taken of Heathen writers by Christians. Some are ready to quote the old proverb, and say, 'Can any good thing come out of Nazareth?' while others are forward to exhibit flowers which they have plucked in that despised spot, as equal, if not superior to any that grow in "the garden of the Lord." The medium between these two extremes is, we conceive, the truth. That there are beauties in profane writers cannot be denied; but to us it is equally plain, that there are none which in point of sublimity can be compared with innumerable passages in the Bible.

But, if there are beauties in the Heathen writers, why, instead of being contemned by us, should they not be selected and turned to some good account? It may be replied, that the labor in making the selection is greater than the profit it affords; that where only a few grains are hid among much chaff, the trouble of finding them is greater than the prize when found. It must be allowed, that if the time, which ought to be devoted to more important duties, is spent in searching after the daisies of polite literature, it is abused and bartered for what is below its real worth; but, if in the way of duty, without going out of his ordinary path, a man can add to his mental treasure some inferior Heathen gems, we conceive he would oppose the example of the Apostle Paul, as much as the dictates of sound reason, were he to neglect such opportunities.

The Apostle did not scruple either to read or quote Heathen writers: his knowledge of them was advantageous on many occasions. In addressing the Athenians, he used the words of Aratus, one of their own poets, who had acknowledged, that men were the offspring of God. Τοῦ γὰρ καὶ γένος ἐσμέν. In writing to the Corinthians, he quotes from Menander, that beautiful moral maxim, φθείρουσιν ἤθη χρῆσθ' ὁμιλίαι·κακαί, 'Evil communications corrupt good manners.' In addressing Titus, and giving him strict cautions against certain base characters, that he might not be accounted a slanderer for speaking the words of truth and soberness, he confirms his statement by the words of Epimenides, Κρῆτες ἀεὶ ψεῦσται, κακὰ θηρία, γαστέρες ἀργαί, 'One of themselves, a prophet of their own, says, The Cretans are always liars, evil beasts, slow bellies. This witness is true.'

From the use that was made of Heathen poets by the Apostle Paul, both in speaking and writing, Missionaries have the clearest evidence of their own duty. If he found in them a sentiment well expressed, and serving to illustrate his subject, he did not scruple to quote it; and if he spoke in disparagement of the people, he confirmed his assertions by their own language. Had this method been pursued more scrupulously by Missionaries in the East, they would have saved themselves from some of the charges of ignorance and slander; and might perhaps have succeeded in making a more favorable impression on the minds of the Natives.

It has been thought, that Missionaries might derive important benefit from the review of native works, in which selections of the best passages should be presented with a translation; and that the public might be interested in seeing some gems brought to light, which now lie hid in 'the dark unfathomed caves' of idolatry.

The Neeti Sunkhulun is a collection of seven small poems, all remarkable for a number of proverbs or excellent moral maxims. In the prefatory address the Raja states:—

> "The translator of the following Sanskrit works, viz. Chánakya, Pancha Ratna, Nava Ratna, Bánarayastaka, Bánarastaka, Mohá Moodgara, and Shánti Shataka, being of opinion, that they are calculated to impress wise and moral maxims upon the minds of such as may peruse them, at the same time that they will afford a knowledge of the moral doctrines which are contained in Sanskrit books, begs leave to present them to the public

in an English garb, being a medium of communication so much cultivated in the present day. He further hopes that this small publication, to which he has given the Title of 'Neeti Sunkhulun, or a Collection of Morals,' will be perused with attention by those for whose use and acceptance it has been respectfully prepared."

Before selecting what we consider the most valuable of the maxims of the Neeti Sunkhulun, we may be allowed to remark, that there are two things in the work which do not meet our approbation: the one is the printing of Sanscrit in the Bengalee character; and the other is the exceeding freeness, and in some places inaccuracy, in expressing the sense of the original. Whatever apologies may be made by the Raja for the ignorance of his countrymen, to us the use of Bengalee characters, when the Deb Nagree ought to be employed, appears almost as barbarous as the using of Roman letters to express the Greek language.

Some apology is offered by the Raja for the freeness of his renderings in English: "The translator acknowledges candidly that it is a truly arduous task to render Sanskrit into literal English; to do so, would indeed make such translations harsh and grating to an English reader. He has therefore merely retained the Sanskrit sense, and in his endeavours to harmonize it, as nearly as possible, with the idiomatic constructions of the English language, he has been indebted to the kind assistance of some valued English friends, and of his cousin Baboo Krishna Chandra Ghosha; towards whom collectively, he takes this opportunity of expressing his grateful and heartfelt thanks."

How far a translation can be made to correspond with the original, without offending an English ear, can be determined only by those who have an acquaintance with both the languages. We are disposed to grant, that the Raja has in general succeeded in not making his translation harsh and grating to an English reader; but we cannot say, that he has in all instances retained the Sunscrit sense, and made it harmonize, as nearly as possible, with the idiomatic construction of the English language. The first, second, and third stanzas will be sufficient to illustrate this remark.

विद्वत्वच नृपत्वच नैव तुल्यं कदाचन ।
स्वदेशे पूज्यते राजा विद्वान् सर्व्वत्र पूज्यते ।।

This, which is not so far from the mark as some others, is rendered—'A learned man and a sovereign are not on an equality, since the former is respected every where, but the latter only in his own dominions.' But it might have been more literally rendered thus: 'Learning and royalty are not to be compared; for while the king is respected in his own dominion, the learned man is respected every where.'

पण्डिते च गुणा सर्व्वे मूर्खे दोषाश्च केवलं ।
तस्मान्मूर्खसहस्रेषु प्राज्ञएको विशिष्यते ॥

The proper translation of this is: 'Good qualities reside in the wise only, bad ones in the fool; therefore, one wise man is to be preferred to a thousand fools.' It is thus rendered by the Raja; 'A learned man is full of virtue; an ignorant man, of vice; consequently the former is to be preferred to a thousand *brutes*.' The like mistake occurs again in the eighth stanza.

वरमेकोः गुणीपुत्रो न च मूर्खशतैरपि ।

'One accomplished son excels a thousand *brutes*;' but the text is, 'One accomplished son is better than a thousand foolish ones.

मातृवत् परदारेषु परद्रव्येषु लोष्ट्रवत् ।
आत्मवत् सर्व्वभुतेषु यः पश्यति स पण्डितः ॥

The literal rendering of this passage is, 'He who regards another's wife as his *mother*; another's wealth as a *clod* of earth; and *all creatures as himself*, is wise.' This has been rendered in the following manner: 'Looking upon the wife of another with an eye of indifference; on another's property as a mere trifle; and considering one's self on an equal footing with others, are gems visible only in a wise man!"

It would have been well if the Raja had submitted the translation to the correction of a European acquainted with the original. At the same time, we must do him the credit to say, that many of the stanzas are neatly and accurately translated.

To express a general proposition in general terms is not always practicable in English, owing to the want of suitable indefinite pronouns. This is done in Sanscrit by putting the verb in the third person singular of the potential mood, without a nominative case. In this particular, therefore, the elegance of the original cannot always be exhibited in the translation.

The following stanzas of the Chánakya, from which alone we quote on this occasion, appear not unworthy of a place in a collection of moral maxims. They will now and then remind the reader of the Proverbs of Solomon. When the Raja's version expressed the sense of the original, it has been adopted in the verses now submitted; and when it did not, it has been altered.

नक्षत्रभूषणं चन्द्रो नारीणां भूषणं पतिः ।
पृथिवीभूषणं राजा विद्या सर्व्वस्य भूषणं ॥

1. The moon is the ornament of the stars, husbands are the ornaments of their wives; monarchs are the ornaments of their country; and learning is the ornament of all.

माता शत्रुः पिता वैरी येन बालो न पाठितः ।

2. Parents are the enemies of their children, if they refuse them an education.

एकेनापि सुवृक्षेण पुष्पितेन सुगन्धिना ।
वासितं तद्वनं सर्व्वं सुपुत्रेण कुलं यथा ॥

3. As by one excellent fragrant tree in blossom, the whole wood is made fragrant, so is a family by one excellent son.

उत्सवे व्यसने चैव दुर्भिक्षे शत्रुविग्रहे ।
राजद्वारे श्मशाने च यस्तिष्ठति स बान्धवः ॥

4. He who adheres to us in pleasure, in misery, in misfortune, in the king's court, in conflict, and in the cemetery, is a true friend.

परोक्षे कार्य्यहन्तारं प्रत्यक्षे प्रियवादिनं ।
वर्जयेत्तादृशं मित्रं विषकुम्भं पयोमुखं ॥

5. A friend who mars one's business when absent, and speaks favourably when present, should be shunned as a bowl of poison, with milk at the brim.

जानीयात् प्रेषणे भृत्यान् बान्धवान् व्यसनागमे ।
मित्रञ्चापदि काले च भार्य्याञ्च विभवक्षये ॥

6. A servant is tried in servitude; a kinsman, in affliction; a companion, in calamity; and a consort, in adversity.

दुर्जनः प्रियवादीच नैतद्विश्वासकारणं ।
मधु तिष्ठति जिह्वाग्रे हृदये तु हलाहलं ॥

7. A wicked person, though full of mildness of speech, should never be trusted; though honey is on his lips,—poison is in his heart.

दुर्जनः परिहर्त्तव्यो विद्ययालङ्कृतोऽपि सः ।
मणिना भूषितः सर्पः किमसौ न भयङ्करः ॥

8. It is advisable to shun a wicked person, though he be endowed with knowledge; for does not a serpent, though possessed of a gem, inspire terror?

सर्पः क्रूरः खलः क्रूरः सर्पात् क्रूरतरः खलः ।
मन्त्रौषधिवशः सर्पः खलः केन निवार्य्यते ॥

9. A serpent and a wicked man are both cruel; but the latter is much more dangerous than the former; for he cannot be subdued by any body—whereas the former may be subdued by charms.

त्यजेदेककुलस्यार्थे ग्रामस्यार्थे कुलन्त्यजेत् ।
ग्रामं जनपदस्यार्थे आत्मार्थे पृथिवीन्त्यजेत् ॥

10. We should sacrifice one man for a family; a family for a city; a city for a country; and the world for one's own life.

चलत्येकेन पादेन तिष्ठत्येकेन बुद्धिमान् ।
ना समीक्ष्य परं स्थानं पूर्व्वमायतनं त्यजेत् ॥

11. A wise man moves with one foot, and stands fast with the other; he does not quit the station he occupies, without well considering that to which he intends to proceed.

लुब्धमर्थेन गृह्णीयात् क्रुद्धमञ्जलिकर्म्मणा ।
मूर्खं छन्दोनुवृत्तेन तथा तथ्येन पण्डितं ॥

12. An avaricious man is delighted with riches; an arrogant man, with submissive entreaties; a fool, with flattery; and an intelligent person, with truth.

ऋणशेषोऽग्निशेषश्च व्याधिशेषस्तथैव च ।
पुनश्च वर्द्धते यस्मात्तस्मात् शेषं न कारयेत् ॥

13. To liquidate debts, to extinguish fire, and to remove disease, are of the last importance; for if they remain, they increase beyond remedy.

दुष्टा भार्य्या शठं मित्रं भृत्यश्चोत्तरदायकः ।
ससर्पे च गृहे वासो मृत्युरेव न संशयः ॥

14. An unchaste wife, a false friend, an impertinent servant, and a residence in a house which contains a serpent, are equal to death.

अतिदर्पे हता लङ्का अतिमाने च कौरवाः ।
अतिदाने बलिर्ब्बद्धः सर्व्वमत्यन्तगर्हितं ॥

15. Extreme haughtiness caused the destruction of Lunká; extreme pride that of the family of Kooroo; and extreme liberality that of Vulee: wherefore, extremes in all things are to be avoided.

तस्करस्य कुतो धर्म्मो दुर्ज्जनस्य कुतः क्षमा ।
वेश्यानाञ्च कुतः स्नेहः कुतः सत्यञ्च कामिनां ॥

16. Where is the piety of a robber, where the lenity of the vicious, where the affection of prostitutes, and where the rectitude of the profligate?

दुर्ब्बलस्य बलं राजा बालानां रोदनं बलं ।
बलं मूर्खस्य मौनित्वं चौराणामनृतं बलं ॥

17. A king is the strength of the weak; crying, that of children; taciturnity, that of the ignorant; and falsehood, that of thieves.

यो ध्रुवाणि परित्यज्य अध्रुवं परिषेवते ।
ध्रुवाणि तस्य नश्यन्ति अध्रुवं नष्टमेव च ॥

18. He who leaves a certainty for an uncertainty, will experience the loss of both.

आपदां कथितः पन्था इन्द्रियाणामसंयमः
तज्जयः सम्पदां मार्गो येनेष्टं तेन गम्यतां ॥

19. Ungoverned passion is the path to misery, the suppression of it is the road to happiness; a man may therefore choose which he will follow.

समुद्रावरणा भूमिः प्राकारावरणं गृहं ।
नरेन्द्रावरणा देशाश्चरित्रावरणाः स्त्रियः ॥

20. The sea defends the earth ; a wall, the roof ; a king, the nation ; and modesty, a woman.

पुस्तकस्था तु या विद्या परहस्तगतं धनं ।
कार्य्यकाले समुत्पन्ने न सा विद्या न तद्धनं ॥

21. Learning without practice, and wealth not in one's own possession, are of no use ; for when required they are not at hand.

पादपानां भयं वातः पद्मानां शिशिरो भयं ।
पर्व्वतानां भयं वज्रः साधूनां दुर्जनो भयं ॥

22. Strong wind is injurious to shrubs ; dew to the lotus ; thunderbolts to mountains ; and the wicked to the virtuous.

मेधावी वाक्पटुः प्राज्ञः परचित्तोपलक्षकः ।
धीरो यथोक्तवादी च एष दूतो विधीयते ॥

23. Ingenuity, eloquence, sagacity, gravity, wisdom, and truth, are qualities requisite in an ambassador.

यस्य नास्ति स्वयं प्रज्ञा शास्त्रं तस्य करोति किं ।
लोचनाभ्यां विहीनस्य दर्पणः किं करिष्यति ॥

24. What does science avail one destitute of sense, and of what service is a mirror to him who is deprived of sight ?

Poetry.

STANZAS.

(For the Calcutta Christian Observer.)

Jerusalem ! our happy home!
Lingering and fearing, yet we come ;
O for the dove's swift wing to flee
Thro' earth's unholy mists to thee!

We linger, for the world is dear ;
We fear, for Sin is with us here,
And in its paths we've loved to roam,
Forgetting thee, our happy home.

We see thee thro' a darken'd glass ;
But, one by one, Life's shadows pass
And as the night of Death draws near,
The thoughts of thee, like stars, appear.

Then rise our prayers, home of our love,
That God would let down from above,
The threefold cord, to draw us there,
Of Faith, and Penitence, and Prayer.

Then pass the strong sin-spells away,
Our darken'd hearts admit the day;
And light, and life, and glory come
Down from thy bowers, our Saviour's home!

Jerusalem, our happy home!
Lingering and fearing, yet we come;
O for the dove's swift wing to flee
Thro' earth's unholy mists to thee.

Calcutta, July, 1832. M.

PRAYER.

Go, when the morning shineth,
  Go, when the moon is bright,
Go, when the eve declineth,
  Go in the hush of night;
Go with pure mind and feeling,
  Fling earthly thoughts away,
And, in thy chamber kneeling,
  Do thou in secret pray.

Remember all who love thee,
  All who are loved by thee:
Pray too for those who hate thee,
  If any such there be;
Then for thyself in meekness
  A blessing humbly claim,
And link with each petition,
  Thy great Redeemer's name.

Or if 'tis e'er denied thee
  In solitude to pray,
Should holy thoughts come o'er thee,
  When friends are round the way;
E'en then the silent breathing
  Of thy spirit raised above,
Will reach His throne of Glory,
  Who is Mercy, Truth, and Love.

O! not a joy or blessing
  With this can we compare,
The power that he hath given us
  To pour our souls in prayer!
Whene'er thou pinest in sadness,
  Before his footstool fall,
And remember in thy gladness,
  His grace, who gave thee all.—*W. Mag.*

Missionary and Religious Intelligence.

ASIA.

CALCUTTA CHRISTIAN TRACT AND BOOK SOCIETY.

On Tuesday Evening, the 3rd July, the Annual Meeting of the above Society was held in the Town Hall—W. W. Bird, Esq. in the chair. The Report having been read by the Rev. G. Gogerly, the meeting was addressed by the Rev. Messrs. Dealtry, Yates, Lacroix, Boswell, Duff, Percival, Macpherson, George Pearce, and Dobbin, Capt. Dalby, Major Powney, and Mr. Woollaston, and the following Resolutions were passed:

I. That this Meeting acknowledges with deep feelings of humble gratitude, the goodness of Almighty God in affording such a measure of success to the operations of this Society, and that it be devoutly commended to his gracious care. Also, that the Report now read be printed and circulated under the direction of the Committee.

II. That this Meeting, convinced, that the united efforts of Christians of all denominations are necessary to give efficiency to the Tract Society, desires to express its high satisfaction at the union this Meeting presents of all classes of Missionary labourers in promoting its benevolent designs. And to the London Religious Tract Society, to whom this Association is so much indebted, that the best thanks of this Meeting be presented.

III. In consequence of the increased desire for reading, which has been excited among the Natives of this country, and the multiplicity of works unconnected with Religion, and in many instances opposed to it, issuing from the press in a cheap and commodious form, this Meeting feels itself called upon to increased exertion in disseminating amongst the people Tracts containing the pure and holy sentiments of the word of God.

IV. That the thanks of this Meeting be given to the office bearers of the Society, for their services during the past year; that the Treasurer, Minute and Corresponding Secretaries be requested to continue in their respective offices; that the Rev. Mr. Boyce be Finance Secretary, and that the Committee for the ensuing year consist of all ministers of the Gospel who are members of the Society, and the following Lay Gentlemen.

MR. G. BALLARD.
MR. J. BISS.
MR. J. CAREY.
DR. CORBYN.
CAPT. DALBY.
MR. E. P. FERRIS.
MAJOR POWNEY.
DR. J. R. VOS.
MR. W. M. WOOLLASTON.

V. That the thanks of this Meeting be presented to the Committee for superintending the Town Hall, for the accommodation afforded on the present occasion.

VI. That the thanks of the Meeting be presented to William Wilberforce Bird, Esq. for kindly presiding in the chair.

From the Reports it appears, that during the past year 125,000 Tracts had been printed, and 100,686 distributed. The following extract is all we can find room for this month:

Since the publication of the last Report, 125,000 Tracts have been printed, and received into the Depositary, and 100,686 have been put in circulation. The sum of Sa. Rs. 4,066. 5. 6. has been received by Subscriptions and Sale of Books, and Rs. 3,842. 9. have been expended. Bills for printing, to the amount of Rs. 2,511. 12. have been received, but remain unpaid. The balance therefore, against the Society, (after accounting for Rs. 332. 1. 3. in the Treasurer's hand,) at the date of the last Report, is Sa. Rs. 1,955. 10. 3.

During the past year, the following new Tracts have been printed.

	Copies.	*Pages.*
1. The Character of Christ, as Human and Divine, in Hindoostanee, by Mr. Thomas, 48 pages,............................	3,000	144,000
2. The History of our Lord Jesus Christ, by Mr. James Hill, translated into Bengalee by the late Mr. Pearson, 40 pages,......	2,000	500,000
3. The Miracles of Christ, with Remarks, in Hindoostanee, by Mr. Thomas, 40 pages,................................	3.000	420,000

The following works have been reprinted :—

IN BENGALEE.		
1. The True Refuge, 26 pages,	10,000	260,000
2. The Pundit and Sircar, 16 pages,	10,000	160,000
3. The Durwan and Malee, 20 pages,	8,000	160,000
4. The First Catechism, 12 pages,	10,000	120,000
5. The Sermon on the Mount, with Remarks, 12 pages,	10,000	120,000
6. God is a Spirit, 8 pages,	10,000	80,000
7. On the Ten Commandments, 32 pages,	8,000	256,000
8. The Essence of the Bible, 20 pages,	10,000	200,000
9. The Epitome of True Religion, 42 pages,	5,000	210,000
10. The Mine of Salvation, 14 pages,	10,000	140,000
11. The Second Catechism, 38 pages,	5,000	190,000
12. The Miracles of Christ, with Remarks, 40 pages,	5,000	200,000
IN HINDOOSTANEE.		
13. Prophecies concerning the Messiah, 36 pp.	4,000	144,000
14. Reasons for not being a Moosulman, 36 pp.	3,000	108,000
15. Certain Marks of a True Prophet, 28 pp.	3,000	84000
16. Mahommedan Ceremonies, 20 pp.	3,000	60,000
Total,	1,25,000	29,56,000

The following grants have been made since the printing of the last Report :

To the Missionaries of the London Missionary Society,	24,624
To the Calcutta Baptist Missionaries,	35,634
To the Missionaries of the Church Missionary Society,	14,250
To the Missionaries of the Wesleyan Missionary Society	6,850
To the Missionaries of the Serampore Baptist Mission Society,	4,070
To the Rev. T. Eteson, for the use of the Benares Tract Association,	2,000
To Mr Wright, of Agra,	1,000
To a Gentleman at Assam,	2,100
Miscellaneous Grants,	4,258

To the Madras Tract Society, 5,500 Hindoostanee Tracts have been sent, agreeably to the request of the Secretary of that Association. This will be paid for.

The Committee of the Calcutta Church Missionary Society, convinced of the Catholic principles on which the Tract Society is founded, have transferred all their stock of Tracts to the Depository of this Society, and have resolved, for the future, to unite with this Institution, in printing and publishing works for general distribution. By this arrangement, one new Tract in Bengalee, and five in Hinduwee (Deb-nagree character) is added to the list of the Society's Publications, and 29,300 Tracts to the Stores of the Depository.

We hope next month to give some extracts from the very interesting statements of the circulation of Tracts contained in the Report ; in the mean time, we earnestly commend the Society to the patronage of the Christian public.

BAPTISM AT RAMMAKAL CHOKE.

On Wednesday, the 11th July, a most interesting scene was witnessed at the little village of Rammakal Choke, about 12 miles south of Calcutta. A party of Ladies and Gentlemen proceeded from the latter place to Koureahpooker Ghaut, where they embarked in small canoes, which conveyed them up a narrow creek, occasionally passing through the fields of corn, and led them to the door of a very pretty brick-built building, consecrated to the service of the living God, which appeared like a palace when compared with the surrounding tenements. What rendered the building, in the estimation of the visiters, peculiarly interesting, was the fact that it was built on the site of a Hindoo temple, dedicated to Seeb, the proprietor of which having been converted to Christianity it was pulled down, and the materials used in the erection of the present place of worship. About 2 o'clock, a congregation of nearly 150 native Christians and others assembled in the Chapel, and during the whole of the service conducted themselves with the greatest decorum and propriety. A hymn having been sung by the congregation, the Scriptures were read, and prayer presented, by the Rev. Mr. Piffard. A sermon was then preached by the Rev. Mr. Gogerly, from 2 Cor. viii. 5. "They first gave their ownselves to the Lord, and unto us by the will of God;" in which he exhibited the qualifications necessary for admission into the Christian Church, and the duties consequent thereon. The Rev. Mr. Lacroix then addressed the candidates for Baptism, and enlarged on the remarks of the preceding speaker; after which five adults and five children were baptized in the name of the Holy Trinity. The service concluded with singing and prayer. The visiters from Calcutta were invited to partake of the hospitality of the Missionaries, and on entering the bungalow erected on the roof of the Chapel, they found a cold collation prepared, of which, with thankful hearts to God for what they had witnessed, they all partook. The native Christians also, dined together; and it was a pleasing sight to see upwards of a hundred persons, formerly of different castes, eating together with the utmost good will, and manifesting to each other the love and brotherly kindness of the Gospel.

We were highly delighted with the account we received, from the Missionaries, of the progress of the work of God in these parts. Seven years ago, it seems that not one of the innumerable villages around had even been visited by the ministers of Religion, and not a soul residing in them had ever heard of salvation by Jesus Christ. And now, how great the difference! Not a village for several miles is to be found, but where the Gospel has been proclaimed, and where either converts or enquirers are residing, and where the knowledge of the way of life is pretty extensively known.

BENGAL AUXILIARY MISSIONARY SOCIETY.

The following statement by Mr. Gogerly, inserted in the Report of the above Society, which has been just published, we have no doubt will be read with pleasure:

"On the 20th December last, a very interesting service was held at *Kristnapore*, which was witnessed by several friends from *Calcutta*. It commenced by the converts singing a hymn, after which Mr. PIFFARD read the Scriptures and engaged in prayer. A most animated address was then delivered by Mr. LACROIX, from 1 Cor. vi. 20. "Ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's."—After which nine adults and seven children were publicly baptized. In the afternoon a large congregation of Hindoos was addressed by Mr. PIFFARD.

Of those baptized, four adults and one child form part of the family of LOCHUN MUNDUL, mentioned in the last Report, as having been baptized in November, 1830. As the manner in which that family became first acquainted with the truths of the Gospel is rather interesting, I beg to insert the following brief account:

"In the village of *Taroleah*, adjacent to *Kristnapore*, there is a little rural spot, containing seven or eight cottages, occupied by the members of one large family, the head of whom, a man named LOCHUN MUNDUL, some three years back became security, together with three other persons, for the Izadah of the place.—This person, after a time, absconded with upwards of 200 Rs. belonging to the zemindar, on which LOCHUN MUNDUL was seized, and being unable to produce the amount, was thrown into prison. That he should be selected by the zemindar as the object on which he intended to vent his rage, whilst the other three securities were suffered to remain unmolested, was owing to a private pique which his zemindar had had against him for a long time, and this appeared too favourable an opportunity for gratifying his revenge to suffer it to pass by unimproved. Refusing therefore the fourth part of the sum, for which alone LOCHUN MUNDUL had always considered himself responsible, he expressed himself determined to retain the poor man in prison until his affairs became so deranged that certain ruin would come upon the family. By this act of cruelty, an aged mother, a wife, five children, and several other dependent members of the family were deprived of their protector and thrown into the greatest distress. It had been a happy family, as far as happiness can be enjoyed by idolaters; but now their joy was turned into mourning, and their gladness into sorrow of heart. "But surely the wrath of man shall praise thee: the remainder of wrath thou shalt restrain."

"It pleased God graciously to overrule the cruelty of the zemindar for the good of LOCHUN MUNDUL, and to make it subservient to his designs of mercy and of grace;

for whilst immured within the walls of a prison, he heard, for the first time in his life, that there was such a Saviour as Christ the Lord. The conversation of Christian friends, who occasionally visited him, soon convinced him, that he was in a state of moral captivity, a slave to sin and an enemy to God by wicked works. The insufficiency of his powerless gods to deliver him from the wrath to come, and to break the fetters with which he was bound, was pointed out to him; and he was invited to apply to Jesus, who, as he was assured, was anointed for the express purpose of preaching deliverance to the captive, and the opening of the prison doors to them that were bound. He was then led seriously to consider the nature of the hope which the Hindoo system affords; and finding it to be a false hope, established on a false foundation, and supported by false promises, he consulted not with flesh and blood, but determined, whatever the consequences might be, to separate himself from a system so void of consolation in trouble, and so destitute of the means for obtaining eternal life. He immediately sent for his three brethren and his uncle, and declared to them his intention of forsaking the religion of his forefathers, and of becoming a disciple of the Lord Jesus Christ. As may be supposed, his brethren were astonished and alarmed, and intreated him to pause and consider well the consequences of such a step; and at last persuaded him to delay the measure, till the rest of his family should be made acquainted with the fact. They then departed. That night and the next day, we may easily imagine, must have been to him a time of great anxiety; on the decision of that day, he would either become an outcast from his family, be disowned by his wife and children, and driven from his paternal inheritance; or else have the unspeakable joy to hear that his family would unite with him in forsaking dumb idols, and in seeking the salvation of their souls through the death of Jesus Christ.

"When his brethren had reached their home, they assembled all the members of the family together, and related all that had taken place; when some of them expressed their inclination to unite with their brother, in case all the family would agree to do the same. In that little company, there is no doubt, but that the Spirit of God presided, and led them to adopt such a resolution as, I have every reason to hope, will be attended with the most important consequences. Finding, that a feeling prevailed in favor of the measure, with the exception of one individual, they all said, in language similar to that which the disciples used, when they heard the Lord's determination to go into Judea: "Let us also go that we may die with him." They then determined that they would not forsake their friend and brother, but would cast in their lot with him, and become one with him in suffering and in joy. As soon as this was made known to LOCHUN MUNDUL, he forsook his caste by publicly eating with the Christians, and the rest of the family did the same at *Toroleah;* by this step, about 20 persons, of all ages, became nominally professors of Christianity, and expressed themselves willing to receive instruction. On my first visit to them, I was received with great kindness, and the attention they paid to the reading and expounding the word of God, was very pleasing; of course I found them in great ignorance respecting spiritual things. I immediately put them under a regular course of instruction. The boys were sent to the Mission School at *Kristnapore*, and in the evening of each day it was a novel but pleasing sight to see a lad of 12 years of age, surrounded by his paternal grandmother, about 80; his maternal grandmother, about 60; his mother, four uncles, with their wives, besides other members of the family, and teaching them all the First Catechism. They cheerfully submitted to be thus taught, till *all* of them could repeat the Ten Commandments, and several questions respecting the atonement of Christ, whilst some of them committed the whole of the Catechism to memory. In process of time, LOCHUN MUNDUL was released from prison, and after an absence of 18 months, was restored to the bosom of his family. He was taken from them, an ignorant idolater, and returned bringing with him the true riches, even that knowledge which makes wise unto salvation. He left them all so ignorant that they knew not whether there was a heaven or hell, or whether they had souls to be saved; he returned, and found there was not an individual in the family but could inform him, that "God so loved the world as to give his only-begotten Son into the world, that whosoever believeth on him should not perish, but have everlasting life." On his return, every thing connected with their former idolatrous system was destroyed; the toolsee tree was plucked up by its roots, and thrown away as a worthless thing; the family gods were broken to pieces, and every vestige of Hindooism was entirely abolished. From this period they made rapid progress in the knowledge of the Scriptures, and their conduct being consistent with their profession, LOCHUN MUNDUL, with his wife and four children, his mother, his wife's mother, and others were publicly baptized on the 5th of November, 1830, at *Kristnapore.* Four others of the family were baptized in December last, and the rest are candidates for the ordinance. Instead of the day now commencing and closing merely with the cry of *Ram, Ram, Horee, Horee,* a hymn is sung, and prayer and praise to the God of heaven, through Jesus Christ our Lord, is regularly presented by the members of this interesting family."

OPENING OF THE WESLEYAN NATIVE CHAPEL, CORNWALLIS SQUARE.

A spacious bungalow Chapel for preaching to the heathen having recently been erected near Cornwallis Square, by Messrs. Percival and Hodson, our respected Wesleyan friends, it was opened on Thursday evening, the 12th instant. The services were deeply interesting. Several Missionaries and Christian friends were in attendance, and more than 300 of the heathen listened to the message of pardon and peace, addressed to them by Mr. Lacroix. It is matter of thankfulness to see the means of grace increasing around us; and our fervent desire is, that the many bungalows in which Christ is preached may be as stars in this dark scene of heathenism, till the light of life shall dispel every gloomy shadow of idolatry and sin.

WESLEYAN MADRAS MISSIONARY SOCIETY.

We have much pleasure in presenting to our readers a statement of the labors of our Wesleyan brethren in the Madras district. The Report of the Ceylon district we hope to receive shortly, which will embrace, we believe, nearly all the other stations occupied by the Wesleyan Society in India.

MADRAS.—*Missionaries;* ROBERT CARVER, AND THOMAS CRYER.

Royapetta Native Chapel.—The services at this place have been conducted on the Lord's day with regularity and increasing interest. On some occasions the deepest attention has been manifested by natives, who appeared affected by the great truths of the Gospel; and many way-side hearers have been led to inquire more particularly concerning the sacred Scriptures, parts of which they had heard explained. The society and congregation have fluctuated a little, but they remain about the number reported at the last anniversary. Native preaching in the *Royapetta Bazar* was commenced in an early part of the year with prospects of considerable success. There the passing heathen are arrested by the singing, or by the solemn responses of the liturgy, and they sometimes crowd the door and windows of the school (which is not very large, being part of a native man's house,) till it becomes difficult to breathe. Forty or fifty scholars, girls and boys, are generally present at these services.

The schools connected with Royapetta chapel are three in number.

St. Thomé Chapel.—English and Native Services are conducted in this chapel. With reference to the former, the services are held on Sunday and Wednesday: lately an increased interest seems to have been felt in this place. Here the Missionaries have laboured upwards of twelve years. Many of their first hearers are sleeping in the dust: several have died in the faith, and are waiting the last trump, when they will testify that neither the charity of friends to the Missionary cause, nor the labours of faithful men, whose voice shall no longer be heard among the inhabitants of these parts of the earth, have been in vain; but that many out of the East will be brought to "sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven."

The Tamil service at this chapel is held generally on Tuesday morning, when the scholars are present; parts of the Liturgy and the Scriptures are read, and a sermon delivered in a familiar style, capable of being comprehended by the children. It may not perhaps be improper to observe, that, in St. Thomé great apathy concerning the sacred Scriptures and Divine worship is manifested among nominal Christians. In order to create a greater desire for hearing God's holy word, we commenced *preaching at a fisherman's house*, not very far from the chapel: an humble fisherman, who has long been a member of our Society, by his industry, had raised himself a neat and commodious house; and nothing less than the Minister to preach in it by way of consecration would satisfy him; since that time services have been occasionally held in it. One of his numerous family, a sweet little girl, has been suddenly called away; she was in the church well in health on the Sabbath day, and on the Monday following, the Missionary had to address a numerous assembly, in English and Tamil, over the body of this beloved child, which was to be committed to the silent mansions of the dead.

Two schools, one English and one Tamil, are connected with this chapel.

St. Thomas's Mount.—A native morning service has been added to the labours of the minister on the Sabbath-day, and we believe a large door of usefulness is open in this department of the work. The English evening services on the Lord's day have been well attended ; and great decorum and devotion manifested by the hearers.

Poonamallee.—The Missionaries have regularly visited this out-station, and have had to rejoice in beholding some fruits of their labour. A brief statement of the duties connected with a visit in December last will convey a general idea of the whole. The children of the English school, 85 in number, were examined at nine o'clock, with reference to their progress in reading and writing. Large portions of catechisms and hymns were recited, and those children who appeared worthy received small books as rewards. At eleven o'clock, the Tamil service commenced by reading parts of the Liturgy, and a sermon was delivered to a very attentive congregation. In the afternoon the native village was visited, and then followed in the evening an English sermon, at the school chapel, to a crowded and highly interesting company.

Bangalore.—Missionary, J. F. England.

It had been arranged to open the new chapel, by conducting service *first* in the native languages. Circulars of invitation in Tamil, and in Canarese, had been printed, appointing December 8th, for this purpose ; but as our arrangements could not be completed by that date, these services were postponed until the first day in the current year. The distribution of these circulars among the Tamil and Canarese gentlemen produced effects no less surprising, than unexpected. The whole population of the cantonment and Pettah was thrown into consternation. The Tamil and Canarese natives could not imagine that so much *trouble* would be taken, or so much *respect* shewn to them—*as natives*—by an European, as to prepare and print circulars, merely to invite them to the opening of a place of Christian worship. Stories the most absurd and ludicrous were fabricated in abundance, and spread through Bangalore, and the adjacent villages, with the rapidity which wonder and alarm seldom fail to ensure. By this time, perhaps, the whole of Mysore is familiar with these circumstances.

The native service commenced on the morning appointed, with only the addition of a few hearers of the ordinary description. As the service proceeded, respectable natives were seen collecting on the outside of the chapel, and as the congregation were singing the hymn before sermon, a body of them, to the amount of from twenty to thirty, came in and seated themselves : an equal number, at least, remained standing outside. To a sermon, occupying nearly an hour and a half in its delivery, which enforced "Almost thou persuadest me to be a Christian," by shewing the claims which Christianity has to urge for its immediate acceptance—they patiently, and attentively listened ;—and in a short conversation which I had with them after the close of the service, they spoke in a manner which indicated, that they had not heard in vain. From an hundred to one hundred and twenty pure natives formed the congregation *within* the chapel. May the Father of Spirits employ the excitement which this occurrence has created, to the extension of his Son's Kingdom, and the conversion of multitudes from the "*death*" of Heathenism and Idolatry—to the "*life*"—the holiness and the hopes—of the Gospel.

The panic was so great among the *Canarese people*, that none of their respectable men came to the service. The preparation of a sermon, &c. in Canarese, were therefore, for the time, lost labours : no attempt being made, on that occasion, to use them.

Negapatam.—Missionaries, W. Longbottom and S. Haidy.

At Melnattam, a village, which has been connected with our Mission about one year, "the word of the Lord has had free course, and has been glorified." The moral change which the Gospel has there produced is truly astonishing ; the knowledge of Divine things, which the people have acquired, their regular attendance at all the means of grace, their observance of the Sabbath, and moral improvement in their outward conduct, would do credit to Christians who have been favoured with greater religious advantages, and instructed at a much earlier period in the principles of our Holy Religion. A neat and commodious place of worship has lately been erected in that village, which will, including the side verandahs, accommodate about 300 persons to hear the word of God. This building has cost about Rupees 1,000, towards which more than Rupees 900 have been subscribed by kind and liberal friends. It was opened for Divine worship on the 27th October last, on which occasion about seventy Roman Catholics publicly renounced the errors in which they had been educated, and embraced the "truth as it is in Jesus ;" and twenty heathens, who have been under religious instruction for nearly twelve months, were received into the visible Church of Christ by public Baptism. It is here worthy of observation, that several of the adjacent villages are beginning to inquire after the truth; they have requested us to give them religious instruction, and a few families have come to the determination to "cast their idols to the moles and to the bats," and to seek salvation through faith in Christ Jesus.

On the station we have eight schools, one superintendent of schools, and seven school-masters.

Calcutta.—Missionaries: P. PERCIVAL, AND THOMAS HODSON.

The following communication has been received from the Rev. T. Hodson.

In Calcutta we have schools, and a place for native preaching, open to the street, which cannot, properly speaking, be called a chapel: in this place we hold Divine Service every evening in the week except one. The preachers are brother Percival, myself, a native, and two Portuguese young men, who act in connection with us as our local preachers do in England. The attendance varies considerably, sometimes forty or fifty attentively listen to the word of life, and at other times not more than nine or ten; but in general our congregation is about twenty, composed of Hindoos, Mussulmans, Portuguese, &c. and sometimes a Jew in passing stops to hear something of the crucified Messiah.

Our schools in the city contain about eighty boys and sixteen girls, of these the greater number are Portuguese descendants. The number of our Bengalee boys is considerably diminished, for this two or three reasons may be assigned: schools have multiplied in Calcutta lately, many of them exclude Christianity, we do not.—Again, we have Portuguese boys in our school, with whom Bengalees will not cordially unite, and moreover we have preaching on the same premises.—These causes united have a tendency to thin our numbers: we have, however, about 15, who submit to our plans, and we think it better to train up a few in right principles, than many without any principles at all. The Portuguese department of this School is encouraging, and we are not without hope that some of the youths now under our care will, not merely be brought to the saving "knowledge of the truth" themselves, but be made instrumental in the salvation of others. We have preaching in English for the benefit of our scholars every Sunday morning, and, as on these occasions we use the Liturgy of the Church of England, it is pleasing to see the apparent interest with which even the junior classes give the responses, and take their part in the worship of Him "who out of the mouths of babes and sucklings hath ordained strength, and perfected praise."

Besides *these duties* in the city, brother Percival, myself, our native preacher, and the two young men mentioned above, make a point of going out regularly every Sunday afternoon into the streets and lanes of the city, to distribute tracts, and to converse with those who seldom or never hear a sermon. In the performance of this duty we meet with many who can read but will not. Some are not willing even to hear any thing about Christ and his Gospel, and others are too much engaged in shops, &c. but this is not always the case; we frequently distribute thirty or forty tracts, and unfold the plan of salvation to many attentive hearers. May the Lord give his blessing on the scattered seed!

At Raj-gunge, we have a Bengalee school, containing about 100 boys. The natives of this place willingly hear the Gospel; they generally assemble under a tree; for hitherto we have not been able to build either a school-room or chapel. The cause is in its infancy in this village, but we hope the Lord will raise up a church even in this place "against which the gates of hell shall never prevail."

EUROPE.

BIBLES FOR FRANCE.

The Bible Society is by special request sending out ten thousand New Testaments to Lyons, under the sanction of the French Minister of Instruction; it having been at length discovered in France, what some are backward in learning in England and Ireland, that the word of God is the best solace for the poor in their affliction, and the best promoter of order and public tranquillity. A more remarkable fact is not on record in the annals of the Society. Let Christians be humble, thankful, and persevering.

Literary, Scientific, and Miscellaneous Intelligence.

ASIA.

CALCUTTA HIGH SCHOOL.

On Tuesday, the 10th July, the Annual General Meeting of the Share-holders and Friends of the above Institution was held in the School Premises in Jaun Bazar. The Chair having been taken by Sir Charles Edward Grey, the Report of the Committee was read by the Secretary, the Rev. A. Macpherson. The particulars were highly interesting, and in our next number we hope to give some extracts from it. The first Resolution was moved by Sir Charles Grey, who dwelt largely on the propriety of intimating to the Share-holders, the real tenure on which their property was invested; it being neither a corporate nor an endowed Institution, it was liable, with every thing else of a similar kind, to failure, and consequent loss. He recommended that measures should be taken to get a Charter for the School, and that in the meantime the building be placed in the possession of trustees, and the money raised for scholarships be invested in Company's paper or other proper securities.

The Venerable Archdeacon, in moving the 3rd Resolution, replied to some of the remarks made by Sir C. Grey, and especially brought forward the case of the Free School as an argument why the friends of the Institution should not be discouraged. He stated, that during the 30 years he had been connected with the Free School, although not a corporate or a regularly endowed body, its resources had exceeded its expenditure, and that it possessed at the present moment a sum of not less than three lakhs of Rupees. He hoped, and felt a degree of confidence, that in less than 40 years, the Calcutta High School would be placed in as favorable circumstances as the Free School.

We have room only for the following extracts from a letter addressed to the Secretary by the Rector of the School, the Rev. Mr. Macqueen, in reference to the general plan of education pursued in the seminary, that will be perused with pleasure by all interested in the instruction of youth.

"I shall begin with the machinery of the school, or the disposition and arrangement of the several classes.

"The whole building consists of four large rooms, capable of holding, on an average, with perfect comfort, sixty boys each. Should it be found necessary, however, they will accommodate, without much inconvenience, a larger number. During the hours of teaching, the doors that communicate with the several class-rooms are all closed: so that each room becomes isolated from all the rest, and thus secures—what must ever be considered an invaluable advantage—nearly complete silence throughout the school. As there is but one class (the boys of which are all of the same standing,) and one teacher in each room at a time; the voice of the master examining, and of the boy being examined, are the only sounds to be heard. By this arrangement, the business of one class interferes not in the least with the business of another: there is nothing either to disturb or distract the attention of master or pupils, and call it off for a moment from the business in hand.

"When a boy joins the school, after an examination, to ascertain his acquirements, he is put into that class for which he is found qualified. In this way every boy finds himself equal to the task of competition for the highest place and honours of the class to which he belongs. It is needless to point out the strong stimulus to exertion, which this consciousness of equality furnishes; nor the beneficial influence it exerts on the feelings and spirits of the boys. In the hands of a judicious teacher, almost any thing might be made of it. In spite, however, of its most successful use, some boys will fall behind, and others outstrip their class-fellows. This result inevitably follows from the very different degrees of mental capacity which necessarily exist in every large class of boys. The question then is—how is this evil—if evil it be—to be remedied? How is this feeling of equality, so essential to success, to be cherished and maintained? How is each class to be prevented from breaking down into a number of smaller classes, and thus destroy the unity and simplicity of our plan: for, it is not the circumstance of being put into one list, and one room, that constitutes the boys' class-fellows, but the power of being able to execute and understand the same tasks and subjects? How, in short, is each class to be preserved on such a footing, that the boys at the top may not be retarded by those at the bottom, nor those at the bottom disqualified from engaging successfully in the business which is daily performed by the boys at the top?

"The plan pursued brings positive good out of this apparent evil. Whenever a boy falls so far behind his class-fellows as to make it evident to them, to his teacher, and to himself, that he is utterly incapable of getting up and understanding the prescribed tasks, he is immediately, and by common consent, (for the class feel it to be their interest to get rid of every inefficient member,) degraded to a lower class, with the acquirements of which he finds himself more on a level. By this measure, the advantage of all parties is promoted. The teacher is relieved from a daily source of annoyance and vexation—the class from a dead weight, which hung heavy upon it, clogging and retarding its progress—and the boy himself is placed in a class, in the business of which he is qualified to engage. Instead of standing constantly at the bottom of a class, where he was making no progress, and consequently losing all relish for learning; the probability is, that he now stands at the top of the class to which he is reduced. He acquires habits of cheerful and diligent application, because he now finds himself equal to every task, and in his own eyes and those of his compeers now appears qualified to run the race of competition with the best of them.

"Several instances of this sort have occurred, one of which may be mentioned. A good and diligent boy, upon the whole, had gradually fallen behind the other boys of his class, and at last, in spite of all his efforts, took up a permanent station at the bottom. It soon became obvious, that he was doing no good, because quite unequal to the tasks of his class-fellows; on the contrary, his remaining in the class greatly retarded the progress of the other boys, because during his examination, there was nothing to interest them, nothing with which they were not perfectly familiar long before. Much against the boy's own wishes, he was placed in a lower class, at the head of which he now generally stands. Finding himself equal to compete with any boy in it, he engages in all its business with zeal and alacrity. From being dull and unprofitable, he is now lively and successful in the prosecution of his tasks; and though he is thrown considerably back in point of time, (i. e. the period of his continuance at school will be prolonged,) he is thrown forward exceedingly in point of real acquirement. For it will always be found that a vast deal more progress is made by standing at the top of a lower class, than possibly can be made by remaining, from sheer inability, at the bottom of a higher one.

"On the other hand, the boy, who shoots ahead of all his class-fellows, is promoted to a higher class, where he joins boys somewhat in advance of himself, and where, consequently, he finds plenty to do. In this way, his progress is not in the least retarded, and he is prevented from sinking into habits of carelessness, a thing which must inevitably have happened, had he found, that without much labour on his part he could retain his superiority. By this system of promotion and degradation, as the case may require, every boy sooner or later finds his level; the smart and active gradually ascending, and the dull and indolent as gradually descending. Thus the classes are in a constant state of fluctuation. But so far is this from being an evil, that nothing would be easier than to shew, that this very fluctuation necessarily and essentially promotes the vigour and activity of each. It is the only plan by which equality in point of acquirements in each class can be secured, which will give clever boys always something to do, and enable dull ones always to do something. Without the same or some similar arrangement, a few boys would outstrip all their class-fellows, and the interests of all the other boys in the school be in a great measure sacrificed to them: while at the bottom of each class would collect all the sediment and dullness of the school. The majority, after an attendance of a few years at school, and after passing, or rather being carried through every class in it, would leave it not much wiser and not much more learned than when they entered.

"The classes and class-rooms are so arranged as to give every facility for the execution of this plan. It has been already stated, that there are four of these rooms, and that during school hours, they have no communication with each other. In each room there is *one* master, and *only one* class at a time. The same tasks are prescribed to all. And as nothing can occur, under this plan, to distract the attention of teacher and pupils, the whole time the boys are in school, is occupied in the repetition, examination, and explanation of the tasks prescribed. Thus every moment of time is turned to account. There is no such thing as sitting idle in seat, and enjoying conversation aloud or in whispers. Every boy in every class-room in the school is engaged throughout, either in being examined himself, or in listening to the examination of the rest. Thus, habits of indolence and inattention are rooted out, and the contrary habits necessarily spring up in their stead. This is one of the most important features of the system; to which the particular attention of parents and all interested in the education of youth is invited. In this way, boys must learn, almost whether they wish it or not. And the teacher himself must be very worthless and inefficient indeed, if the progress of those under him is not such as to excite even his own surprise. But the excellency of the plan is, not that they *must* learn—when judiciously managed—it cannot fail to inspire the *will and the wish* to learn. Of this abundant proofs have been furnished during the short period the institution has been in existence. Not only has all the regular and prescribed business been gone through, and gone through well, but many boys have got up a considerable quantity of private and voluntary study accurately prepared, thus affording evidence of the most satisfactory kind, that the system works well; for, unless I am very much mistaken, it is rather unusual in boys whose hands are already full enough of work (as will be shewn presently) to go beyond what is exacted by the master, and come up from time to time with extra and voluntary preparations.

"It is by this arrangement that the emulative principle, of such effect in calling forth the energies and exertions of the boys, is awakened and kept alive. The business of promotion, according to merit, goes on at all times under the eye of a master; and the occupations of the several classes, though different in each, and though carried on at the same time, proceed with the regularity and uniformity of clock-work.

"Thus also one of those principles which ought ever to be considered, as lying at the foundation of all good teaching, is realized in practice, viz. (to use the words of Joseph Lancaster) 'That every pupil should, at all times, have something useful to do, and a motive for doing it.' Thus life and spirit are infused into the business of learning; languor and listlessness banished; cheerful labour and love of study spring up in the breasts of the youthful student, instead of weariness and an unnatural dislike of instruction. And, what is of immense importance, those habits of industry, attention, and application, are formed in the boy, which are afterwards to exert so great an influence on the man. How many, in after-life, utter the language of vain and unavailing regret, at the recollection of the vicious and defective systems under which they had the misfortune to spend their early years?

"It will throw some light on what has been already said, and also give a clearer view of the operation of the system, to those who have not an opportunity of visiting the school, to describe briefly the hours of attendance—the arrangement of the classes—the branches of education taught, and the time devoted to each branch. The school opens at 9 o'clock A. M. At this hour the boys are all arranged in the following manner: the first or highest class under the classical master, in a large room by themselves, and each of the other classes in a separate room—the second, under the mathematical master—the third, under the senior English master—and the fourth, or youngest class, under the junior English master. They continue thus arranged two full hours, that is, till 11 A. M. An interval of an hour now occurs, during which a number of boys from the different classes enter upon what may be called the extra branches of education, inasmuch as they are not made imperative on any, but are open to all who intimate a wish to engage in them. The branches alluded to, are the eastern languages and book-keeping. At the close of this interval, the boys are again assembled for two hours more, that is, from 12 to 2. The highest class passes now to the mathematical master—parts of the second and third classes are now formed into one class, under the classical master—the other parts of these two classes unite and form one class under the senior English master, and the 4th class remains as at the first meeting, under the junior English master. At two o'clock, a second interval of an hour occurs, during which about two-thirds of the boys are engaged in writing copies; the remaining third, consisting chiefly of Mr. Wetherill's boarders, write early in the morning. The last meeting for the day takes place at 3 P. M. and continues till four, when the classes are arranged as follows: the highest returns to the classical master, part of the 2nd and 3rd to the mathematical, the remaining parts of the 2nd and 3rd to the senior English, and the 4th continues as formerly under the junior English master, who is now converted into an arithmetical one.

"From the above statement, it appears that the highest class is three hours of every day under the classical, and two, under the mathematical, master; the next class, two under the mathematical, two under the classical, and one under the senior English master; the third class, two hours under the English, two under the classical, and one hour under the mathematical master; and the 4th, five hours under the junior English master: in short, there are three meetings every day, and two intervals—two meetings of two hours each, and one of one hour. By this agreeable succession of labour and recreation a cheerful spirit is diffused over the whole school. It becomes not a place of confinement, which the boys enter with reluctance and escape from with delight; but a place, where they are *trained to feel* they may be agreeably and usefully employed, when tired of play, and from which they may retreat to play when they have had enough of study. If, however, they were kept to the oar for three or four hours at a time, it is easy to see what a prison-house school would become to them. In this case, there is only one way by which any thing like obedience and application could be secured, viz. by the terrors of the rod: by making corporal sufferance the motive to obedience and the main-spring of school-discipline. The evil effects of this evil principle on the happiness, spirits, and future character of the boys are too obvious and too shocking to require any description."

After having given an account of the studies of each class during the hours of study, the letter proceeds—

"Such are the daily employments of the four classes of which at present the school consists. Before going farther, it may be satisfactory to give a short account of what is meant by dictation, which occupies so prominent a place among the studies of the several classes. At the time appointed for dictation, every boy in the class takes his slate and pencil in his hand. As soon as the whole class is thus prepared, the master, in a tone of voice loud and distinct enough to be heard by every boy in the class, dictates a few words at a time on any subject which he wishes the class to understand. When the whole lesson is thus transferred from the master's dictation to the slates of the boys; the former proceeds to examine the slates of the highest boys, and to point out the number of false-spellings and errors in each. To facilitate this operation, and to prevent the loss of time which would unavoidably arise from inspecting each slate himself, he is assisted by those boys whose slates have been corrected, and who are thus prepared to examine the work and point out the errors of their less successful class-fellows. When the errors have all been corrected, and the boys taken rank according to the accuracy of their respective performances, the master proceeds to examine the class on the meaning of what they have written—with questions on its grammatical construction, or on any thing else suggested by the words or subject of the passage dictated: such as, synonymes, roots, derivatives, compounds, &c. &c. The advantages of this exercise are obvious at first sight. The boys learn to read, write, spell, parse, and understand what is read, written, spelt, and parsed, at the same time. In this way, instruction may be successfully communicated on any subject, and boys carried on from the simplest elements of learning to Newton's Principia. A pretty long experience has now fully established the utility of this mode of conveying instruction.

"Before proceeding farther, it will be proper to notice an objection, which has sometimes been brought against the High School, viz. That too much time is devoted to the classics. But from the statement given above, it appears that only one-third of the day is occupied with them, and not quite so much. The objection, however, might be admitted to be valid, were the progress of the boys, in what are considered the more common and necessary branches of education, sacrificed to the acquisition of so much Latin and Greek. But it is not so. The plan pursued, while it admits of these branches being pursued in the most rapid and advantageous manner, affords time enough for uniting with them a successful prosecution (as far as is desirable or necessary in a public school) of the French, Latin, and

Greek languages. So that, any boy of ordinary capacity, who will go through the *curriculum* of study pursued in the High School, will be found at the end of five, or at most six, years, capable of construing any of the easier classical works which are usually taught in the large public schools at home. At the same time, he will possess such an acquaintance with the English language, arithmetic, algebra, geography, geometry, and trigonometry, as would qualify him for entering with effect the Scotch or English Universities; or to prosecute any or all of these studies by his own efforts afterwards. This result is judged of by the progress already made, and the difficulties already successfully overcome: for the High School had been as yet too short a time in existence to admit of its being practically realised. To all such therefore, as are sceptical on the subject, a hearty invitation is hereby given, to come, see, and judge for themselves; as well as to parents, guardians, and all others who take an interest in the education of youth."

TAKEE ACADEMY.

In our last number, we noticed the intention of Baboo Roy Kalinauth Chowdry and Baboo Roy Bykontonauth Chowdry to establish a School at Takee, and that the Rev. Mr. Duff had consented occasionally to visit and examine the boys. We have now the pleasure to state, that the School was opened on Thursday, the 21st June. The following interesting particulars respecting it, we extract from the Bengal Hurkaru:

" I have the pleasure of announcing the opening of a School, for the instruction of native youth, at Takee, a rich and populous village, about 40 miles from Calcutta, on the western bank of the Jummunah. Takee is the property and family residence of Baboos Kalinauth and Bykontonauth Roy, who are the founders of this School. They have erected three spacious houses, and teachers of English, Persian, Arabic, and Bengalee have been appointed.—A Sanscrit teacher is also on the spot, who will commence his labors in due time.

" On Thursday last, the English, Persian, and Bengalee classes were opened by the Rev. Mr. Duff, who has the entire management of the school. The system of teaching adopted is the same as that of the General Assembly's School at Chitpore.—Such is the avidity for learning in Takee and its vicinity, that no less than 340 boys were admitted in the first three days. J. H. Barlow, Esq. and Dr. Temple, of Bagundee, were present on the first day, and they both took a lively interest in the welfare of the new Institution.

" The conduct of the native gentlemen, who have thus bestowed on their numerous tenantry the benefits of education, cannot be too highly applauded.—They are determined to spare neither wealth nor personal exertions in this work, which there can be no doubt will prove eminently useful.—A new road, costing nearly a lakh of Rupees, has also been opened into the heart of the district, solely at their expence. These are the true methods of improving estates; and it is to be hoped, that such an example will not be lost on other native gentlemen."

LITERARY DISTINCTIONS.

We hear with great pleasure, that the Archbishop of Canterbury has conferred on the Rev. W. Hovenden, Chaplain of the Orphan School, Kidderpore, the degree of B. D.; and that at the last commencement of Brown University, Rhode Island, of which the celebrated Dr. Wayland is president, the degree of A. M. was conferred on the Rev. W. Yates, Baptist Missionary of this city.

PRESS IN INDIA.

A parliamentary paper has been published, containing the number of periodical publications and printing presses under the licence or sanction of the British Government, at the several presidencies:—Bengal—European publications, in 1814, 1; 1820, 5; and 1830, 31: native publications, in 1814, not any; 1820, not any; 1830, 8. Fort St. George—European, 1814, 5; 1820, 8; 1830, 8: native, not any. Bombay—European, 1814, 4; 1820, 4; 1830, 12: native, 1814, not any; 1820, 2; 1830, 4. Bengal—European printing presses, 1830, 5: native printing presses, 1830, 1. Fort St. George—European, 1830, 2; native, not any. Bombay—European, 1830, 6: native, 2.

NEW CHURCH AT BYCULLA.

On Tuesday evening last, the Foundation Stone of the new Church at Byculla was laid by the Right Honourable the Earl of Clare.

At the time appointed, His Lordship, attended by the Members of the Committee, proceeded to the place where the Stone was to be placed, when a bottle, containing coins of reigning Sovereigns, and others now current, was deposited in a cavity in a large stone already fixed, over which a Copper Plate, with a suitable Inscription, was placed. The Rev. T. CARR then read the prayers.

The extreme length of the Church is 104 feet, the interior 85 feet, the breadth 60 feet. It is calculated to have 300 sittings, besides accommodation for 300 children of the Central Schools.—The Church is to be called "Christ's Church."

The building will afford great accommodation to the Residents of Byculla, Mazagaum, and indeed to all who live beyond the native town. We understand it will cost, when completed, about 44,000 Rupees. Of this sum about Rs. 37,000 have been paid down for shares of Rs. 500 each, and Rs. 650 for donations; and for the remainder, reliance is placed on the disposal of further shares, and on donations to the work.

EUROPE.

PRESBYTERY OF EDINBURGH.

On Wednesday, at the ordinary meeting of the Presbytery, Dr. Inglis called the attention of the Presbytery to a matter of great importance, regarding the Scots Ecclesiastical Establishment of India, which it was well known was under the immediate charge and superintendance of the Presbytery of Edinburgh. That Establishment now claimed their interposition in a subject of great moment. The object of this claim was to correct, or rather to ratify the existing establishment of colleagues or second ministers in the Scottish Establishment at Bombay, Calcutta, and Madras. The appointment of second ministers to each of these had been made by the Court of Directors of the East India Company, without the knowledge or interposition of the Presbytery; and the gentlemen so appointed were at a loss to understand the status they held, going out as they did without induction by the Presbytery of Edinburgh.

They found that though ranked as Chaplains by the East India Company, they were not in the eye of the Church of Scotland, considered as ministers in communion with the church; and though no evil, but good had resulted from the discharge of their duties, they, and all connected with them, desired the interference of the Presbytery to remedy the evil. The Presbytery, however, had no power to induct any man in his absence; but the General Assembly had the power to supercede that necessary form, and to declare these persons to be invested with the pastoral charge of the congregations in which they now ministered. It would therefore be necessary to appoint a Committee to consider the matter, and whether the case should not be referred to the next General Assembly.

At the present time, when the subject of renewal of the Company's Charter would shortly come before Parliament, it was incumbent on them to consider whether an attempt should not be made to improve the Scottish Church in India. He concluded by moving for the appointment of a Committee.

JAMAICA.

REBELLION OF SLAVES.

By a communication from Lord Belmore, Governor of Jamaica, addressed to the Right Honorable Viscount Goderich, we learn that serious disturbances have taken place in different parts of the island, property to an immense amount has been destroyed, and a fearful loss of life has been the consequence. The Missionaries, *of course*, were considered to be the authors of the insurrection; hence two Wesleyan and three Baptist Missionaries were thrown into prison, their papers seized, their characters stigmatised, and their *sectarian morality* declared to be of such a nature, that "*shooting* is considered too honorable a death for such men," and Sir Willoughby Cotton is requested to award them "fair and impartial justice" by *hanging* them! We are happy to say, that after being in confinement some time, all the Missionaries were liberated, and their most inveterate enemies compelled to acknowledge them innocent of the charges laid against them. The following extract from the New Baptist Miscellany, for March, will throw some light on the origin of the rebellion, and will shew the prevailing sentiments of the planters of Jamaica in reference to Christian Missionaries:

"When the packet left Jamaica, the insurrection appears to have been completely put down. There had not been time for an inquiry into its origin, but from all the information we have been able to procure, it seems to have commenced in a misunderstanding between the negroes on an estate near Montego Bay, and their manager, as to the duration of their Christmas holidays. *Three* days have usually been allowed; but as Christmas day fell on the Sunday, the manager calculated *that* as one of the days, and required the slaves to go to work on the following Wednesday, December 28th. The negroes, however, regarding the Sunday as their own, conceived themselves entitled to three other days in addition to that, and refused to return to labor till the Thursday. If we are not misinformed, this apparently trifling circumstance led the way to all the mischief which followed. Holiday-time, among the poor ignorant negroes, as well as elsewhere, is a scene of low, riotous, sensual indulgence; and when thousands of them were inflamed by intoxication, from day to day, they were just in the state to break forth into acts of lawless violence and outrage on the slightest provocation. They have done so; much valuable property, on many estates, has been consumed by fire, and not a few of the poor misguided slaves have forfeited their lives in the successful effort made by the military to reduce them to subjection.

"On what shadow of suspicion any of the 'Sectarian Teachers' have been placed in custody, we know not. That they have labored hard to correct the vile excesses we have mentioned, and that they have so far succeeded, as that in various parts of the island, the precaution of a double guard at Christmas is no longer necessary, are facts, we apprehend, as notorious as the sun at noon-day. A private letter indeed, without signature, inserted in one of the Jamaica papers, mentions, that on some of the captured negroes were found tickets connecting them with the Baptist Society. Supposing the fact were so, which certainly is not impossible, what does it prove even as to the holders of the ticket themselves, much less as to the Missionaries?"

We have already adverted to the tone adopted by the Editor of a well-known Journal, the Jamaica Courant. This person, after alluding to his persevering and well-meant attempts to enlighten the Jamaica public as to the machinations of the Sectarians, takes no little credit to himself, that the truth of all his previous assertions has appeared at last.

"The sectarian preachers," he writes, "have now the pleasing satisfaction of knowing, that they have succeeded in rendering the fairest fields in Jamaica barren wastes, and have sent forth many of our most respectable families into the world houseless, and without the means of existence. These indeed must be gratifying reflections to men who pretend to preach and teach the mild benign doctrines of our Saviour to our slaves, but whose souls are bent upon the destruction of the fairest portion of the British empire, and that merely, because they are paid by the Anti-slavery Society to hasten our ruin. But they have progressed one step too fast, and we may perhaps be able to make their infamous conduct recoil upon themselves. Three Baptist preachers are now in custody, and as we are satisfied they would not have been taken into custody upon slight grounds, by Sir Willoughby Cotton, we hope he will award them fair and impartial justice. Shooting is however too honourable a death for men whose conduct has occasioned so much bloodshed and the loss of so much property. There are fine hanging woods in St. James's and Trelawny, and we do sincerely hope, that the bodies of all the Methodist preachers, who may be convicted of sedition, may diversify the scene."—Such is the ferocious malignity which a British Editor has dared to exhibit before the whole world. Happily, however, all are not of this stamp. From the Watchman, a periodical ably conducted by a gentleman in Kingston, we extract the following article:

"The assertion of the Cornwall Courier, which has been adopted by our contemporaries in their Bulletins, that the Missionaries are the instigators of the deplorable occurrences in the leeward parishes, must be received with great caution by every individual in whose bosom the principle of justice exists. It is utterly impossible, that men professedly engaged in the work of Christian instruction; in destroying those principles from the minds of the untutored negroes,—minds adverse to that religion, which is 'peace on earth, good-will towards men:' who have devoted their time, talents, and strength in promulgating the beneficial doctrines of religion, can have forgotten themselves, or betrayed the country. It is impossible, that these men are guilty, though a host of rebels may arise to condemn them. Were they the instigators of this horrid rebellion, what benefit would accrue to them? Would honour and distinction await them, or would they not have to account for the blood of their fellowmen? Can it reasonably be supposed, that they, who teach the imperative command of the Deity in that memorable part of the Decalogue, 'Thou shalt do no murder,' would impiously mock the Eternal, and set at nought his commands by imbruing their hands in human blood, or by exciting their ignorant fellow creatures to the commission of acts at which humanity shudders? We repeat the assertion, it is impossible, and time will shew, that they are as innocent of the horrid imputation as the angels of heaven. But is it worthy the sons of Britain to criminate and condemn unheard these men, for no other crime than bearing the character of Missionaries? The war-whoop had long since been raised against them—but by whom?—by those whose impure lives are a stigma on man—who have professed unblushingly the horrid principles of Atheism, and have been foremost in decrying the every appearance of religion. The opposition, which the Missionaries have so steadily and wickedly received, has arisen from this source; and no wonder, because their doctrines and conduct were a lecture unendurable by the haters of morality, by the lovers of forbidden sensuality. It is said, with malicious inveteracy, that the Missionaries have in their sermons preached sedition; but all men know, that assertion is not proof. Let the proof of their having so done be brought forward; let the accused be confronted with the accuser; let the benefit of an impartial trial be afforded them, and we are convinced that their hitherto implacable enemies will hang their heads with shame. What, is it consistent, that a man must of necessity be criminal, because it is so reported? If so, then justice has abandoned our shores. With just as much propriety may any individual among us, of known respectability and unimpeachable moral worth, be deemed a traitor, a murderer, or a robber, because it has been so reported, to gratify the vindictive malice of some who detest virtue and encourage moral depravity. We speak to facts, let them answer. Is it because certain intemperate, ungenerous, and unjust editors, actuated by feelings of animosity, have indulged in acrimonious tirades against the Missionaries, that they are and must be the abettors of incendiarism; and have sacrificed their Christian principles to bring about results as hellish as they are detestable? The supposition is an insult to reason; and for the sake of humanity and justice, we trust the community have not abandoned their better judgment, nor given themselves up to the direction of men of perverted minds, who would rejoice in the knell of Christianity. Let justice be done to those Missionaries, who for aught we know, have been criminated by some unfortunate rebels, in order to prevent their being made examples of to their deluded fellow slaves. The Missionaries should be heard in defence of themselves; for, according to British laws, every man must be regarded innocent, until found guilty. Can justice therefore pronounce them guilty, and will our fellow citizens not rather suspend their judgment until further accounts are received? The apprehended missionaries will perhaps ere this have been arraigned before a military tribunal; but from which the country expects impartial justice: consequently to anticipate their condemnation is certainly an act of the most enormous injustice. Thousands in this island, of every grade in society, have heard the sermons of the Missionaries; and will any man, knowing that he will have to appear before the Dread Tribunal of Heaven, declare, that any thing seditious has been uttered by those calumniated individuals? If members in the societies, to whom they are sent to preach the peaceable and consolatory doctrines of the Gospel, have blindly and wickedly renounced their faith, have engaged in rebellious and murderous conspiracies, is it just to charge that act upon the Missionaries who preach and teach benevolence, submission, and subordination with as much propriety; may the rebellion of a disobedient child be charged on his afflicted parents?

The names of Messrs. Knibb, Whitehorne, and Abbott have been associated with traitors and rebels; but is the assertion borne out by facts? If otherwise, they are accused because they are Missionaries. Is not Mr. Whitehorne well known to almost every individual in this city; a gentleman by birth and education, a native of the island; is he not moreover a Christian? These circumstances induce us to believe he is innocent, and his past upright, manly, and Christian-like conduct is the criterion by which he should be judged.

he Governor of Jamaica has issued a proclamation to arrest the destruction
Dissenters' Chapels. An advertisement in the Kingston Chronicle, signed
x Baptist Missionaries, says—" Having exercised our patience until the
ss rage of those who are alike inimical to the laws of God and man,
demolished ten or eleven of our Chapels, and thus destroyed full £16,000
h of property belonging to the Baptist Mission in this Island, we deem
gh time, on the part of ourselves and our brethren, with whom we are not
at present to confer, to offer the following remarks, with a view to vin-
e our characters and repress such disgraceful depredations.

Our Missionaries here, and the Society at home, have been reviled and calum-
d by every species of abuse that ingenuity could invent, or malice promulgate.
y epithet has been employed that could blacken the character, or misrepre-
the motives, both of the Society and their Agents. We have been charged
preaching doctrines of a seditious and dangerous character, and of propagat-
among the slave population principles and sentiments tending to disobedience
nsubordination. *This charge we* FLATLY DENY, *and call on our accusers for*
F. The doctrines we maintain, we are prepared, at any proper time, modestly
fearlessly to defend. But not thinking it necessary at present to trouble the
c with an extended statement of our belief, nor considering a newspaper the
proper medium for a Confession of Faith, it may suffice to remark, that our
ious doctrines, however misrepresented by our enemies, differ nothing from
contained in the authorized compositions of the Established Church; nor,
ey regard the present question, from those of any other body of true Chris-
"

letter from Mr. Knibb, of Falmouth, dated November 7th, and of course writ-
efore the insurrection had commenced, contains the following empha-
estimony on behalf of the converted negroes. He had previously been
rting to certain slanderous imputations cast on them and on their teachers,
h have long been current in Jamaica, and have, of late, been privately circu-
d in some quarters at home.

' Amidst all this reproach, the cause of Jesus is triumphing; and whatever
rges may be brought against your Missionaries, to the last day they may
ly appeal. Their witness is in heaven, and their record is on high. The
roes love you ardently for your kindness in sending them the Gospel: and
ir prayers ascend for your welfare. The religion they have supports them
n enduring the oft-repeated taunt, or when groaning under the instrument
orture; it cheers them in the hour of death, and enables them to look to
ven as their eternal rest. I speak the feelings of my experience and my
rt, when I say, that I do not believe there are a race of Christians on earth
rely more entirely on the atonement for salvation; or who, considering their
umstances, more consistently adorn the profession they make. To them
ven, also, to suffer for his sake. I have beheld them when suffering under
nurderous cart-whip; I have seen them when their backs have been a mass
ood; I have beheld them loaded with a chain in the streets, a spectacle to
ls, to angels, and to men; and never have I heard one murmur, or
oach against their guilty persecutors. Am I then to be told, that these
le display all their Christian heroism through the influence of a piece of
r, which they have obtained by stealing " quantum sufficit of their master's
isions?" The man who can thus injure the distressed, I despise; nor
ld I waste a moment in answering such falsehoods, did I not know that I
the servant of the Society. It has already done good. The slaves are
king in thousands to hear the Gospel. Last Sabbath, the chapel here was
ally crammed to excess: many were outside. Had I a place capable of
ing 1,800, it would be quite filled. I am cheered by the simple and interest-
account some have lately given of their conversion. We doubtless have
s, but when we discover them, we are as prompt to remove them as others
o distort and publish them. It has been very sickly here of late. We have
eleven, this quarter, by death; but thanks be to God, they have died in the
, and others are joining the church, of whom I hope it may be said, " In
n is found some good thing toward the Lord God of Israel." The clear in-
se of members this quarter is fifty-two; of inquirers, four hundred and
lve. May the Lord yet more abundantly bless us, and to his name be all
e glory."

DOMESTIC OCCURRENCES.

[Where the place is not mentioned, *Calcutta* is to be understood.]

MARRIAGES.

JUNE.
1. At Berhampore, T. B. Rice, Esq. to Miss M. E. Gibson.
2. At Ditto, Capt. H. Doveton, to Miss A. Money.
4. At Dacca, Lieut. H. H. Cornish, to Miss Dick.
At Cawnpore, G. Crofton, Esq. to Miss M. M. White.
7. At Patna, Mr. A. D'Silva, to Mrs. A. Campier.
9. Mr. J. Aldwell, to Miss C. Breton.
Mr. G. Bales, to Miss E. Ruff.
11. Mr. E. G. Fraser, to Miss C. Smith.
14. Mr. H. Smith, to Miss E. Fraser.
Lieut. A. Spens, to Miss D. F. Diggle.
16. Mr. P. D'Cruz, to Miss C. Fernandez.
18. At Barrackpore, Capt. Sheriff, to Miss Pickersgill.
19. Mr. J. Henry, to Miss F. Rodrigues.
23. Mr. J. M. Hall, to Mrs. M. A. D'Cruz.
Mr. M. Rodrigues, to Miss E. C. Mendies.
25. J. Russell, Esq. to Miss S. Peard.
30. At Benares, A. Cumming, Esq. C. S., to Miss L. W. White.

BIRTHS.

JUNE.
2. At Delhi, the wife of Assistant Surgeon J. Hope, of a daughter.
The lady of T. Brae, Esq. of a son.
At Chuprah, Mrs. James Bowbear, of a daughter.
3. Mrs. A. Rodrigues, of a son.
4. At Cawnpore, the lady of E. C. Mathias, of a daughter.
5. At Panchilla Factory, the lady of T. Savi, Esq. of a son.
6. At Serampore, Mrs. W. Wynne, of a son.
At Arrah, Mrs. G. Dixon, of a son.
11. On board the General Palmer, the lady of Lieut. Vanzettie, of a daughter.
At Palaveram, the lady of Capt. Dodds, of a daughter.
12. At Allygurh, the lady of Assist. Surgeon E. Tritton, of a daughter.
At Mynporie, the lady of J. P. Gubbins, Esq. of a son.
The lady of W. Graham, Esq. M. D. of a son.
At Dacca, the lady of H. J. Middleton, Esq. of a son.
At Ditto, the lady of Charles Smith, Esq. of a son.
14. At Sultanpore, the lady of A. J. Forbes, Esq. of a daughter.
At Madras, the lady of Capt. Keighly, of a daughter.
16. At Lucknow, the lady of Lieut. J. Remington, of a daughter.
At Meerut, the lady of Major J. Taylor, of a daughter.
At Barrackpore, the lady of R. Macqueen, Esq. of a daughter.
17. Mrs. G. A. Popham, of a son.
18. Mrs. A. Myers, of a daughter.
At Huttah, the lady of Captain Crawfurd, of a daughter.
20. At Dinapore, the lady of Captain Satchwell, of a daughter.
The lady of W. Ainslie, Esq. of a son.
21. Mrs. C. Warden, of a son.
22. The lady of Lieut. T. H. Scott, of a son.
At Hooghly, the lady of W. H. Belli, Esq. of a son.
At Coolie Bazar, Mrs. J. Blythe, of a son.
23. At Meerut, the lady of Captain Moull, of a son.
At Alipore, the lady of Lieutenant Knyvett, of a daughter.
Mrs. L. Frazer, of a son.
24. Mrs. A. D'Silva, of a son.
25. At Berhampore, the lady of Lieutenant Boisragon, of a daughter.
27. Mrs. S. Smith, of a son.

27. At Ballygunge, Mrs. J. Hughes, of a son.
28. Mrs. J. P. Parker, of a daughter.
At Santipore, the lady of J. P. Lawrell, Esq. C. S., of a daughter.

DEATHS.

JUNE.
1. At Midnapore, Lieutenant Fullerton, 38th N. I.
At Ditto, Lieutenant Mesham, 38th N. I.
At Ditto, Ensign Maningford, 38th N. I.
At Ditto, Dr. Macra, 38th N. I.
At Ditto, Ensign Pinder, 38th N. I.
At Ditto, Quarter Master Serjeant Curtis, 38th N. I
2. At Secundrabad, McGregor Malloch, Esq. M. D.
The daughter of Mr. James Bluett, aged 1 year 28 days.
At Poonamallee, Overseer R. Hamilton, Commissariat Department.
At Serampore, Jane Matilda Mendies, aged 4 years & 5 months.
3. Margaret Louisa, wife of Mr. H. Ward, aged 25 years.
4. Mr. H. Livins, Steward of the H. C. S. Macqueen, aged 33 years.
Mrs. A. De Mallow, aged 20 years.
Infant son of Mr. C. Cornelius.
5. Infant son of Rev. A. Duff, aged 8 months and 10 days.
Miss E. Heather, aged 19 years and 7 months.
6. At Coolie Bazar, the son of Mr. J. Smith, aged 6 years and 9 months.
7. A. M. McDonald, Esq. Assistant Surgeon.
At Dacca, Mr. P. Brilliard, aged 60 years.
At Mangalore, R. Russell, Esq. Assistant Surgeon.
At Madras, the relict of the late Major Arata, aged 45 years.
At Muttra, the son of R. Thompson, Esq. aged 2 years.
8. Major J. N. Jackson, C. B. aged 43 years.
At Delhi, the wife of Assistant Surgeon J. Hope, aged 22 years.
9. Mr. J. D. Bruyn, aged 26 years and 5 months.
Captain W. B. Bathurst, aged 35 years and 6 months.
At Meerut, the wife of Captain J. T. Somerville, 51st N. I.
10. At Intally, Mr. F. Rodrigues, junior, aged 19 years.
At Secundrabad, the wife of Mr. W. Levaine, aged 34 years.
11. At Futtygurh, the infant son of Mr. E. Anthony, aged 7 months.
Mr. G. P. Mullins, aged 18 years.
At Contai, Miss C. M. Donnithorne, aged 15 years.
12. Miss E. S. Gale, aged 4 years.
13. Mrs. E. Boyer, aged 34 years.
At Kedgeree, Miss P. Donnithorne, aged 16 years.
15. At Cuddapah, C. E. Macdonald, Esq. aged 24 years.
17. At Diamond Harbour, Miss E. E. Dickie, aged 19 years.
At Colar, the infant son of Captain Briggs, aged 1 year and 10 months.
At Patna, the son of Mr. J. Burnett, aged 1 year.
18. At Delhi, Master W. O'Connor, aged 4 years.
Mrs. Ward, widow of the late Rev. W. Ward, aged 60 years.
20. The wife of Mr. J. Roderick, aged 16 years and 10 months.
21. Mr. W. H. Hudson, aged 54 years.
22. Master J. P. Rebeiro, aged 11 years and 10 months.
23. Master Rideout, aged 10 years and 11 months.
24. Serjeant R. Grant, Arsenal Department, aged 38 years.
Mrs. Caroline Rees, aged 16 years and 7 months.
Mrs. Jane Smith, aged 54 years.
25. Mr. Charles Cashmore, aged 38 years.
26. At Coolie Bazar, the infant son of Mr. J. Blythe, aged 6 days.
At Cassia Bagaun, Mrs. J. Shortt.
At Ditto, Mrs. M. Barons.
30 At Cuttack, Mr. J. A. Schultz.

ARRIVALS.

JUNE.

2. Gazelle, (Bark) Hodson, from Liverpool 29th November.

Passengers:—Messrs. G. and H. Short, Students.

7. Asia, (H. C. S.) Bathie, from London 27th January, and Plymouth 10th February.

Passengers from London:—Mrs. E. Sage; Mrs. M. Scott; Mrs. E. Dobbin; Mrs. J. Paterson; Lieut. T. H. Scott; Ensigns Dwyer, Riky, and Wade; J. Brown and J. Trail, Cadets; Rev. O. T. Dobbin, and Rev. J. Paterson, Missionaries; Messrs. J. Craigie, W. D. H. Oehme, C. Gale, and C. D. Barlow. *From Madras*:—Lieut. F. Smith, and Mr. H. Casselle.

Irrawaddi, (H. C. Steamer) J. West, from Pooree 4th June.

9. Dunira, (H. C. S.) Hamilton, from London 9th February.

Passengers:—Misses E. Youngson, J. A. Youngson, and E. Martin; Lieutenant Johnson; Ensign Forbes; Messrs. C. B. Trevor, E. Mitchell, F. M. Hogg, and C. Martin; Master G. G. Mercer.

10. Melville, (H. M. S.) Hart, from London 29th January.

Passenger:—Admiral Sir John Gore.

Joseph Winter, (Brig) Pearce, from Liverpool 14th February.

Wade, (Brig) Pratt, put back from sea.

11. William Fairlie, (H. C. S.) Blair, from London 17th February.

Passengers:—Mrs. Boswell, Mrs. McKenzie, Mrs. Templar; Rev. R. B. Boswell; Captain G. Templar; Lieutenant R. McKenzie; Assistant Surgeon J. Bryce; Messrs. J. D. Cunningham, S. Bond, K. McKenzie, and G. Kemp. *Charter Passengers*:—W. Jones, with wife and child.

15. Charles Grant, (H. C. S.) Manderson, from London 13th March.

Passengers:—Mrs. Newell, Mrs. Hopper, Mrs. Lewin, Mrs. W. Palmer, and Mrs. S. Palmer; Misses Hopper and Kenrick; Mr. Newell, Member of P.; Col. Hopper; Captain Rees; Lieutenant Lewin; Messrs. McKenzie, Shore, Samnells, Leycester, Colebrooke, Henney, Plowden, and Robinson.

Jeune Laure, ——————————.

19. Elizabeth, (Bark) Stephens, from Singapore 11th May.

22. Bahamian, (Bark) Maxwell, from Liverpool 1st March.

Passengers:—Mrs. Lewis, Mrs. Maxwell; R. Lewis, Esq.; Master Lewis.

23. General Palmer, Cotgrave, from London 19th October.

Passengers from London:—Mrs. Cotgrave and infant, Mrs. Vanzette and infant; Misses Oram, Stevens, Simpson, and Morton; Captains Dunlop and Wilson; Ensign Ravenscroft; Messrs. Wheter, Keene, Griffith, and Wagontrebeer; Masters Oram and Simpson. *From Cape*:—Mrs. Vanreenen. *From Madras*:—Messrs. Fullerton and Fitch.

Deidericka, Townsend, from Batavia 9th May.

Margaret, (Brig) Lambert, from Madras 15th June.

26. Memnon, (Bark) Pattenson, from Liverpool 19th February.

DEPARTURES.

JUNE.

4. Samuel Brown, Harding, for Liverpool.
10. Nancy, G. Guezenec, for Bourdeaux.
12. Arabian, Boult, for Bristol.
Arab, (Bark) Baird, for London.
Crown, (Bark) Cowman, for Liverpool.
18. Spartan, Sanders, for Liverpool.
19. David Clark, R. Rayne, for Mauritius.
20. Gazelle, (Brig) Hodgson, for Liverpool.
Cashmere Merchant, (Brig) Tingate, for Moulmein.
Brothers, (Amr. Brig) Saunders, for Boston.
24. Sir John Rae Reid, Haig, for Mauritius and London.
26. Jeune Laure, (Fr. Bark) Andebert, for Bourbon.
30. Bengal Merchant, Campbell, for London.

Meteorological Register kept at the Surveyor General's Office, Calcutta, for the Month of June, 1832.

Days of the Month.	Minimum Temperature observed at sunrise.					Maximum Pressure observed at 9h. 50m.					Observations made at apparent Noon.					Max. Temp. and Dryness observed at 2h. 40m.					Minimum Pressure observed at 4h. 0m.					Observations made at sunset.					Rain Gauge, No. 1.	Rain Gauge, No. 2
	Barometer reduced to 32°.	Temper. of the air.	Depres. of M.B.Ther.	Wind.	Aspect of the sky.	Barom. red. to 32°.	Temper. of the air.	Depres. of M.B.Ther.	Wind.	Aspect of the sky.	Barom. red. to 32°.	Temper. of the air.	Depres. of M.B.Ther.	Wind.	Aspect of the sky.	Barom. red. to 32°.	Temper. of the air.	Depres. of M.B.Ther.	Wind.	Aspect of the sky.	Barom. red. to 32°.	Temper. of the air.	Depres. of M.B.Ther.	Wind.	Aspect of the sky.	Barom. red. to 32°.	Temper. of the air.	Depres. of M.B.Ther.	Wind.	Aspect of the sky.		
1	29,542	83,	2,8	s.	cl.	,593	95,3	12,3	s.	cl.	,571	98,5	15,6	s.	cl.	,522	103,	16,1	s.	cu.	,478	100,5	13,	s.	cu.	,505	91,5	8,3	s.	cu.		
2	,533	81,5	1,8	do.	do.	,577	98,3	13,4	s. w.	do.	,552	101,3	17,4	s. w.	do.	,511	102,5	17,8	do.	do.	,466	98,3	13,1	do.	do.	,492	95,5	11,3	do.	ci.		
3	,545	83,5	2,8	do.	do.	,580	95,	11,5	s.	cu.	,552	98,5	14,	s. e.	ci.	,475	99,5	14,8	s. e.	do.	,444	95,5	11,3	s. e.	cus.	,499	82,5	6,3	n. e.	n.		
4	,532	83,	2,3	do.	do.	,585	93,	9,8	do.	do.	,553	99,8	15,3	s.	cu.	,492	100,	16,1	do.	do.	,486	98,3	14,8	do.	cu.	,516	91,	8,8	s.	cu.		
5	,601	83,	2,5	do.	cu.	,648	94,	10,3	do.	do.	,631	98,5	15,3	s. e.	do.	,547	103,	18,5	do	do.	,507	99,5	15,	s.	do.	,538	92,	9,8	do.	cis.		
6	,590	79,5	3,	do.	cis.	,624	90,5	7,5	do.	do.	,586	97,7	14,8	s.	do.	,510	98,5	16,8	do.	do.	,482	95,5	13,3	do.	do.	,501	92,	11,8	do.	cu.		
7	,548	84,	3,8	do.	cl.	,593	92,	9,3	do.	do.	,559	97,	14,8	do.	do.	,503	98,3	16,1	s.	do.	,494	94,3	13,8	s. e.	cus.	,515	90,	8,5	s. e.	do.		
8	,543	81,	3,8	s. e.	cu.	,614	94,	15,	s. w.	ci.	,590	100,5	17,	s. e.	do.	,529	103,	22,	s. e.	do.	,501	97,3	16,4	do.	do.	,529	81,5	4,8	do.	do.		
9	,547	83,5	3,3	do.	cl.	,592	92,5	[illegible]	s. e.	cu.	,554	97,3	13,4	s.	do.	,492	98,	13,	do.	do.	,448	96,3	11,1	do.	ci.	,433	89,5	6,3	do.	do.	0,45	0,25
10	,502	81,	3,3	s.	cu.	,516	93,	9,1	s.	do.	,501	95,5	11,	s. e.	ci.	,422	96,3	10,6	do.	ci.	,366	95,	9,8	s.	cis.	,408	90,	7,8	s.	do.		
11	,433	76,5	2,3	s. e.	n.	,473	86,	4,1	s. e.	cis.	,464	92,	8,1	do.	cis.	,407	96,8	13,8	s.	do.	,386	96,	11,3	s. e.	do.	,385	89,	6,3	s. e.	do.		
12	,437	81,5	4,	do.	cy.	,531	88,	6,8	do.	cu.	,481	89,9	6,9	s.	cu.	,453	91,3	7,4	s. e.	cu.	,439	90,	6,8	do.	cu.	,439	86,5	4,6	do.	cis.	0,50	0,36
13	,365	83,3	3,6	do.	cis.	,548	85,	4,8	n. e.	cis.	.525	91,	9,8	s. e.	cis.	,488	94,5	12,3	do.	do.	,462	92,3	10,1	do.	cis.	,436	76,5	1,8	n. e.	n.	1,32	1,24
14	,399	76,	1,8	s.	n.	,537	86,	5,3	s.	cu.	,512	91,5	10,3	do.	ci.	,449	95,5	11,6	do.	do.	,434	94,5	11,	do.	cu.	,407	88,	6,1	s. e.	cu.		
15	,442	81,7	3,2	s. w.	cu.	,511	86,5	6,3	w.	cis.	,485	90,3	9,1	n. e.	cis.	,439	91,5	8,8	n. e.	cis.	,453	80,	6,1	n. w.	n.	,413	77,	2,5	cm.	n.	0,87	0,77
16	,467	78,3	3,1	s.	cus.	,522	92,5	4,8	s. w.	do.	,507	87,	7,5	s. w.	do.	,461	90,	9,5	s.	do.	,442	88,5	5,8	s.	cis.	,431	85,	4,8	do.	cis.	0,42	0,37
17	,504	81,7	1,5	s. e.	cis.	,556	82,5	4,3	e.	do	,534	87,	6,8	s. e.	do.	,479	89,	5,5	s. e.	do.	,459	88,	5,3	do.	do.	,475	84,5	4,	s. e.	cus.		
18	,583	81,	2,8	n. e.	do.	,623	89,	7,5	n. e.	cu.	,392	90,	8,3	n. e.	cu.	,601	79,	2,5	cm.	rn.	,560	79,7	3,	e.	n.	,573	79,7	2,5	n. e	cis.		
19	,621	79,	1,8	do.	n.	,761	86,5	6,5	do.	do.	,634	89,5	9,3	do.	do.	,596	79,	1,5	n. e.	do.	,567	81,	2,6	n. e.	cus.	,571	81,	2,3	cm.	do.		
20	,610	79,5	1,8	s. e.	rn.	,631	87,5	6,6	s. e.	do.	,594	87,8	7,1	s. e.	do.	,548	86,7	6,	s.	cus.	,539	87,8	6,8	s. e.	cis.	,545	84,	4,1	s. e.	ci.	0,20	0,17
21	,593	79,7	2,2	do.	cus.	,637	84,5	4,5	s.	do	,624	83,8	4,6	do.	cis	,578	90,8	11,3	s. e.	do.	,551	90,5	9,8	do.	cu.	,553	85,	5,8	do.	cu.		
22	,517	78,	1,8	do.	n.	,656	82,8	3,8	s. e.	cis	,645	86,	6,	de.	cus.	,593	85,3	4,3	s.	n.	,558	88,5	8,6	do.	do.	,549	85,3	5,6	do.	do.		
23	,611	80,	1,3	do.	cus.	,643	89,3	7,6	do	cu.	,609	91,8	9,3	do.	cu.	,545	89,5	8,5	s. e.	cis.	,513	90,3	8,6	do.	do.	,510	87,	6,8	do.	ci.	0,22	0,14
24	,572	81,	1,8	do.	cu.	,602	90,5	7,3	do.	do	,567	91,	7.3	do.	do	,529	81,5	3,3	s.	n.	,525	80,5	2,8	n.	n.	,535	81,	2,8	s.	cus.		
25	,538	81,	2,3	do.	cus.	,574	86,5	5,8	do	do	,536	92,5	10,1	s. w.	do.	,480	85,5	6,	w. e.	do.	,461	84,8	5,1	cm.	cis.	,465	85,5	4,8	cm.	do.	0,18	0,10
26	,495	80,	1,8	do.	cu.	,501	90,	8,	do.	do	,476	94,5	12,5	s. e.	do.	,425	97,3	13,8	s. e.	cu.	,422	96,	13,5	s. e.	cu.	,440	88,	7,5	s. e.	cu.		
27	,459	81,	2,3	n. e.	cus.	,522	89,5	7,8	n. e.	do	,492	93,	10,8	n. e.	do.	,424	86,7	6,	n. e.	n.	,422	82,8	3,6	n. e.	n.	,426	81,3	1,6	n. e.	cis.		
28	,457	82,	3,3	do.	cu.	,506	85,5	6,3	do.	do	,466	83,3	3,8	do.	do.	,416	88,3	7,8	do.	cu.	,377	87,	6,3	do.	cis.	,425	85,	5,3	do.	ci.		
29	,416	80,3	1,4	do.	cus.	,467	85,3	4,3	do.	cis	,458	86,5	5,8	do.	cis.	,409	88,	7,	do.	cis.	,395	87,	5,5	do.	do.	,411	81,7	3,	do.	cis.		
30	,442	79,5	1,8	cm.	rn.	,458	87,5	6,	do.	cu.	,433	90,	7,3	do.	cu.	,387	83,3	3,8	do.	n.	,358	81,5	1,3	e.	cus.	,364	82,3	2,1	cm.	do.	0,10	0,08
Mean,	29,515	80,8	2,5			,573	89,0	7,5			,543	92,4	10,3			,4[illegible]	92,4	10,4			,467	90,6	8,9			,476	85,5	5,6			4,26	3,48

Abbreviations. In the column "wind," small letters have been used instead of capitals; *cm.* means *calm.* In the column "aspect of the sky," *cy.* is *cloudy; cl. clear; rn. rain, ci. cirrus ; cu. cumulus ; cs. cirro-stratus ; cus. cumulo-stratus ; cc. cirro-cumulus ; n. nimbus:*

THE

CALCUTTA CHRISTIAN OBSERVER.

No. 3.—*August,* 1832.

I.—*An Investigation of the comparative Effects of Christianity and Polytheism upon Human Happiness, with regard to temporal concerns alone.*

[Continued from p. 62.]

The field before me is very large, and not only am I most unaffectedly conscious of my inability to realize even my own conceptions of the demands of a subject which may be said to embrace the history of universal man, through every generation of his existence, but the limits of my plan will necessarily compel me to content myself with drawing a mere outline of the arguments which crowd upon me. I shall therefore leave much for my reader's mind to fill up, and I shall not pause to anticipate the petty cavils which perverse ingenuity is never at a loss to hang upon the most unimportant circumstantials of a moral problem, which is capable, perhaps, of the most complete demonstration in every essential respect. But there is an objection which I am anxious to obviate at the very outset of my task, because it is one that may possibly suggest itself, in a formidable shape, to the most candid mind. It is unquestionably true, that Christian lands have enjoyed no exemption from crime and misery. Despite the obligations of our faith, the hand of man has been raised against his fellow there, as well as elsewhere, in almost every form of outrage and wrong; and it is, alas! but too true that the religion of peace and love has often served as a cloak or pretext for the perpetration of cruelties, which the malevolence of Satan could scarcely outdo. Such is the violence and obstinacy of man's rebellion, in defiance of the most explicit declaration of the will of his Creator; such is the perverseness with which, under every advantage of light and knowledge, he refuses to be guided by infinite wisdom in his pursuit of good! Still, melancholy as it is to look back, and to look around upon the social disorder which the unbridled passions and vices of her sons have inflicted upon Christendom, this state of things will afford no valid arguments against the religion of Jesus, either with respect to the extent of its actual influence over the conduct of those who profess it, or the general character of its effects, unless it can be shewn that another system has elsewhere affected more beneficially the relative proportions of human happiness and misery. Indeed, all that can be urged in disparagement of Christianity on this score is equally cogent against reason. Yet no one doubts either the influential existence of reason, or its value, because he witnesses every day the commission of innumerable irrational actions by intelligent agents. Nor again,—which is much to our present purpose,—is it questionable whether the people of France are wiser than the natives of the Ottoman Empire, because some Frenchmen are vain and frivolous, and because they have been nationally guilty of ten thousand follies in the form of constitutional experiments. Sophistry, however, has been largely employed to depreciate Christianity, and to degrade it to a level with other creeds, either by accumulating the crimes of professed Christians, and evading to strike a balance with the conduct of idolaters under parallel circumstances; or by ingeniously contrasting the vices of the worst Christian with the virtues of the best Heathen, which the whole range of history can supply. But if truth be the object,—as I trust it is mine,—a very different mode of reasoning must be adopted. The scales of comparison must be made wide enough to include a great mass of general facts; common quantities, so to speak, must be struck out of the calculation; and we must look on either hand for peculiarities of virtue and vice to place in the balance. Finally, we must estimate the degrees and relations of those qualities, not by any factitious standard, but by that which the "perfect law of love,"—that code of morals which even infidelity has not presumed to disparage,—has set up, and by their palpable effects upon the condition of mankind.

The question for solution is this: what are the effects which Christianity and Idolatry have respectively produced upon the temporal happiness of the human race? And it appears to me, that a sufficient answer will be rendered by the result of an inquiry into the degree of intenseness with which the chief proximate causes of temporal misery have operated under the opposite given circumstances. For, though it may not be possible, in every instance, to demonstrate the positive agency of the principles severally involved in those systems of belief, we shall, at least, be able to ascertain whether the co-existence of this or that faith, with a certain state of society, have been universal or general; and we shall scarcely fail to observe some tendency in the creed or worship, or some symptoms in the condition of its votaries, which may guide us to such inferences, of preponderating probability, as must often determine our judgment upon difficult moral problems.

Vicious habits, war, misgovernment, poverty, and disease*, may certainly be considered the principal immediate causes of the misery of mankind. Upon these, therefore, I propose to ground my comparative estimate. For some of these evils man is directly responsible; he draws them upon himself, or inflicts them on his brethren. But even those sources of suffering which are beyond human control, as inherent in our physical condition, or as elements in the system of divine government, may be made to throw some light on our subject, if we shall be able to discover how far the worshippers of the true God, or of idols, have respectively exerted themselves to diminish or alleviate the miseries of their fellow creatures.

Upon vicious habits it is irksome to dilate, and enough perhaps may be gathered from what has been already stated, in concurrence with the general testimony of history, to prove that Christianity has been the blessed instrument by which society has been delivered from the contamination of those crimes of which, in the language of the Apostle, "it is a shame even to speak." That this is a moral triumph too great for mere civilization to achieve, is evident from the circumstance, that vices of the nature referred to were most flagrant amongst the Greeks and Romans at the period of their highest refinement; and from the fact, noticed by Burckhardt and others, that the rudest tribes throughout the Eastern world are, generally speaking, most free from them. It must be admitted, that the power of the Gospel has not been so effectually displayed in prevailing upon the professors of Christianity in general, to abstain from that criminal indulgence of the senses which Scripture denounces in such awful terms under the name of "fornication," and which the Reformers of the English Church have particularized in the Litany at the head of the "deadly sins" against God and our own souls. Doubtless, however, there are many Christians, who, through God's grace, have been preserved from an offence, which, as Paley justly observes, "corrupts and depraves the mind and moral character more than any single species of vice whatever†;"

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* I distinguish diseases consequent to vicious habits, from those of more immediate providential infliction.

† I cannot refrain from quoting the remainder of the passage, which is worthy of the great Moralist by whom it was penned. "That ready perception of guilt, that prompt and decisive resolution against it, which constitutes a virtuous character, is seldom found in persons addicted to these indulgences. They prepare a ready admission for every sin that seeks it; are, in low life, usually the first stage in men's progress to the most desperate villanies, and in high life, to that lamented dissoluteness of principle, which manifests itself in a profligacy of conduct, and a contempt

and so far, at least, the balance must be struck in favor of that religion which unequivocally forbids and condemns such illicit commerce of the sexes, under the penalty of eternal perdition: for I am not aware that, in any heathen lands, idolatry has arrayed her terrors to protect society against the flood of misery and mischief of which this vice is the parent spring. On the contrary, we know from the most unexceptionable testimony, that both in ancient and modern times, and under almost every system of idolatrous worship, obscenity and debauchery of the grossest description have been interwoven with the very rites of religion, so as to form an essential part of them. It is impossible but that such scenes should produce the most demoralizing effects upon those who act or witness them; for it is quite absurd to suppose, that a man, whose passions are permitted to run wild upon stated occasions of religious festival, should return home either willing or able to refrain from similar indulgences on secular temptation. The sacred volumes of the Hindoos may contain ten thousand precepts, extolling or enjoining continence, but these, in the first place, the people cannot and dare not read, and, even if they were "familiar in their mouths as household words," one practical lesson in licentiousness, recommended by religious sanctions of, at least, equal weight, in the example of their gods, and the encouragement of the priesthood, and falling in far more harmoniously with the bias of human depravity, would utterly destroy their influence. Idolatry, therefore, must be held jointly responsible with the unbridled passions of our fallen nature for all the misery, direct and indirect, consequent to fornication in heathen lands; and those persons must have studied the annals of crime and suffering very superficially, who estimate the sum total of such consequences at any low rate. I have neither time nor inclination to trace the poison in its course through the vitals of the social system. The passage which I have adduced from Paley is sufficient to point out its general operation; and the magistrate in every land will assuredly corroborate the testimony of the moral philosopher. But I cannot refrain from quoting that author again, because his remarks upon one item of the sad account will afford an admirable illustration of the manner in which Christianity steps in to mitigate the evils of sin. "It is no small quantity of misery in the aggregate," he truly observes, "which between want, disease, and insult, is suffered by those outcasts of human society who infest populous cities." But in what heathen land has benevolence interposed to save these wretched creatures from consummating their own ruin? Where,

of the obligations of religion and moral probity. Add to this, that habits of libertinism incapacitate and indispose the mind for all intellectual, moral, and religious pleasures, which is a great loss to any man's happiness."

upon whatever scale, with whatever success, have idolaters devoted the minutest part of the substance so often wasted in ostentatious almsgiving, to the noble objects which have stimulated the founders of Magdalen Asylums in Christian countries to their labours of love? And is not this the genuine spirit of religion; and does not the conduct of the disciples in this instance authenticate the divine origin of their faith? The great standard both of their doctrine and practice pronounces the most unsparing condemnation upon the incontinent; and the crime is hateful to all devout Christians, both as it implies open defiance of the revealed will of God, and conduces to the misery of man. But they forget not in their indignation "what sort of spirit they are of:" they forget not that He, whom they serve and follow, permitted the penitent outcast, whom all the guests recognised as "a sinner," to sit at his feet, and hear the words of salvation; and they "go and do likewise." They do what He would have done, had it consisted with his eternal purpose to assume a station at his incarnation among the great and the wealthy of the earth. They seek in the wilderness for "the sheep that were lost;" they smooth and facilitate their return to virtue; they furnish them with physical support and religious panoply against temptation; and then bid them "go and sin no more."

There are many other habits or customs, more or less wicked and mischievous, which have subsisted, or do still subsist, among heathens, but which have never in a single instance been sanctioned by the laws of Christian communities; nor, indeed, have co-existed with Christianity, except, perhaps, in the monstrous excesses of depraved individuals. I shall confine myself to a bare enumeration of these enormities, and shall specify such only as appear to be of a public or religious nature. The compulsory sacrifice of human victims has been practised by most idolatrous nations, in every age of history, and in every quarter of the globe*; but self-immolation, as far as I am aware, is peculiar to India, where it is resorted to by various means, and upon numerous pretexts. The Greeks were much addicted to the exposure of their children, especially females; and I read, that it was sometimes formally agreed before marriage, by the parties contracting that union, that the females the wife might bear should all be exposed, and the boys only reared*. In China, infants of both sexes are cast out to perish. We all know how common female infanticide is among certain classes in India, and that nothing but the law, which does Lord Wellesley so much honor, put an end to the public immolation of children at Saugor. The same abominable rites seem to have been practised by the nations whom the Jews were commissioned to destroy; as well as by those neighbours whose licentious and bloody superstitionwas in later times so often a snare and a stumbling-block to the ungrateful people of the living God; and it is certain, that the Mexicans habitually offered human victims, in almost incredible numbers, to propitiate the evil principle. So universal are the horrible features of idolatry! In Rome, scenes of blood and murder, upon a grand scale, made a part of the public diversions of the people; and the noblest ladies of the metropolis of the world not only sat as spectators, whilst miserable slaves hacked and stabbed their fellow captives, or were torn limb from limb by wild beasts, but lent their voices to swell "the inhuman shout which hailed the wretch who won," or gave the fatal signal to the victor for the despatch of his prostrate antagonist. No less than ten thousand gladiators fought with mortal weapons upon a single occasion, to celebrate the triumph of Trajan over the Dacians; and an equal number of lives were probably exposed to jeopardy in many other instances. This bloody custom, which, as Gibbon justly observes, "degraded a civilized nation below the condition of savage cannibals," is supposed to have originated in the more ancient practice of slaughtering captives to appease the manes of chieftains slain in battle; and, if so, Idolatry is directly answerable for atrocities, which, indeed, upon any other hypothesis, might easily be traced to its brutalizing influences. It is certain, that these "games," as they were termed,—in which human blood was shed like water,—were displayed at the religious festivals of the Romans, and the date and manner of their close are equally matter of history. "The first Christian Emperor," says Gibbon, "may claim the honor of the first edict which condemned the art and amusement of shedding human blood;" but the final reform of this "inveterate abuse" was reserved for a later æra, and the

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* It is not, I think, generally known, that the Romans gave in to this "ultima nequitia of superstition." "In the first ages of the republic," says Dr. Adam, "human sacrifices seem to have been offered annually; and it was not until the year A. C. 657, that a decree of the senate was made to prohibit it, "ne homo immolaretur." We read, however, of two men who were slain as victims with the usual solemnities in the Campus Martius, by the Pontifices and Flamen of Mars, as late as the time of Julius Cæsar, A. U. C. 708. Whence it is supposed, that the decree of the senate mentioned by Pliny respected only private and magical sacred rites,—as those alluded to by Horace, Epod. 5. Augustus, after he had compelled L. Antonius to surrender at Perusia, ordered 400 Senators and Equites, who had sided with Antony, to be sacrificed as victims at the shrine of Julius Cæsar on the Ides of March, A. U. C. 713. In like manner, Sextus Pompeius threw into the sea not only horses but men alive, as victims to Neptune."

Pliny praises the ineffective decree of the senate above referred to, and declares, that up to that time it had been thought "a most religious act to sacrifice a man, and even most wholesome (saluberrimum) to eat him."

* Bishop Horsley.

religious self-devotion of a more humble disciple of Jesus. Telemachus, an Asiatic Monk, was stoned to death by the ferocious spectators of a gladiatorial exhibition during the reign of Honorius, for an attempt to separate the combatants; and with this the arena was closed for ever. Let those, who speak of creeds as matters of indifference, particularise a parallel triumph in the cause of humanity achieved by any worshipper of wood or stone, or the more refined abstractions of heathen philosophy. And let them answer, too, whether Idolatry be not responsible for that mixture of delusion and hardheartedness, which induces the Hindoos to remove their relatives to the bank of the Ganges, when life seems to be hovering upon their lips; and to close the struggles of nature by suffocating their victims with the mud of the sacred river, often whilst there is reasonable hope of their recovery. Add to all this, that Christianity, wherever its influences have been felt, has utterly destroyed those two great curses of domestic life,—polygamy, and the unrestrained license of divorce,—one or other of which, I believe, has cast its blight upon society amongst every idolatrous people,—and the most sceptical with regard to the divine mission and nature of Jesus Christ will be compelled to confess, that we owe him a debt of gratitude unspeakably great, merely for the beneficent spirit and spotless morality of the doctrine, which, like the handful of leaven hidden in the measure of meal, has extended its penetrating influences into the very core of Christian society, and wrought so mightily for the temporal happiness of mankind.

Still, as if in illustration of the miserable antithesis that human conduct so invariably displays, and which will be exhibited even in Christian lands by all who are not really governed by the genuine spirit of their professed religion, I am compelled by candour to acknowledge, that the practice of duelling is confined to those lands on which "the sun of righteousness" has risen, and whence "the deeds of darkness" ought, therefore, to be banished. The crime involved in aiming at the life of a fellow-creature, as well as in the self-exposure, which differs in no respect from suicide, is doubtless of the deepest dye; and it is equally certain, to quote the language of Mr. Wilberforce, that, "in the judgment of that religion which requires purity of heart, and of that Being to whom thought is action, *he* cannot be esteemed innocent of this crime, who lives in a settled habitual determination to commit it, when circumstances shall call on him to do so." This consideration is a sad enhancement of the aggregate guilt of Christendom, and God forbid, that I should conceal or palliate it; but in calculating the effects which vicious customs produce upon the temporal happiness of mankind, I cannot take into my estimate any thing beyond the interests of time; and in that relation, I am also at liberty to speculate whether, if this evil practice had never obtained, the vindictive and murderous passions of our fallen nature would not have manifested themselves in overt acts, involving still more deplorable consequences. I have not time, however, to follow up such a disquisition; nor to inquire to what extent, or in what manner, the passions in question have realized themselves in Heathen lands, where deliberate duelling is unknown. This much may, I think, be safely predicated, that fewer lives are sacrificed at the shrine of false honor, among those classes of Christians who are the votaries and victims of this Moloch of morbid refinement, than are lost in the lower grades of the same societies in brawls and affrays, where less deadly weapons are employed; and that we have no grounds for estimating the number of those who perish under parallel circumstances in Heathen lands at a lower rate. It is by such a standard as this, (without admitting our sense of the superior light which Christians enjoy, or the ostentatious character of their defiance of the moral code which they profess to venerate, to swell the account against them,) that we must regulate our proposed scale of comparative happiness; and if this criterion be adopted, I am very sure that the balance of evil will not preponderate against Christendom. Indeed, seeing clearly that no mere peculiarity in the manifestation of evil passions can affect the general question of more or less misery thereby produced, I have only noticed the subject to obviate cavils.

The evil passions and depraved wills of our nature have opposed themselves so strongly to the precepts of the Gospel of peace, that war, perhaps, has been as prevalent since its promulgation, as during the ages that preceded the advent of our Lord. And it is a most melancholy consideration, as well as a proof of the perverseness with which the best of God's gifts are abused, that the religion which inculcates universal charity, has too frequently been used as a stalking-horse for ambition, or as a war-whoop by which fanaticism has cheered on her dupes to bloodshed and rapine. Yet though the nations professing Christianity have resisted to such a fearful extent the Spirit that has striven with them for their good, and although this inconsistency has afforded a mischievous handle for the scoffs of those who have been so uncandid as to brand the creed with the vices of its votaries, still it is certain, that the Gospel has not wanted its peculiar triumphs even in this unpromising field. It has mitigated the evils, which man, in the abuse of his free agency, has not suffered it to eradicate. War, bloody and savage as it still is, differs quite as broadly from the conduct and consequences of hostilities among the most civilized nations of antiquity, as the spirit of chivalry from the ferocity of the North American Indians. The warfare of the Greeks was habitually carried on with the most unrelenting barbarity. Their history is crowded with illustrations of this characteristic:—I select a few from the mass. During the early part of the Peloponnesian war, the Lacedemonians massacred the crew of every merchant ship that fell into their hands, whether of the Athenians, or their allies, or even of neutrals; and Platæa capitulating to them on condition "that the guilty should be punished on trial, but none otherwise," they evaded the terms by a quibble of the most paltry description, put the whole garrison to death, and sold the women into slavery. The Athenians were not a whit more merciful. Scione, an allied city, having revolted about the same period, the people past a formal vote that it should be taken, and its inhabitants killed. The threat was made good, and the women and children made slaves. But this deliberate massacre was an act of justice when compared with their treatment of Melos, an independent island on the coast of Peloponnesus. The inhabitants had never wronged the Athenians: their only alleged offence, indeed, was a desire to retain their freedom. The endeavour to vindicate their rights, however, proved vain: they were compelled to surrender at discretion, the men were butchered, and the women and children consigned to slavery as usual. At a subsequent period, when Alexander the Great took Thebes by assault, not only was the slaughter indiscriminate with respect to age, sex, and condition, but after the excitement had subsided, the city was levelled with the ground, and all the inhabitants sold as slaves. The military policy of the Romans was just as savage and unscrupulous. They never seem to have spared life, either from considerations of humanity, or under a sense of the obligations of natural religion. Proofs to any amount may be gathered from what have been justly called "the black and bloody chronicles of Roman conquest." It has been calculated that Cæsar destroyed 1,100,000 men during his wars in Gaul. On one occasion, he fell upon a migrating horde of Germans, amounting to 400,000 souls; and after having possessed himself of the persons of their leaders by an act of gross treachery, he put the whole to the sword, without distinction of sex or age, though they had previously disclaimed all hostility. Paulus Æmilius, whom his countrymen looked up to as a model of virtue, punished a partial revolt of the Epirots (after the ringleaders had been arrested and sent to Italy) by plundering and destroying in one day seventy towns, and selling 150,000 persons into bondage. And it must be remembered, that under the Roman laws, the master possessed absolute power over the life of his slave; and that many of these wretched captives were subsequently doomed to become the victims of the passion for sanguinary exhibitions by which all classes of the Romans were disgraced. Even those distinguished prisoners, who were reserved to deck the triumph of their conquerors, wrere afterwards butchered in cold blood*. This cruel policy drove many of the vanquished enemies of the republic to suicide, as the only means of escape from insult, the most excruciating mental torments, and death by the hands of an executioner.

Such was war as practised by the most civilized people on the face of the globe, before the propagation of Christianity. It is still, and has always been the same, or even still more extravagantly atrocious, wherever it has not been mitigated by the mild genius of the Gospel. In every quarter of the globe, in every age of history, in the trackless forests of America, the sandy deserts of Africa, and on the fertile plains of Hindostan, the warfare of heathen nations has been sanguinary and desolating to a degree quite unparalleled in the darkest pages of the annals of Christian Europe. Slavery has always been the mildest doom of the vanquished; and females and children have very frequently shared it, whenever lust or avarice have prompted such barbarity. Not only have the peaceful and industrious portion of the population enjoyed no immunity from outrage and plunder, but history informs us of countless instances in which the most brutal tortures have been employed to extort the wealth possessed by persons so circumstanced. India has been a theatre on which all these enormities have been exhibited, and the fortified villages of our Upper Provinces speak volumes with regard to the state of society, which rendered such strongholds indispensable even for the safety of the tillers of the soil. It is well known, that the march of a Mahratta army was as fatal to the country through which it passed as a blast of the Simoom. The inhabitants fled before them, with the scanty pittance of grain that they could carry, into the woods and mountains; and Colonel Wilks informs us, that " the people of a district thus deserting their homes are called the Walsa of the district. A state of habitual misery involving precautions against incessant war, and unpitying depredations of so peculiar a description as to require in any of the languages of Europe a long circumlocution, is expressed in all the languages of the Deccan and the south of India by a single word." Our author adds, " It is a proud distinction, that the Walsa never departs on the approach of a British army, when unaccompanied by native allies." I learn from the same high authority, that the idolatrous worship of the Hindoos is directly responsible for one item, at least, in the black catalogue of military enormities. Speaking of Kali, Colonel Wilks remarks, " This goddess, delighting in blood, was then and is now worshipped under the name of Chamoondee, (discomfiting enemies,) on the hill of Mysore, in a temple famed at no very distant period for human sacrifices. The images of this goddess frequently represent her with a necklace of human skulls, and the Mysoreans never failed to decorate their Chamoondee with a wreath composed of the noses and ears of their captives*." It is not in Mysore alone that Kali has her temples and votaries; and were not my pages limited, it would be no difficult task to fill many with hideous but too faithful pictures of the monstrous cruelties of which human nature has proved itself capable, under the excitements of a diabolical idolatry; or even, when no such cause has been in operation, under the negative disadvantages involved in the moral darkness, which nothing short of the blessed light of the Gospel is strong enough to dispel.

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* This was the general rule: there were a few exceptions. Perseus King of Macedon, and Zenobia, were spared, and perhaps some others.

It can scarcely be necessary to draw a contrast. All wars of aggression are eminently sinful, and the Christian monarchs or nations who wage them offend in a degree proportionate to the effulgence of the noon-day light, in which they do the works of darkness. But the abstract evil of warfare in Christian lands is as dust in the balance, compared with the severity of that dreadful scourge elsewhere. And as our inquiries are limited to the temporal effects of Christianity, there is no occasion to look farther. May God hasten the days when ambition and military glory shall be stripped of their delusive glitter, and subjected to the dispassionate test of scriptural morality; when the contest for the hearth-stone or the altar, for liberty or its safeguards, shall alone be sanctioned by public opinion; and even that approval of a righteous struggle shall be blended with such indignation as may become Christians for the folly and wickedness of the aggressor!

[*To be concluded in our next.*]

II.—*A Sketch of the Origin, Rise, and Progress of the Hindoo College.*

[Concluded from p. 76.]

Every preliminary being now settled in a manner satisfactory to all parties, the Select Committee, which had been appointed to take measures for procuring a temporary building, for the purpose of commencing instruction in the English and Bengalee languages, hired a building, No. 304, Chitpore Road, which was soon fitted up as a School House.

On Monday, the 20th January, 1817, the School was opened in the presence of the Managers, the parents or patrons of the scholars, and several English gentlemen. Among the latter were the Honourable the Chief Justice, Mr. Harington, Mr. Hare, &c. Before eleven, all the scholars were assembled, to the number of twenty: and they were dismissed at half past one.

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* South of India, by Colonel Wilks, vol. i. p. 34.

Teaching commenced and was carried on, under various disadvantages. Although every thing had been avoided which might assemble numerous spectators, their number and curiosity were sufficient to cause inconvenience. The teachers and scholars had no previous acquaintance or communication; and the proficiency of the latter, on which their distribution into classes depended, was to be ascertained on the spur of the occasion. Those present, however, expressed themselves to be much pleased with the economy of the school and the exertions of the Teachers. Some of the Natives were much struck with several of the practices of the new method, the monitors pointing with rods, the use of one large card for a whole class, and the sand-writing. They observed that method was quite unknown when they were scholars; and they doubted not, that it would cause their children to make a much more rapid progress than they had done.

Most of the scholars having previously been in other seminaries, or received instruction at home, were found to possess some knowledge of English reading and writing. Their parents and friends observed, that they had taken them from under other teachers, in the confidence that in this Institution, expressly intended for the liberal education of the Hindoo children, their progress would be more rapid and their ultimate proficiency greater. The Pundits testified great satisfaction on this interesting occasion; and said, that to-day they witnessed the beginning of what they hoped would issue in a great diffusion of knowledge. A learned Native expressed his hopes, that the Hindoo College would resemble the *bur*, the largest of trees, which yet is at first but a small seedling.

On Tuesday, teaching began at ten, and ended at three. The number of scholars was twenty-one. The first lesson in Persian was given that day.

In less than three months, the number of scholars increased to 69, including 16 free scholars, all of whom made English their principal study. The funds of the College at this time amounted to about 72,000 Rs. of which 61,150 Rs. were contributions.

In January, 1818, the school was removed to the house of Roopchurn Roy, in the Chitpore Road, which was hired at the rate of 60 Rs. per mensem. Notwithstanding the sum that had been contributed, and the auspicious circumstances under which the Institution had been established, the Managers, instead of husbanding their resources, were injudicious enough to continue the allowance of 300 Rs. for an European Secretary and 100 Rs. to his native assistant, whilst the entire expenses of the establishment did not exceed 950Rs. and when the revenues amounted only to 700 Rs. But the incongruity of maintaining these almost sinecure functionaries at such an expence at length appeared too glaring: and chiefly through the exertions of Mr. Hare, who was all along opposed to the grant, the pay of both was withdrawn, and their services were required to be gratuitous. The average number of scholars for the year was fifty-one, to which were added twenty day-scholars sent from the Calcutta School Society. These lads, drawn from the higher classes, inspired considerable emulation and activity among the other boys. The School Society paid 100 Rupees per mensem for their education, and this very sensibly assisted the funds of the College.

A good deal of inconvenience was felt in the want of school books. Mavor's Spelling Book was almost the only one then in use.

At this period the members of the Calcutta School Society were requested to become visitors and examiners of the school, but not to have any controul in the management; indeed, such was the jealousy manifested at this time in respect to European interference, and the gentlemen solicited to become visitors were so well aware of the fact, that they openly avowed they would not in any way be concerned in the management of the affairs of the Institution.

In 1819, the school was removed to Comul Bhose's house, now occupied by the Rev. A. Duff, as an English School, at the expence of the General Assembly of the Church of Scotland; afterwards, it was removed to a house in Bow Bazar, thence to a house opposite Tiretta's Bazar, and lastly to the present splendid building in Putuldangah.

During the period that intervened between 1819 and 1823, little that is favourable can be said respecting either the efficiency of the school, or the progress of the scholars. The novelty of the undertaking had worn away, and many of the native subscribers would gladly have received back their contributions, at whatever risk of honour, or of fame. And nothing appears more evident and indisputable than the fact, that were it not for the persevering expostulations of Mr. Hare, the original object would have been abandoned, and the Institution, so auspiciously commenced, allowed to sink into premature decay. The last remedy that could be devised for a state of things that had become almost desperate, was to apply to Government for immediate and permanent relief. At length, during the administration of Mr. Adam, an application was made to Government for pecuniary aid, and it was not made in vain. After the encouraging reply of the Governor had been received, a fresh stimulus was communicated to the whole system, which was destined to survive that period of comparative inefficiency.

Another determination on the part of the Supreme Government at or somewhat before this time, tended permanently to fix the destiny of the infant Institution. Having abandoned the original design of founding two Hindoo Colleges in the districts of Nuddeah and Tirhoot, the Governor General in Council determined, in 1821, that a Sanscrit College should be founded in Calcutta, for the special purpose of reviving and cultivating Hindoo literature, and encouraging the learned Natives of India. For defraying the expences of this proposed establishment, it was resolved that a yearly grant of 30,000 rupees should be made out of the lac, which, by the Act of the 53rd Geo. III. cap. 199, the East India Company was authorized to appropriate annually from the Territorial Revenue, for the promotion of Native Education.

The Government, on application being made to them, having not only sanctioned, but even lent some pecuniary assistance to the Native Hindoo College, or Anglo-Indian College, as it has since been more appropriately denominated,—when the subject of buildings for the proposed Government Sanscrit College came to be considered, in 1823, it was deemed in every respect most advisable at once to erect an extensive edifice, which might accommodate all the classes that belonged to *both* Institutions. The *common* edifice was ever afterwards to be known under the name of "The Hindoo College." In other words, since the interposition of Government was effected, the Hindoo College has comprised two Institutions essentially distinct, in constitution, management, and the objects to be accomplished. The one, being the original Native College, for the cultivation of the English language, and English literature and science, under the direction of native Managers, and open to boys of all classes and of all castes, on the payment of the prescribed monthly fee of 5 Rupees: the other, for the exclusive cultivation of Sanscrit literature, under the immediate controul of Government agents, and open only to persons of the Brahmunical order, who are not eligible until they shall have attained the age of 12 years, and receive a monthly stipendiary allowance for their maintenance. The course of study in this latter department comprehends the following classes:—3 Grammar; 1 General Literature; 1 Rhetoric and Prosody; 1 Law; 1 Logic; 1 Arithmetic; 1 Medicine; 1 Theology. The revenue allowed by Government is allotted as follows:

Seven Pundits, at 80,	560	per mensem.
One at 60, and two at 40,	140	
Librarians and Servants, &c	360	
Thirty Scholars, at 8,	240	
Seventy Ditto, at 5,	350	
Secretary,	300	
Prizes,	100	

Lately, there have been added to the establishment, 1 Lecturer on Anatomy at 300, 1 Teacher of English at 200, 1 Native Assistant at 50.

But it is not our intention to enter into further particulars respecting this Institution. Were our readers to ask for the results to be produced by it, we might answer in a very few words, "It may produce a few Sanscrit scholars." Were they to ask: Is this a result that bears any proportion to the expenditure so profusely lavished upon it?—we might answer, "In the view of Brahmuns, and the plodding cultivators of Sanscrit learning, it is: but in the view of the *real* philanthropist it never can be, since there is nothing here to emancipate the heart or intellect from the tyranny of a false philosophy and a brutal superstition." Indeed, under any management, and we are willing to concede that none can be more able or more effective than the present, the subjects are so intractable, and the objects pursued so inoperative, where attained, that the Institution must ever appear to be a huge literary dormitory, rather than a work-house for the elaboration of enlightened minds;—a dormitory, where the descendants of Bruhma may repose on the downy pillows of self-complacency, and swell with unmeasurable pride at every thought of their heaven-born origin and god-like privileges: where they may sleep and muse alternately on those tales of wonder that scorn the application of reason and set at defiance even the extravagance of romance, or sleep and dream over those feats of unearthly valour that were witnessed from the snowy summits of Himalaya, and encircled with the halo of immortality many a plain and many a river, long ere this humble planet had taken its station, by the fiat of the Almighty, among the orbs that float through the regions of immensity*.

It is almost unnecessary to add, that the other institution has become the most popular, and, beyond measure, the most useful: to a brief notice of its progress, therefore, the following sketch will be chiefly devoted.

After the resolution to erect an edifice for the accommodation of the classes of both Institutions had been adopted, a considerable time elapsed ere it was carried into effect. Government had allotted the sum of 1,20,000 Rupees for the purpose, and an eligible site was chosen in one of the new squares which had been formed along the Central Road, and in the midst of the native population; but it was not till the 25th of February, 1824, that the foundation stone of the magnificent fabric, of which a Lithographic view appeared in our first number, was laid, with Masonic ceremonies, in the presence of a vast concourse of Natives and Europeans.

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* From the connection it will appear, that it is not intended to undervalue the study of Sanscrit in all cases. In the hands of a decided Christian it may become a powerful instrument for the production of good:—in the hands of a bigoted Brahmun it is as sure to become an equally powerful instrument for the perpetuation and spread of error.

The inscription on the plate placed under the foundation stone was as follows:—

IN THE REIGN
OF
HIS MOST GRACIOUS MAJESTY GEORGE THE FOURTH,
UNDER THE AUSPICES OF
THE RIGHT HONORABLE WILLIAM PITT AMHERST,
Governor General of the British Possessions in India,
THE FOUNDATION STONE OF THIS EDIFICE,
The Hindoo College of Calcutta,
WAS LAID BY
JOHN PASCAL LARKINS, Esq.
Provincial Grand Master of the Fraternity of Free Masons in Bengal,
AMIDST THE ACCLAMATIONS
OF ALL RANKS OF THE NATIVE POPULATION OF THIS CITY,
IN THE PRESENCE
OF A NUMEROUS ASSEMBLY OF THE FRATERNITY,
AND OF THE
PRESIDENT AND MEMBERS OF THE COMMITTEE OF GENERAL INSTRUCTION,
ON THE 25TH DAY OF FEBRUARY, 1824, AND THE ÆRA OF MASONRY 5824,
WHICH MAY GOD PROSPER.
PLANNED BY B. BUXTON, LIEUTENANT, BENGAL ENGINEERS; CONSTRUCTED BY
WILLIAM BORN AND JAMES MACKINTOSH.

When the Government, quite sensible of the advantages that would accrue ultimately to the cause of humanity in the successful prosecution of the work of education, had met with acquiescence the repeated solicitations made by the native managers of the College, they perceived also, by the unskilful and awkward management that had hitherto characterized the proceedings of the latter, that it was necessary to appoint a talented individual to direct their future measures, in order to realize those advantages which they were fondly anticipating. The present therefore afforded an excellent opportunity for the Government to express a desire to exercise some controul in the affairs of the College. Accordingly, in complying with the request of the Managers, they did express a wish to appoint an individual on their part, for the purpose of directing the appropriation of the sum they presented, and of further sums they might in future see fit to offer. The proposition was a serious one, and regarded by some of the Managers in the light of an expedient to get the entire direction of affairs out of their hands, with the ulterior view of introducing practices into the school which they had never contemplated.

There was another party, however, among the Managers, who entertained no such suspicions, or if they did, thought them light as air, compared with the very great advantages they would derive from European co-operation and advice. Among them were, Baboos Russomoy Dutt, Ramcomul Sen, Gopeemohun Deb, and Radhacant Deb.

We cannot refrain from subjoining the very liberal and enlightened views of Russomoy Dutt, on the subject.

"He thought his colleagues should feel much obliged to Government for the offer of their advice and direction. Seven years," he observed, "had the school been established, and what had been done? A few crannies* had been produced: but had they no higher aim than that of educating crannies? Their object was to give their children a liberal education, an extensive acquaintance with European literature and science; and he thought the result could never be brought about without the aid of competent European gentlemen, willing and anxious to promote those important objects."

Had we space it would have afforded us equal pleasure to transcribe, and our readers to peruse, the noble sentiments expressed by the other Baboos above-mentioned.

After considerable opposition, the proposal of Government was acceded to, and Mr. Horace Hayman Wilson, being appointed their representative, was declared Vice-President of the Sub-Committee and Visitor of the College. This event proved most propitious to the success of the College; for during the long administration of Mr. Wilson, its condition has been progressively improving. But for him the crazy superstructure which had been built by the native Managers, on a foundation so well cemented by European patronage and support, would have fallen to the ground. So judicious have been his plans—so promptly have his remedies been applied to existing evils—so unremitting and zealous have been his endeavours to place the College on a permanent footing, and make it the grand nucleus of intelligence and civilization throughout British India, that too much praise cannot be bestowed upon him, considered even irrespectively of the remuneration he has received for his services.

Mr. Hare, about the same time, was appointed superintendant of the boys placed at the College by the School Society, and also elected honorary member of the Committee of Management. About the same time also, Mr. Ross, who had been previously appointed by the Native Committee, Lecturer on Natural Philosophy and Chemistry, commenced his prelections,—the philosophical apparatus presented by the British Indian Society, having been placed at his disposal for the use of the higher classes.

Among the benefits which accrued under the present administration, were many new regulations eminently promotive of the interests of the College.

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* Native writers or copyists.

The plan of education was re-modelled; the teachers were kept under the strictest surveillance; quarterly and annual examinations were to be held; and the time of study, instead of being limited to 3½ hours every day, was extended to seven. The effect of these changes was a rapid increase in the number of pupils—from one to two hundred,—and a large accession to the *pay class*, a circumstance that very materially contributed to the advancement of the College.

Some time previous to Mr. Wilson's accession to the Vice-President's chair, the establishment cost only about 600 Rs. per month; after his accession, the sphere of operations was considerably enlarged. On the 6th of May, 1826, Captain Price was elected one of the managers. He was at the same time Secretary to the Government Sanscrit College, with which the Managing Committee of the Anglo-Indian College have no concern whatever.

In November, the late Mr. Derozio and two other individuals were added to the corps of teachers. In March, 1827, two additional Pundits were appointed; and in April a rule was passed to suspend the further admission of boys for three months, the number then in the school being upwards of 400.

About this time Government presented an extensive library for the use of the pupils.

Rajah Buddinath presented a donation of 20,000 Rs. On the strength of this, several scholarships were instituted, the object of which was, by a monthly bursary of 16 Rupees, to induce the pupils of the first class, whose age and circumstances might otherwise have obliged them to leave the College 'in quest of pelf,' to remain a longer period there, in order to acquire greater proficiency in their studies, as well as to excite greater emulation among their juniors. This suggestion originated with Mr. Wilson, and it has been attended with the best effects.

The admission of pupils, which took place every quarter, it was now determined, should take place monthly. Any individual, European or native, has the privilege of recommending a pay class pupil: but the Governors can each send three free pupils, in their turn; the Directors or Managers two each, and the Native Secretary one.

In the month of May, the new College was formally opened for the reception of the classes belonging to the two original Institutions.

In March, 1828, Dr. Tytler was appointed Mathematical Lecturer.

On the 8th August a resolution was made that the essays of the boys should be fairly copied on Europe paper, in an uniform manner.

In March, 1829, the following plan of tuition was adopted. Mr. D'Anselme, head-master, was to superintend both departments, to examine the classes in constant succession, and report the general result to the Committee every three months.

Mr. Halifax was to assume charge of the 1st class, Mr. Derozio of the 2nd and 3rd classes, and Mr. Pascal of the 4th.

Mr. Mollis was to be superintendant, subordinately to the head-master, of the junior department, in the eastern wing.

The funds were at this time involved in confusion; there was a balance in arrears of bills of Rs. 14,914. 11. 7. and a Committee was appointed, consisting of Russomoy Dutt, Ramcomul Sen, and Prosanno Coomar, to examine all the accounts, and report thereon. The following statement will shew the constitution of the finances of the College, and the mode of their appropriation for several years:

Statement of Receipts, from 1*st Dec.* 1824, *to* 31*st Dec.* 1828.

Pay Scholars,	41,679	10	1			
School Society,	2,700	0	0			
Donation,	100	0	0			
Government Allowance,	19,355	1	4			
Godown Rent,	696	4	9			
Commercial Bank,	22,139	0	0			
Baretto and Co.	9,686	10	8			
Baboo Prosanno Coomar Tagore,	1,258	0	0			
Secretary,	405	0	0			
				98,019	10	10
Disbursements.						
Establishment,	66,022	14	6			
Commission,	350	9	6			
Library,	2,681	5	1			
Stationery,	4,956	14	2			
Furniture,	3,174	0	6			
Petty Charges,	1,257	15	3			
Sundries,	60	14	6			
Commercial Bank,	19,108	6	5			
Secretary,	269	12	6			
				97,882	12	5
				136	14	5
Amount of Bills drawn, was				78,494	5	8
Ditto collected,				63,579	10	1
To be collected,				14,914	11	7

There was also a deficit of 3,748 Rs. of which no account could be given. In consequence of this alarming state of the funds, Mr. Wilson proposed to take upon himself experimentally the collection of the bills. He did so, and in the following month collected upwards of 3,000 Rs. (the former average collections being generally 1,300 per mensem,) and reduced the outstanding dues of 12,235 Rs. 1. 9. to 8,538 Rs. Besides this, a debt that was due to Government of Sa. Rs. 2,500 was entirely paid off, and Government itself brought into debt 300 Rs. For these important services, the Managers voted Mr. Wilson their best thanks, and earnestly requested him to continue his exertions until the accounts were brought into order. The writers and sircars that were employed were also rewarded for their exertions with a present of one month's salary. The failure of Baretto's house, with about 60,000 Rs. of the College funds, plunged them again into the greatest troubles and embarrassment; but under so skilful a pilot, the vessel weathered the storm, and her timbers have proved as sound as ever.

In May, 1829, several of the boys in the first and second classes had acquired a remarkable degree of courage and spirit in expressing their opinion on all subjects, and particularly on the subject of religion. The principles and practices of the Hindoo religion were openly ridiculed and condemned, and angry disputes were held on moral subjects. The sentiments of Hume had been widely diffused and warmly patronized. Reason was now promoted to be a God, and custom voted to be the idol of fools. There were few who would now venture to rally under the latter. The Rationalists had it all their own way. The most glowing harangues were made at the Debating Clubs, then very numerous. The Hindoo religion was denounced as vile and corrupt, and unworthy the regard of rational beings.

The degraded state of the Hindoos formed the topic of many debates; their ignorance and superstition were declared to be the causes of such a state, and it was then resolved, that nothing but a liberal education could enfranchize the minds of the people. The degradation of the female mind was viewed with indignation and horror: the question at every large meeting was carried unanimously, that Hindoo women should be taught, and we are assured of the fact, that the wife of one of the leaders of this new reform measure is advanced in the study of Moral Philosophy and Algebra. It would be highly unjust to pass over the recital of these facts, without awarding the credit of exciting this ardent, though in some cases realy misdirected spirit of inquiry to that talented, but misguided young man, the late Mr. Derozio.

We should gladly enter more at length into these interesting facts, but we must reserve them until a future opportunity.

The facts that we have mentioned will serve to explain the meaning of the subjoined order of the Managers:

> "It having come to the knowledge of the Managers, that a belief prevails very generally, that the students of the Hindoo College are liable to lose all religious principles whatever: it was
>
> Resolved, that Mr. D'Anselme be requested, in communication with the teachers, to check as far as possible all disquisitions tending to unsettle the belief of the boys in the great principles of natural religion."

This resolution, however, produced little or no effect. The boys went on debating and ridiculing, till some of the parents removed their children altogether from the school. Some actually refused to be invested with the Brahmunical thread; others, who were enjoined to repeat *montras* or prayers, used to repeat lines which they had learnt out of the Iliad.

Accordingly in February, 1830, another order was issued, whereby the teachers were still more strictly forbidden from having any communication with the boys on the subject of religion. "The teachers are particularly enjoined to abstain from any communications on the subject of the Hindoo religion. with the boys, or to suffer any practices inconsistent with the Hindoo notions of propriety, such as eating or drinking in the school or class rooms. Any deviation from this injunction will be reported by Mr. D'Anselme to the VISITOR immediately, and should it appear that the teacher is at all culpable, he will forthwith be dismissed."

But it was not until advantage had been taken by some clergymen of this growing liberality, by proposing to give Lectures on the Evidences of the Christian Religion, that the Managers were determined to crush the reformers by promulgating that famous order which excited so much the disapprobation of the public. As some of our readers may not have read it, we present it as a new edition without any emendation.

> "The Managers of the Anglo-Indian College having heard, that several of the students are in the habit of attending Societies, at which political and religious discussions are held, think it necessary to announce their strong disapprobation of the practice, and to prohibit its continuance. Any student being present at such a Society, after the promulgation of this order, will incur their displeasure."

This intolerant order called forth an indignant exposure from Mr. Hill, which appeared in most of the Calcutta journals:—while Mr. Duff at greater length assailed the wisdom, justice, and goodness of the tyrannical decree in the October No. of the Christian Intelligencer.

In consequence of this memorable order, forbidding the boys to attend Societies, the Lectures on the Evidences were for the time dropped; but after the ferment to which they gave rise had been allayed, and a desire had been expressed by some of the quondam pupils of the College to hear such lectures, Mr. Duff cheerfully complied with the request, and commenced the regular series of discourses which he has been delivering weekly, and with which he is still proceeding.

A rigorous enforcement of the above decrees of the Committee of Managers produced a temporary calm—but it was not destined to remove the evils complained of.

In April, 1831, a special meeting of the Managers was convened, in consequence of the following requisition, prepared by one of the *Native* Managers:

> "The object of convening this meeting is, the necessity of checking the growing evil, and the public alarm, arising from the very unwarranted

arrangement and misconduct of a certain teacher, to whom a great many children have been entrusted, who, it appears, has materially injured their morals, and introduced some strange system, the tendency of which is destructive to their moral character and to the peace in society.

"The affair is well known to almost every one, and need not require to be stated. In consequence of his misunderstanding, no less than 25 pupils of respectable families have been withdrawn from the College, a list of which is submitted. There are no less than 160 boys absent, some of whom are supposed to be sick, but many have proposed to remove, unless proper remedies are adopted; a list of them is also submitted.

"There has been much said and much heard in the business, but from the substance of the letters received, and the opinion of the several Directors obtained, the following rules and arrangements are submitted for the consideration and orders of the meeting.

"That Mr. Derozio being the root of all evils, and cause of public alarm, should be discharged from the College: and all communications between him and the pupils be cut off. That, such of the students of the higher class whose bad habits and practices are known, and who were in the *dining party*, should be removed. That, all those students who are publicly hostile to Hindooism, and the established custom of the country, and who have proved themselves, as such, by their conduct, should be turned out. That, boys should not be admitted indiscriminately, without previous inquiry regarding their character. That, whenever Europeans are procurable, a preference shall be given to them in future; their character and religion being ascertained before admission. That, if any of the boys go to see, or attend private lectures or meetings, they be dismissed. That, such books as may injure their morals should not be allowed to be brought, taught, or read in the College*. That, a separate place be fitted for the teachers for their dining, and the practice of eating on the school table be discontinued."

These propositions were severally canvassed, and most of them, with a few modifications, ultimately adopted. With reference to the 1st, the following question was debated and put to the vote:

"Whether the Managers had any just grounds to conclude that the moral and religious tenets of Mr. Derozio, as far as ascertainable from the effects they have produced upon his scholars, are such as to render him an improper person to be entrusted with the education of youth."

Two of the Managers said, all they knew of Mr. D. was from report only.

One acquitted Mr. D. of all blame for want of proof.

Three considered Mr. D. as an improper person for the education of youth.

One Baboo was firmly convinced that Mr. D. was far from being an improper person for such an office.

Mr. Hare was of opinion, that Mr. D. was a highly competent teacher, and that his instructions have always been most beneficial.

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* Hume's Works were then read with great avidity; also, Tom Paine's Age of Reason, for a copy of which, 8 Rs. were offered by some of the pupils.—Ed.

Mr. Wilson said, he had never observed any ill effects from Mr. Derozio's instructions, and that he considered Mr. D. to be a teacher of superior ability.

As the majority seemed to think Mr. D. was well qualified as a teacher, another question of more *pith and moment* was mooted, viz. Whether it was *expedient*, in the present state of public feeling amongst the Hindoo community of Calcutta, to dismiss Mr. Derozio from the College.

Four, Baboos declared, that it was *necessary ;*

Two, That it was *expedient ;*

One, That it was *unnecessary ;*

While Mr. Wilson and Mr. Hare declined voting on a subject affecting the state of native feeling alone.

It was accordingly resolved, that the measure of Mr. Derozio's removal be carried into effect, with due consideration for his merits and services.

On the other propositions submitted, it is unnecessary to offer any remarks, except that in reference to one,

It was resolved, 'that the Managers *have not the power, nor the right to enforce the prohibition of the boys' attending private lectures or meetings.*'

This is a *public recantation and distinct disavowal* of that *famous rule*, which the Managers had on a former occassion promulgated, and which was so strongly animadverted upon by the press. So that on this occasion the *public voice*, sounded *through the press*, was not unavailing.

In May, 1831, twenty-two boys were removed from the school, and during the height of the popular ferment not less than one hundred left: but a calm soon followed; many of the boys returned, and order was completely restored.

It having been determined by the native Managers, that Mr. Derozio's services should be dispensed with, he forthwith sent in his resignation, and at the same time commented upon the intolerant conduct of the Managers in dismissing him without a hearing—without affording him an opportunity of vindicating his character from the false charges which had been alleged against him. Mr. Wilson communicated the determination of the Managers to Mr. Derozio, with an assurance of his deepest regret for the loss of his services to the College. We state this fact on personal knowledge, with a view so far to neutralize the report that has been propagated, that Mr. Wilson, if he chose, might have carried the point with the Managers, and have retained Mr. D. But those who were best informed respecting the furious opposition excited against Mr. D., extending far beyond the bounds of Calcutta, would be better able to appreciate the motives of the European Managers in abstaining from all interference in a matter so peculiarly affecting the Natives.

Mr. Derozio was supposed to have inculcated amongst his pupils the three following doctrines; viz. 1st. The non-existence of God. 2. The lawfulness of disrespect towards parents; and, 3. The lawfulness of marriage with sisters. A letter was addressed to him by the Visitor, to know if these were his sentiments. Mr. D. wrote a reply, in which he disavowed the two latter, but admitted, in reference to the first, that he had stated to the boys the arguments against the being of a God, though it was chiefly with the view to enable them "*to examine both sides of the question.*" The letter was circulated among the Managers, but no further notice seems to have been taken of the subject.

In June, 1831, a letter was read from Government, suggesting that measures be adopted for more effectual application to the study of Persian and Bengallee. This was with a view to the qualifying of some of the pupils of the College for the judicial situations recently opened.

In July, Mr. D'Anselme, the head-master, for certain reasons chiefly interesting himself, tendered his resignation, and recommended that an *adequate successor* be nominated to fill his place.

He was succeeded by the present head-master Mr. Speed, at the recommendation, we are informed, of the Visitor.

In September, Mr. Wilson read a communication from Government, stating, that they had authorized the appointment of a Professor of Law and Moral Philosophy; and that the General Committee had engaged the services of the Rev. Mr. Proctor for the situation. The Managers had before expressed their disinclination to the services of any clerical gentleman, from an apprehension, we presume, of their introducing a knowledge of the Christian religion among the boys. The choice of the Government Committee was accordingly negatived by them. It was in consequence some time before they could fix upon a suitable Lecturer; at length the services of Mr. Theodore Dickens, an eminent barrister of the Supreme Court, were engaged as Lecturer on Law and the Regulations, and Political Economy; but not, as at first intended, on the other branch of Moral Philosophy.

The following is an abstract of the present condition of the different branches of the establishment:

First.—Number of Pupils. Pay boys, 300; Free ditto, 60; School Society's 30; Donation Scholars, 12—in all 402.

Second.—Revenues. Government monthly allowance, about 1,800 Rs.; School Society, for education of boys, 150; pay-scholars, at 5 each, 1,500; Interest of the College Fund, 100—in all about 3,550.

Third.—Expences. Head-master, 400; Philosophical Lecturer, 300; Mathematical ditto, 300; Law ditto, 300; 13 Assistant Masters, 1,277; 4 Pundits and a Moonshee, 120; collecting Sircars, Scholarships, and contingencies, 850—in all about 3,550.

Fourth.—Books intended to be read during the College curriculum. English Spelling Books; Readers, Nos. 1 to 7; Murray's Grammar; Goldsmith's and Guy's Geography; Introduction to Universal History; Goldsmith's History of Greece, Rome, and England; Russel's Modern Europe; Robertson's Charles V.; Gay's Fables; Pope's Homer, Iliad and Odyssey; Dryden's Virgil; Shakespeare; Milton's Paradise Lost; Williamson's Arithmetic; Bonnycastle's Algebra; Simpson's Euclid; Problems on the Globes; Introduction to Natural Philosophy. There is also a select Library of Works on English Literature and Science, to which the more advanced pupils have access.

With the statement of these latter items, derived chiefly from the Report of the Committee of Public Instruction, we must for the present draw our sketch to a close: intending to embrace an early opportunity of reviewing the merits and demerits—the results, good and bad—of the system of education hitherto pursued.

III.—*Remarks on an Article in one of the late numbers of a Calcutta Periodical, entitled "Missionary Adventures in Burmah."*

To the Editor of the Christian Observer.

Sir,

In one of the late numbers of a Calcutta monthly periodical, I observe an article on Missionary Adventures in Burmah, signed "Theophilus." There are some circumstances in that article on which, anticipating the liberal spirit of your journal, you will, I trust, permit me to offer a brief commentary. The subject of the narrative appears to have been one of a number of students in a Theological Institution in America, who, experiencing the kindling emotions of Missionary desire, determined to embark for India, and become the Messenger of Salvation to a Heathen people:—the distant glories, which he expected, he should reap either in martyrdom or success in eastern climes, presenting brighter attractions to his spiritual ambition than could await unhonored prophecies in his own country. Such is the account he gives of himself. "The summons," he adds, "of an internal call claims unequivocal obedience:" putting his life therefore in his hand, he launched forward on this perilous adventure.

But is this assertion offensive to Theophilus?—Am I impugning a higher faith, or a more holy trust, by calling that, "adventure," which led him, to use his own language, "to forsake a father in the decline of life, to tear a wife from a numerous family of affectionate relatives, and leave a land of liberty, of republican institutions, for one whose monarch was a god of despotic power, whose subjects breathed for himself alone, whose will was the fountain of law and life?"

But I am not impugning the faith of the narrator. It was no holy, no high trust that induced this adventurer to sever these tender and affectionate ties; it was not the leaven of the Holy Spirit of the ever-living God, which animated his soul to obedience unto all his commandments; which made him count all things loss for the excellency of Christ, who is the Light amidst this dark land of superstition and idolatry, and the one and only liberator from the shackles of sin, the emancipator from its thraldom and bondage, its misery and its wretchedness. What was it then, was it lucre? No! It was,—astounding acknowledgment of the narrator's own pen!—it was the result of a weak and imbecile intellect. It was, the narrator himself unequivocally declares, "a *spice* of fanaticism, or enthusiasm, or both in his nature, which coming in contact," continues Theophilus, "with the glowing representations of the state of the heathen," led him to make such an inestimable sacrifice. But what elicited the "*spice*," this wonder-working spice of fanaticism? It was excited, says Theophilus, by the faith he had embraced.

Faith! is it possible, that can be called faith, the fruit of which was fanaticism! But what is fanaticism? Need I go into a deeper definition than to trace it in the visionary scintillations of the religious impostor; or the much-to-be-pitied antic and wild gesture of the bigotted priest at the shrine of Juggernaut, or in the caves of Salsette? And are we to be told by Theophilus, that it is this marvellous-working spice, which stirs up the maddening intellects of the students in the Theological Lecture Rooms of a Republican Institution, exciting them to buckle on the Gospel armour, and to grasp the sword of the Spirit, and, regardless of all human ties and social bonds, driving them forth over the perilous deep to labour amidst a barbarous and a sin-ridden people? Is it possible fanaticism can have this power-working principle?

Be this as it may, I must not wait to dwell more on the question; it is sufficient to state, that it was this spice of fanaticism which brought Theophilus to the country of Brahmins, and which drove him eventually to Rangoon, where he began to acquire the medium of communication, in order to employ so important an acquisition in a cause so sacred, as that of conveying the word of eternal life to those who were "considered by the Christian world," (not so by Theophilus, I suppose,) "perishing for lack of vision." About this time suspicions began to take hold of the public mind, that the political relations of the Burmese and the Honorable Company had begun to assume an unfriendly character; and what was at first mere apprehension and conjecture was soon realized by open hostilities breaking out between the two nations.

The situation of Theophilus is described as most helpless and afflicting. The English sojourners were seized and imprisoned: but the narrator, being the "Minister of spiritual Peace," might be deemed harmless, and might perhaps be permitted to remain unmolested. If he thought so, the visionary delusion of our narrator was soon removed. "The evening," says he, "was closing around us, when a dozen figures, brawny and bronze, entered the premises," and he was, a prisoner.

He took leave of his agonized wife and little son, and followed the direction of his savage conductors.

As soon as he entered the prison doors, he shared the humiliating operation, which his other countrymen were undergoing, of being fettered, and heard the sentence denounced in imperative language, "At the discharge of the first gun inflict death upon the prisoners."

What a situation! In whom did you then trust, Theophilus? Your worldly prospects, "contracted by the fiat of one whose occupation was worse than despicable, to the narrow limits of an hour, and perhaps to a shorter period." In whom was your fortitude rallied to meet the impending "fate,—the deep and intense thought of instant death?"

The gun was fired—The signal of execution is passed. On whom did you then call, Theophilus?

Execution did not take place, but who withheld the executioner's blow? You say the British cannon shook the prison walls to the foundation. In such a peril, I beseech you to state who was the rock and foundation of all your hopes?

The sequel states, that your keepers were panic-struck:—they fled, and you were delivered.

And for this deliverance whom did you thank, Theophilus?

It appears, however, that the life of the narrator was only spared to be put in still more imminent peril. The prison doors, by which their keepers had fled, were soon again burst open; and a fierce and savage band of Burmese, with swords, cords, and daggers, entered, seized the prisoners, dragged them out, and brought them to the spot selected for savage torture and death.

The executioner's hand is again lifted up to strike; but—marvellous to relate—it is again withheld.

Is this romance, or is it true? It is true, reader. There is one who has said, (even He who raised Lazarus the dead to life,) "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live;" and we should have supposed all the world,—had all the world seen the event,—would have given the glory to God, not to Theophilus. He however makes no mention of the Author of his deliverance, but states, with a coldness, which would do honor to the most worldly philosophy, to the most stoical gravity, that he planned a manœuvre. At this critical moment, he proposed to become the negotiator between the Burmese and the British;—his proposal was accepted, he was liberated ; and beside all this, his wife and his child were restored to his bosom. He was instantly acknowledged in his diplomatic character by the British commander of the forces, and, ceasing to become ambassador from the Lord of Lords, assumed that character between contending nations; ceasing to interpret the word of life, he became an interpreter of the Burmese language, for the convenience of carrying on the transactions of war or peace between the British and Burmese nations.

It may be inquired of me, my right to notice this putting down of one and taking up of another occupation. I disclaim any: but I have a right to defend the Missionary cause, which Theophilus has attempted to vilify; and so is it, I maintain, the bounden duty of every Christian journal, and every Christian man, who has the love of Christ shed abroad in his heart. What attempt to bring the Missionary's cause into contempt can be more manifest than that which designates that man a fanatic,who, like Paul,would endure every peril, every suffering, make every sacrifice, and count all things as loss and dung, if he be enabled through grace to win souls to Christ?

The bitter remarks of Theophilus upon the religion he was appointed to preach, seem however ascribable to some difference of opinion which happened between him and the Missionary Society in America who had employed him.

But why should the language of apostacy, which I have sufficiently exhibited, be levelled against the word of that God, who had been so merciful a deliverer in the hour of his destitution and misery? Well may we respond to the voice of the Prophet: "Hear, O heavens, and give ear, O earth; for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me."

I would not have Theophilus suppose that I am reviewing his communication with vindictive feelings, or that I would set down aught in malice: God forbid! my earnest prayer is, that he may turn to that God, whom he seems to have forsaken; for our God is forbearing, long-suffering, full of tender pity, and will in no wise cast out those who in full assurance of faith shall turn again to him. In the 15th chapter of 2nd Chronicles, he says, "The

Lord is with you while ye be with him, and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you."

A LAYMAN.

N. B. We have inserted the above letter on two accounts. 1st, The article in question being entirely anonymous, we must presume that our correspondent is exempt from every charge of personality. 2nd, The subject involves matters of sentiment that must occasion differences of opinion, and it is but fair that each party should be heard. Our pages are accordingly quite open to a defence, should the author deem it advisable to make one.—ED.

IV.—*True and False Lights.*

It is the characteristic of true genius to discern what has escaped the notice of all others similarly situated. How many saw an apple fall from a tree, before the days of Newton?—yet it was reserved for him to identify the fall, with the motions of the planets in their orbits. Who has not seen a foolish moth resolved on self-destruction by rushing *against warning* into the glowing flame?—Yet perhaps this most familiar of all facts was never converted into moral parable, till the following beautiful passage was penned by Mr. Tayler, in his "Records of a Good Man's Life."

"There are many false lights in the world. There is but one true light. 'Tis our nature to be drawn forth and dazzled by those false lights—by worldly ambition, carnal pleasure, uncertain riches. We seek the sparkling but fatal deceit, we encircle it, hover nearer and nearer. Warnings there are to stop us in our deluded course. A kind hand would often stop us; often it is thrust between us and the scorching glare, too often with too many in vain. They reach the object of their desire, but it becomes their destruction. The true light, the source of life, and cheerfulness, and peace, has shined in vain for them; has been shunned as if it were some horrible and pestilential meteor. Would you see the parable of this in nature's volume? See the moth drawn forth by the glare of a mean and rank-smelling candle. The red and glowing flame allures it. It hovers nearer and nearer, and the hand of the observer is often thrust before the treacherous light: how very often is the warning offered in vain, the flame is reached, but with it death. For the same insect, the bright and glorious sun, the source of health and life, has shined in vain; the moth has shunned it; we seldom see it on the wing till the bright and beautiful sun has come to its setting."

REVIEW.

The Prospects of Britain. By James Douglas, *Esq. of Cavers.*

The author of this spirited, and shall we say ably written, pamphlet is a private gentleman, of easy fortune. His first appearance before the public as a writer was, we believe, in a little work entitled "Hints for Missions;" since which he has published several works, all distinguished by a very considerable degree of vigour, both of style and sentiment: besides which, they are decidedly of a moral and religious tendency.

Of the first of these productions, "Hints for Missions," we would just observe, that we thought at the time of its publication,—we think much more so now,—that the author in that work makes pretensions far in advance of the ability displayed in it. He speaks like a man who conceives he has made a discovery, whilst, with some few exceptions, the general character of the work is in the ordinary beat of every day thoughts.

In more recent productions, the author appears to much greater advantage; with his mind more mature, and his manner less dictatorial. In none, however, which we have seen, has he entirely overcome this most offensive peculiarity; whilst in almost all much will be found that is merely speculative, but pronounced in a tone, and with an air of authority, not in unison with sentiments which are yet to be proved. He writes too much like a man quite conscious of his own powers, and who lives on the very best terms with himself.

The next, and of all the works of the author which we have seen, we should say decidedly the best production of his pen, was the "Advancement of Society." This is a noble work, more especially the two first chapters, which for richness and variety of illustration, beauty of imagery, vigour of thought, and energy of style, has been rarely equalled, much less surpassed. We will venture to go so far out of our way as to give the reader some idea of this admirable piece in one or two quotations.

> "Towards the middle of the fifteenth century, however, a new influence rose, which, united with other changes that immediately followed it, has given the modern nations a fresh impulse, has disclosed to them more than a new world, and is carrying them to a distance far beyond the bounds of ancient authority, where the voices from antiquity come feeble upon the ear, and the greatness of Greece and Rome is lessened to the view. This great and newly risen power, which as yet has not put forth half its strength, is the art of Printing. It has reformed religion, and new modelled philosophy—has infused a new spirit into laws, and overrules governments with a paramount authority—makes the communication of mind easy and instantaneous beyond example—confers a perpetuity unknown before upon institutions and discoveries, and give those wings to science which it has taken from time."

"From the end of the fifteenth century, we may date the fourth period of advancement in society, which is yet far from being exhausted, and it may be hoped, will proceed with an accelerating velocity, since the causes which gave it birth still exist, and will soon be brought to act on human affairs with an increase of energy.

"The first of these causes in time and in importance, in the time of its discovery, and in the importance of its ultimate effects, was, as we have said, the art of Printing; but the cause most immediately operative was the discovery of America, which, in the influence it is destined to exert on the human race, is second, and only second, to the art of Printing. The very knowledge of the existence of America loosened the fetters of the authority, and diminished the importance of the ancients: it even seemed to dwarf their greatness, by showing to what a corner they were confined, and how ignorant they were of the world which they inhabited. The mind became animated with hopes, that all had not been exhausted by antiquity; and that, as Nature had reserved a new world to reward the attempts of the moderns, so, in like manner, new revelations of the moral world might await the intellectual discoverer, who should be daring enough to force his way to them. While the earth was enlarged by the addition of a new continent, the universe was amplified, and its bounds were made to recede, by the invention of the telescope; and the philosophy of the ancients, with their theories about their narrow system of existence, seemed at once puerile and immature, when compared with that path into immensity which Galileo had opened, and that host of starry worlds which were described by the Columbus of the heavens.

"Printing, and the use of fire arms, the discovery of the passage to India by the Cape of Good Hope, which accompanied that of America, and the subsequent circumnavigation of the globe, the invention of the telescope, united with that of the microscope, all these acquisitions and discoveries, crowded together into the space of a few fleeting generations, hurried mankind, before they were aware of it, into a new career, by an impetus which we still feel, and which is still carrying the world forward, without our being able to indicate the point in futurity where its motion will cease. A variety of hindrances have retarded these causes from producing that full and transforming change which they are destined in the end to effect. It is at particular periods that their influence has been most felt, and that a force has been exerted which allows us to calculate how great the measure of their concentrated power will be, when, having wasted the obstacles which oppose its progress, as the shore is gradually worn away by the tide, it can burst through all restraints, and pour itself abroad without a struggle or a limit. The Reformation was a period of that kind, though the mind was scarcely then conscious of its newly discovered resources; yet the change which took place in society, without any force but that of opinion, showed that new energies had sprung up, and that the moral world was about to be subjected to new laws. Never had the human faculties been so deeply and universally stirred as by the disputes between Luther and the Church of Rome. Unlike other questions, confined to a single country, and to a few speculative men, it shook Europe from one extremity to the other, and every individual was interested in an issue which concerned his own conduct and happiness. Wide was the passage from the stupor and servile acquiescence of the dark ages to the unlimited freedom of inquiry, and the fearless assertion of the right of private judgment, by which were subjected to understandings of every degree of strength and weakness, disputations more important and sublime than had of old exercised the philosophers of Athens, and baffled the penetration of the acutest geniuses of antiquity. After this the sleep of the human mind was thoroughly broken. Long established authority held a very precarious sway, if it had neither force nor reason to uphold it; and, if the kings of Europe had not lent their swords in defence of error, the doctrines of the Reformers would have made their way, and would have gained the ascendency, in countries the most deeply degraded by the yoke of the Church of Rome. Partial, however, as the Reformation was, both in its spirit and in its extent, it has sufficiently evidenced the strength of opinion, when combined with intimate persuasions, urged by the voice of conscience, and diffused by the new facilities which the press afforded; and error and traditional authority have avowed themselves unequal to the contest, by taking refuge under the protection of brutal force."

The author then published on the "Truths of Religion." This volume embraces the leading doctrines of the Christian dispensation, and possesses considerable merit, not so much for what is profound in argument, or new in illustration, as for the free, unfettered method in which those subjects are stated. Religious truths have generally come before the public in the formal garb of Sermons or Theological Lectures. Whatever advantages for a popular audience this method may possess, in assisting them better to follow, and more readily to retain what they hear, for written compositions it has, no doubt, many defects; it wants freedom, is too systematic, and, setting forth prominently the plan and arrangement, it enables the reader to anticipate the train of thought, thereby repressing the feeling of curiosity, and removing the charm from what is new. These the author has avoided, without, on the other hand, going into the more censurable extreme of a loose and immethodical harangue.

In the "Prospects of Britain," the author touches on most of the subjects which are now agitating and shaking, as an earthquake, the British Empire:—Reform in Church and State, public opinion, the national debt, the policy to be pursued toward other nations, the Indian Empire, &c. In a pamphlet of little more than one hundred pages it is not to be expected that all these subjects can be fully treated: indeed, considering their importance, ample justice can scarcely be done to any of them. Much that is highly interesting and valuable will however be found on most of the topics which the author professes to treat, very happily blended with a high tone of moral and religious feeling. The Author conceives, (and as we think, very justly,) that the dark cloud which now hangs upon the horizon of the British nation may be traced, through no dubious process of reasoning, to the displeasure of the Almighty, excited by our national and individual sins; particularly, to that total disregard and almost open contempt of every thing sacred displayed by men in power. And who that looks back for a few years on parliamentary discussions, can fail to perceive this? Had there been no God in the world, or had he been as regardless of the affairs of man as the gods of Epicurus, would it have been possible for less reference to have been made to his providence, or his laws? Has there in any plan or any discussion been the slightest allusion to Him? Has it ever been intimated, that from Him cometh all good counsel; and that without Him nothing is strong, or wise, or holy? May we not trace a vastly more explicit reference to these subjects in the senate of Pagan Rome than of Great Britain? and can we wonder that God confounds the policies of such men, and turns their wisdom to foolishness? Equally offensive in the sight of God, and equally injurious in their moral tendency on society, are many of the prevailing habits, and vicious propensities of the great and the illustrious. Perhaps there is not a single precept in the Decalogue, the general influence of which is more powerful or more salutary on society than that which relates to the observance of the Sabbath-day. Yet what commandment of God is more openly and wantónly violated by those who occupy the high places of the earth? We refer to the frequent recurrence under the late Ministry of Cabinet Councils, ministerial dinners, public nocturnal routs, all on the Sabbath, together with the habit of Sunday travelling. To these may be added the absurd and murderous system of duelling, which derives a kind of splendor from its being the vice of gentlemen;—the excessive passion for gambling, so prevalent amongst the great; together with that of seduction and matrimonial infidelity. Is it surprising, that a nation with such examples should sink into infidelity and irreligion, and that crimes of unexampled turpitude should abound? As far as example has any influence, is it surprising, that the people should feel toward religion unmingled contempt, when they observe its restraints wholly thrown off by men of influence, and the only use made of it, to be as a political engine to augment their power?

" The darkest feature of the times," observes our author, " is the open neglect of God by all in authority. His name is never mentioned in any public act, except as a mere formality; and his providence seems treated with utter scorn, as an antiquated notion. If God rules the world,—and none can doubt it, except those whose understandings are dark as midnight, and their hearts hard as the nether millstone,—then He is especially bound to pour contempt and ruin on those princes and ministers who would exclude him from the government of his own world, and who, while they calculate even the minutest elements of success, omit the Divine power and influence in their account; he, in his turn, will make no account of them—the day of their calamity cometh as a whirlwind.

" This neglect of God, on the part of our rulers, is what we have most to fear. If God were on our side as a nation, all those clouds which now look so threatening, would finally break up and disperse. There is a remedy for every evil, except for the loss of the Divine favour. Prayer, even yet, by a blessing from on high, may become the means of our safety. The hearts of kings, and ministers, and nobles, are all in the hands of Jehovah. Whithersoever he will he turneth them. Sin, which is the only cause of the destruction of individuals, is also the sole cause of the ruin of nations. They perish not till their iniquities are full. But nothing is too hard for God. He can give us, and that suddenly, as in the case of the Ninevites, repentance unto life; he can blot out our public as well as our private sins, and leading us to the Saviour by his Spirit; and investing us in the Redeemer's righteousness, he can make us the heirs of those promises, which declare that "in the latter days the nations shall be all righteous, and shall inherit their lands for ever." Would we turn as a nation to the Lord, and take shelter under his wings, we have every reason, from the experience of past mercies, to hope for future deliverance. No people, excepting Israel of old, have ever met with more frequent interpositions of Divine Providence."

It is a well known fact, that previously to the first French revolution, many of the English nobility were imbued with sceptical, or what were then called liberal notions. It was the fashion of the day to speak contemptuously of religion, as an antiquated system suited only for weak minds; moreover, sceptical sentiments were extremely convenient for men, whose lives made religion irksome and immortality a curse. The transforming influence however of that national event was truly astonishing; conversions became common, and if ever the subject of religion deserved the name of *cant*, it was in the mouths of such men. It acted upon their judgment somewhat as the honey taken by Jonathan the son of Saul on the end of his staff. It enlightened the eyes. They began to perceive, that however convenient such sentiments were for the higher orders in society, they were dangerous doctrines to be imbibed by the people. They saw their legitimate consequence in France, and began to fear for their rank, their titles, their estates, their lives. This carried conviction to the dullest minds; and many on whom the cogent reasoning of a Butler, a Watson, and a Hall had been flung away, were convinced by the conclusive arguments of the French revolution. Even Gibbon is said, on perceiving the influence of such sentiments, to have offered to write a course of Dialogues after the manner of Lucian's Dialogues of the Dead; the design of which was to counteract the poison of his own sentiments. This subject our author treats, though briefly, yet with much force and energy. With no part of our author's work do we feel a more entire concurrence than those in which he reprobates and deplores the immense treasures of money and of blood, which the British nation has expended on the continent of Europe in support of despotism, civil and religious. To what system of tyranny have we not lent our aid? What wretched despots have we upheld or replaced on their thrones! Where in all probability had Popery been at this day, had it not been for the treasures of Britain and the arms of Protestants! What wealth, what lives have been wasted to establish an order of things which a very few years has completely subverted, and a few more will probably crush to the very dust! It is true, a few names have been emblazoned on the annals of fame; but it has been at the expence of a treasury drained and exhausted, a nation bankrupt, and a population famished.

"With respect to our policy in former years, we have much to repent of; and we have also suffered much, and have still to suffer. How large a part of our national debt has been contracted in the support of Austria, that decrepit despotism, that reed which ever bends and ever pierces the hand which leans upon it! In upholding Austria, we have supported the last crutch of the Papacy, the grand barrier of human improvement, the enemy of the best hopes of mankind. We have become a guilty participater in the wrongs and sufferings of Italy, and of the oppression of every patriot who breathed a sigh for liberty within the pale of Austrian despotism. May God for the future preserve us from so sinful and cruel a waste of British blood and treasure! If we will do no good to the surrounding nations, may we be kept at least from doing them evil; and when we are giving up other monopolies, let us not think of monopolizing freedom, but rejoice in beholding the blessings of liberty diffused amongst nations, so long oppressed by their kings, and deceived by an idolatrous priesthood!

"Instead of squandering sums, whose right application would have changed Britain into a paradise, in support of every kind of misgovernment in Europe, provided it was of ancient standing, we might have continued free from debt and from blood-guiltiness, and have remained the friends of European peace and liberty, instead of being the supporters of continental despotism. The continued avoidance of war would of itself be a new source of revenue and prosperity. Leaving the nations of Europe to fight their own quarrels, if our exhortations to peace were neglected, this island, separated by Providence from the storms which so frequently involve the continent, and which we might so easily escape did we not seek them, might pursue the calm and even tenor of national aggrandisement, and surpass, by the victories achieved in peace, whatever conquests the most prosperous war could offer."

We shall not follow the author through his remarks on the Corn and Poor Laws; the national debt; the advantages or disadvantages of a Church Establishment. On some of these we think he speaks wildly; in others superficially. We were especially disappointed with the summary manner in which he treats the interesting but difficult question of the views given in the New Testament of the duty of subjects toward a government of arbitrary power. Does that volume sanction, or does it not, the doctrine of passive obedience and non-resistance?

"Many professed friends, and many open enemies of revealed religion, have represented it as unfriendly to liberty. The contrary is evidently the fact. They have mistaken the duty inculcated upon individuals to submit to the existing laws, for the doctrine of passive obedience. Their tenets and those of the Scriptures are diametrically opposite. The Bible enjoins the few to submit to the many, (that is, Christian believers to yield obedience to the magistrates of heathen nations;) those who contend for passive obedience would have the interests of the many, submitted to the caprices of the few."

We have room but for one other quotation from the "Prospects of Britain:" it is rather extended, but as well for its real value, as its affording the reader an opportunity of seeing the author's sentiments, on the all-absorbing subject of Reform, is worthy of attention.

"During the former system of close boroughs and corruption, there was certainly no abundant supply of rising talent, or any great promise for the future. Notwithstanding the alleged advantage of rotten boroughs as the true hot-beds of young statesmen, there never appeared a greater lack of oratory than in the late House of Commons. The cause of corruption itself, in its dying struggles, brought forth no orator to celebrate its funeral obsequies. If the House of Commons were a sample of the mind of the country, that mind must have fallen from its high state indeed. If by the reform bill, little is gained, at least we have nothing to regret in that which is lost. If the people are factious, turbulent, and immoral, they became so under what, it is hoped, may be soon termed the late system of government. Scarcely any mode of election could have assembled together a body of men who had so little sense of religion; and, though they passed no decree, like the French Revolutionary government, to depose the Deity from his throne, and to terminate his existence, they fully acted up to the spirit of their ungodly predecessors in practical atheism, in suffering no mention of Providence to escape their lips, and by treating with all the scorn and jocularity of which they were capable, any slight and casual homage which might be offered up in their presence, to Him in whom we live, and move, and have our being. We can lose little, either in regard to sense or religion, by any change in the House of Commons. As nothing can give us a higher as well as a juster opinion of the extreme intelligence and capacity of the mob at Athens, than to read one of the orations of Demosthenes, which the lowest of the people there could well appreciate: so nothing could give a better idea of the House of Commons in late years, than to read those speeches which were received with applause, and yet which had little to distinguish them but the recurrence of sophisms, ever refuted, and yet ever repeated.

"If good is intended for this country, we shall not only have a reformed House of Commons, but an improved House of Lords. The ancient institutions of all countries will soon have to plead their cause at the bar of public opinion. Nothing will be allowed to remain which cannot be proved to be conducive to the national welfare. By utility, or the want of it, every institution must stand or fall. A large and increasing party throughout Europe judge hereditary nobility absurd and barbarous, and worthy only of the feudal times, to which it ought to have been confined; and the nobility of Europe, to the best of their power, furnish their adversaries with arguments. They have lost the ancient spirit which made them the ornament and the defence of their countries. Instead of opposing any barrier to despotism, they are become its most abject and willing tools; and, in our country, where they still remain a third order in the state, too many of them have lost that love of liberty which once distinguished their ancestors, and seem to have forgotten that a free government is intended to convey benefits to a nation, and not to secure pensions and sinecures to the few, at the expense of the many. A nobility, if not a great blessing, must prove a great curse. As they obtain fortune without exertion, and honour independent of merit, unless they are actuated by public spirit, they do not possess the motives by which other men are kept from indolence and insignificance, but, resigned to selfishness and luxury, they become the moral plagues of their country, infecting with their follies and vices those who in better times would have been the imitators of the virtues of their ancestors. But as most countries have owed their grandeur and their liberty to those illustrious chiefs, who in their early history, were the founders of the prosperity of the nation, and the origin of its nobility; so, in later times, nations have owed their ruin to the descendants of these very men, who have undone the fabric which their ancestors cemented with their blood. It is one favourable sign for Britain, that the descendants of many of its titled patriots still preserve an hereditary love for freedom, and like those illustrious families among the Romans, who obtained a lasting name from their devotion to the cause of their country, they remain the friends of the people, generation after generation, and, while their bodies are crumbling in the dust, the heroic and transmigrating spirit still continues to animate their remote posterity."

Before we dismiss this volume, we will venture to make one or too observations on the author's style. To the character of an able and eloquent writer, none, we conceive, who know what writing is, will deny to the author a just claim. He certainly possesses in no common degree spirit, energy, and force; but the effort to produce this is far too obvious to be pleasing; in all his works there is too great an aim at what is called fine writing. Good writing will not be produced without very considerable effort, either in the act or the discipline by which the power has been obtained: but in nothing is the adage more appropriate than here, that 'the perfection of art is to conceal art.' To almost any mind, but especially to one of correct taste and mature judgment, no style will long be pleasing in which it cannot repose, and feel at ease, whilst it reads it; indeed so far must this be carried, that to give entire satisfaction the reader must have the idea, (how far soever from the truth,) that the writer himself produced it without effort, and had only to direct his pen, which readily clothed in the most appropriate language the elegant conceptions of his mind. It must have the air of apparent negligence; combined, however, with the utmost correctness, ease with majesty, affluence with simplicity: it must be the guarded overflowing of a copious fountain, whose waters are impelled by their own exuberant fulness; not the stream of an engine which is raised by artificial force. A style like this, however natural and easy to the reader, so that every one conceives it to be within his reach, is perhaps one of the strongest proofs, as it certainly is one of the last attainments, of a perfected genius and a finished taste. It may be questioned, whether many of the popular writers of the present day have made this attainment; certainly the writer of this pamphlet has not: his energy is constrained, and his copiousness perpetually runs out into verbosity: it wants the calmness of strength, with the sustained vigour of real power. It is not the strong man, rejoicing to run his race; but the horse chafed and goaded beyond his natural speed. "It is not uncommon," says Dr. Whately, "to hear a speaker or writer of this class, mentioned as having 'a very fine command of language,' when perhaps it might be said with more correctness, that 'his language has a command of him;' i. e. that he follows a train of words rather than thoughts, and strings together all the striking expressions which occur to him on the subject, instead of first forming a clear notion of the sense he wishes to convey, and then seeking for the most appropriate vehicle in which to convey it." "A principal device," says another author of eminence, "in the fabrication of this style, is to multiply épithets—dry epithets, laid on the outside, and into which none of the vitality of the sentiment is found to circulate. You may take a great number of the words out of each page, and find that the sense is neither more nor less for your having cleared the composition of these epithets of chalk of various colours, with which the tame thoughts had submitted to be rubbed over, in order to be made fine." We are far from supposing that these severe expressions apply throughout to the style of the author of "Prospects of Britain;" but we are anxious to put our readers upon the guard against what we consider one of the prevailing errors in taste of the present day—that of mistaking, both in speaking and writing, the unnatural efforts of weakness for native strength; and a style tumid, and inflated, for eloquent composition.

There is one other remark, which we shall make, because it refers to what we consider a defect in almost all the author's works. He starts upon too abrupt a note, and awakens expectations which are not always realised. He leaves himself no room to rise, and the only change must be a descent. On this account, there always appears, at least, to be a falling off in energy and originality of conception: every stroke, after the first, becomes feebler and less effective. This gives his writings something of the air of a man who has set out at full speed, and presently runs himself out of wind. This method is unnatural; both the speaker and the writer ought to consider, that however heated his own imagination may be with the subject, in all ordinary cases, this is not the temperament of the minds of others. Their interest is to be awakened; their understandings informed; their feelings excited; and by degrees their passions roused, and impelled to action. To attempt the opposite, is to obstruct the course of a river without having previously dug a channel for its waters to flow in.

Poetry.

For the Calcutta Christian Observer.

[The following Hymn in Bengallee, with an appropriate tune, was composed by KANGALEE, a Native Preacher in the service of the Baptist Missionary Society; and is frequently sung by the Native Christians at family and public worship. We have inserted it with a metrical translation, convinced that under such circumstances it cannot fail to prove interesting to our readers.—ED.]

THE CHRISTIAN PILGRIM.

১ চল ২ সকল প্রিয় ভাই সিওনে যাব
হেতা মৃত্যু ক্লেশ ভোগি সেথা জীবনে রব
এই ধ্বংসিনগর ছাড়্যা প্রেমের ভাই
ত্বরায় চল্যা সেথা মোরা পলাইয়া যাই
সে জীবনের অধিকারে মৃত্যু যাইতে নাহি পারে
কত জনে সে ভুবনে অমর হইয়াছে।
ধুয়া। যদি যাইতে পারি যিশুর রাজ্যে তবে প্রাণ বাঁচে
এ দেশে কাল ২ গো এ দেশে কাল আছে।

২ ওহে ভাই যদি পলাবে তবে প্রাণ বাঁচিবে
আজ্ঞা পালি যিশু বল্যা চল তাঁর কাছে
সদম ছাড়্যা যেমত পলাইল লোটের পরিবার
কিন্তু আজ্ঞা লঙ্ঘনেতে তার জায়ার সংহার

সে লোভেতে মোহিত হয়্যা দেখ্যাছিল পিছে চায়্যে
কর্য্যা মায়া লোটের জায়া লবণ হইয়া আছে।
ধুয়া। যদি যাইতে পারি যিশুর রাজ্যে তবে প্রাণ বাঁচে
এ দেশে কাল২ গো এ দেশে কাল আছে।

৩ ও হে ভাই সেতো সুখধাম তাহে মোদের নাম
প্রজা বল্যা রাজা আপন খাতায় তুল্যাছেন
পথে কত আপদ আছে ভাই যাইতে সিওনে
যিশুর চরণে ধ্যান করিলে যাব আনন্দ মনে
এখন সকল দুঃখ স্বীকার করি চল সভাই তরাত্বরি
মোদের তরে নৃপবরে মুকুট রাখিয়াছেন।
ধুয়া। যদি যাইতে পারি যিশুর রাজ্যে তবে প্রাণ বাঁচে
এ দেশে কাল২ গো এ দেশে কাল আছে।

A free Translation of the preceding.

PRESS on, press on, beloved friends, we'll march to Zion's gate;
Here Death at last our souls will seize, *there* Life does us await.
Destruction's gloomy dangerous land let us at once forsake,
And speed our flight to that blest shore where we may bliss partake.
That state of endless life and peace Death can no more invade,
And happy thousands, reaching there, have been immortal made.
Ch. The land where Christ in glory reigns, could we but once attain,
We should both Sin and Death escape, and Life eternal gain.

II.

Let not the world our hearts engage; its dangers we must shun.
Through looking back Lot's wife, we see, for ever was undone:
Though righteous Lot through grace escaped from Sodom's burning plain,
And flying with his daughters did a place of safety gain.
Brethren beloved, the warning take, our Sovereign's voice obey;
Forsaking this poor dying world, to heaven direct your way.
Ch. That land, where Christ in glory reigns, could we but once attain,
We should both Sin and Death escape, and Life eternal gain.

III.

The King who reigns in yon bright world, of happiness untold,
In his blest register our names as subjects hath enrolled.
We'll care not then for all the toils or dangers we may meet,
But still with patient courage urge our course to his dear feet.
With joy and triumph we'll proceed, throughout the heavenly way;
The crown of gold for us reserved, will countless toils repay.
Ch. The land where Christ in glory reigns, we shall at last attain;
And leaving Death and Sin behind, shall Life eternal gain.

CALCUTTA,
July 30, 1832. } W. H. P.

Missionary and Religious Intelligence.

ASIA.

The Missionary Herald.

A monthly publication, designated as above, edited by the Calcutta Baptist Missionaries, has been in course of publication several years, and has been the means of disseminating pretty widely missionary and religious intelligence of a local kind. Since the publication of the *Calcutta Christian Observer*, the proprietors of the *Missionary Herald*, (the Committee of the Calcutta Baptist Missionary Society,) with a liberality which does them honor, have resolved to discontinue the work:—thus to divest themselves of a channel for communicating sentiments peculiar to their body, and to throw the whole of their interest into the present publication, which, whilst acknowledging no sect or party, is open to the contributions of all who aim at the glory of God, and the good of sinful men. We have therefore much pleasure in presenting to our readers the following extract from the last number of the *Herald*, just published:

> " It having been determined to publish a new Religious Periodical, under the designation of " The Calcutta Christian Observer," which in addition to other matter will contain much Missionary and other religious intelligence, it is thought unnecessary to continue the publication of the *Missionary Herald* beyond the present month.
>
> " A publication such as the " Observer" promises to be, has long been a desideratum in Calcutta, and we sincerely hope the present attempt will not fail from want of encouragement. It will be conducted by Ministers and Laymen of various denominations, and will, therefore, we doubt not, be acceptable to Christians of every persuasion. So far as we can judge, it will in all respects be well worthy the patronage of all who wish well to Zion, and rejoice to hear of its prosperity,—of all who feel interested in the various attempts now made, to make known among the heathen the unsearchable riches of Christ, especially in this part of the British possessions."

Calcutta School Book Society.

The Ninth Report of the above important Society has just been published, from which we learn, that its operations are steadily enlarging both in extent and usefulness. The General Committee of Public Instruction, having proposed to prepare and print a series of books in the English language, adapted to the wants of youth in India, on the following subjects:—Reading, Spelling, Grammar, Poetry, Elocution, General Literature, History, Mathematics, Geography, Metaphysics, and Physical Science; the Committee of the School Book Society have united in the accomplishment of the object. The whole series will comprehend 43 volumes, of which editions varying from 2,000 to 500 each work, making a total of 38,000 volumes, were proposed to be printed:—the expence connected with the measure to be about 40,000 rupees. For the joint execution of one-half of this series, the two Committees are pledged. Seventeen volumes have already passed through the press. Several other works in English, with many in Bengalee, Hindoo, Ooriya, Persian, or Hindoostanee, have been published during the past year, and others are in course of preparation.

In the present state of India, when education is making such rapid progress among all classes of persons, a Society like the above must be considered highly important in meeting the demands, which are being made for elementary books on every side. But surely the Committee would be doing the native community a still greater favour than any they have yet conferred, (allowing the original rules to remain, which exclude all works relating to revealed religion,) were they to let the being and attributes of God, as displayed in the works of *creation*, occupy a more prominent place in their publications. No Hindoo, Moosulman, or Christian Member of the Society, will surely object to works on such subjects, while they would be eminently "books of moral tendency," and, "without interfering with the religious sentiments of any person, would be calculated to enlarge the understanding, and improve the character." The Society has published the Hitopodesh, the Nyay Dursun, and unobjectionable extracts from various Shasters of the Hindoos, in its Sunscrit Couplets. In this it has done, we conceive, wisely. But why may not the most affecting histories of Joseph and Esther—many of the beautiful parables and discourses of Christ—with the great majority of exhortations to moral duties interpersed in the Proverbs and Epistles, be printed by the Society also? None we refer to will be found to "interfere with the religious sentiments of any one;" while all are certainly admirably adapted "to enlarge the understanding and improve the character."

We feel no hesitation in believing, that the Committee of this valuable institution will go thus far; and we doubt not, that in their efforts they will meet the public support their past' and present labours so well deserve. For those who think that they, as Christians, have not done enough for the temporal or spiritual happiness of their native fellow subjects, till they have made them acquainted in every way with the religion of Jesus, we rejoice that from the stores of the Calcutta Christian Book Society and of the General Assembly of the Church of Scotland, books decidedly Christian, may be obtained; while the Gospels in all the native languages (which are procurable from the Calcutta Bible Society and other sources) form a valuable addition to other means of instruction for youth.

We must not omit to add, that of the 27,465 books, in different languages, distributed by the C. S. B. Society during the last two years, more than 13,000 were English, or Anglo-Asiatic—a satisfactory proof that attention to the English language is very widely diffused.

CALCUTTA CHRISTIAN INSTRUCTION SOCIETY.

We extract with great pleasure from the *Christian Intelligencer* for the present month, the following notice of the operations of this new and useful institution:

> At the meeting of the Committee of the above Society, held at the Church Mission House, June 25th, it appeared, on comparing the statements of the different members, that since the formation of the Society, 79 native servants, attached to 7 Christian families, had heard portions of the word of God read and explained to them. Four native Christian females were learning to read the Hindoostanee New Testament, two were learning to read the Book of Common Prayer in Hindoostanee, and five had commenced to learn the Hindoostanee character. Four copies of Martyn's Hindoostanee Testament, 5 copies of parts of the Liturgy in Hindoostanee and Hinduwee, 5 Hindoostanee Spelling Books, 6 Catechisms, and 9 Tracts had been brought into use by the Reader, during the month.

NEW NATIVE CHAPEL AT SAUM BAZAR, CALCUTTA.

On Wednesday the 18th July a new Chapel for native worship, belonging to the Baptist Missionary Society, was opened at Saum-bazar, in the North of Calcutta. The building is neat and spacious, being 32 feet by 30, and eligibly situated to command a congregation. On the day of its opening it was completely filled, chiefly with Hindoos, who behaved during the whole of the service with the greatest decorum. The ministers engaged on the occasion were the Rev. Messrs. Gogerly and Lacroix of the London Mission, and the Rev. W. H. Pearce, of the Baptist Mission. Several others were also present.

The prospects of usefulness in this chapel are of a very encouraging character, if we may judge by its situation, and the numerous and orderly congregations which have attended since its opening. It is proposedby the Rev. G. Pearce, to conduct divine service in it four times a week.

This chapel is the third opened in Calcutta within the last two months—a gratifying sign that Missionaries are not relaxing in their efforts for the conversion of the heathen.

BURMAH.

The Rev. Mr. Judson writes as follows, to the Secretary of his Society in the United States.

> The most prominent feature in the Mission at present, is the surprising spirit of inquiry, that is spreading every where, through the whole length and breadth of the land. I sometimes feel alarmed,—like a person who sees a mighty engine beginning to move, over which he knows he has no control.

One of the most remarkable illustrations, which we remember to have seen, of the manner in which the Holy Ghost can easily arrest the attention of a whole heathen people to the gospel, though published by only a few Missionaries, and those on the frontiers of the country, is contained in the following extract of a letter from Mr. Judson, written a month later than the above.

> The great annual festival is just past, during which multitudes come from the remotest parts of the country, to worship at the great Shway Dagong Pagoda in this place, where it is believed that several real hairs of Gaudama are enshrined. During the festival, I have given away nearly 10,000 tracts, *giving to none but those who asked.* I presume there have been six thousand applicants at the house! Some came two or three months journey, from the borders of Siam and China,—" Sir, we hear that there is an eternal hell. We are afraid of it. Do give us a writing, that will tell us how to escape it." Others came from the frontiers of Cassay, a hundred miles north of Ava,—" Sir, we have seen a writing that tells about an eternal God. Are you the man that gives away such writings? If so, pray give us one, for we want to know the truth before we die." Others came from the interior of the country, where the name of Jesus Christ is a little known,—" Are you Jesus Christ's man? Give us a writing that tells about Jesus Christ." Brother Bennet works day and night at the press; but he is unable to supply us, for the call is great at Moulmein and Tavoy, as well as here.

The queen of Sheba came from the uttermost parts of the earth to see the wisdom of Solomon. The wise men of the east came to see the Saviour in Bethlehem, having beheld his star in their native country. The Greeks wished to see Jesus, having heard his fame. Report brought together a vast number to hear the gospel on the day of Pentecost. Multitudes in Christian lands are drawn within the sound and saving influence of the gospel, by curiosity.

Now the religion of Christ brings strange things to the ears of a heathen people—heaven, hell, a holy law, an infinite, eternal, holy God, a dying Saviour. Let these, and other kindred facts contained in the Scriptures, be noised abroad by verbal report, or by means of the press, and let the Holy Spirit employ them to arrest attention and awaken curiosity—as he does in Burmah, and has done more extensively at the Sandwich Islands—and it will not take long for a change of religion to be effected in a nation.

We have been recently favoured with the following extract of a letter from Mr. Bennet, dated 6th May, 1832:—

> " I arrived at home on the 15th March, after a pleasant passage of 8 days from Calcutta. Mr. Judson was in the Karen Jungle, from whence he did not return until the 27th. He has baptized 19 more Karens in this town, making 80 I think in all, who reside north of us, who have been baptized upon a profession of their faith in the Lord Jesus. On the 22nd of March, we commenced printing the Gospel by Luke, which is now all ready for press, and part of John—we have printed 3,000 copies. Luke makes 82 pages, and as near as I can judge, the New Testament will make rather more than 600 pages. Besides Luke, we have printed since my return, 5,000 copies of the "Awakener,"

a 16-page tract. The tracts which were left when I went away, have nearly all been put in circulation, and we have now very few in hand. Soon after my return, we commenced building a brick Printing office, 56 by 24 feet, and it is now nearly ready for the roof: the bricks are all laid in good lime and mortar, and the whole building will probably cost about 1,800 Rs.

"From Tavoy we have the unpleasant intelligence, that Mr. and Mrs. Mason and their daughter were all very ill with the *Jungle Fever*, and that Mrs. Mason would not probably survive. O how inscrutable are the ways of Providence; one after another thus cut down and taken from the field! These are only so many warnings from heaven, which should enter our souls, and make us more watchful. 'Be ye also ready.'

"As soon as the New Testament is out of the press, Psalms, and Isaiah, and Daniel, &c. &c., which are all ready, will probably follow; so you see we have enough before us for at least 12 months, and then something else will be ready.

"*May* 19, 1832. We have progressed to the 18th Chapter of Matthew, and in a few weeks more the Gospels will be all out. Luke and John are now in circulation.

(Signed) "C. Bennet."

We are happy to find, by recent advices from the United States, that the friends of Missions there are making noble efforts for the good of Burmah. The American Bible Society have just granted a handsome donation of 5,000 dollars for the printing of the Scriptures; while several churches have determined to contribute annually a sum sufficient to support a Missionary student, and the Church at Rochester has resolved entirely to support a Missionary, resident in Burmah itself.

Siam.

Our highly respected friend, the Rev. J. Tomlin, has kindly favoured us with a copy of his Journal, during a residence of six months at Bankok, the capital of Siam. Mr. Gutzlaff, a Missionary from the Netherlands Missionary Society, had resided there some time, and by his pious and indefatigable labours, had been the means of doing considerable good. A more honorable testimony could not be given of him than is recorded in the following words: Being absent from Bankok, when Mr. Tomlin arrived, he says, "Gutzlaff has left a sweet savour of the blessed Gospel behind him; fears and suspicions have almost died away, and we anticipate the pleasure of soon going abroad wherever we like, amongst all classes of people." The Journal is so exceedingly interesting, that we should have been happy to have inserted the whole of it; but as our space is so limited, we must content ourselves with a few extracts. On his arrival at Bankok, accompanied by Mr. Abeel, an American Missionary, he says—

"We were kindly received by our old and hospitable friend Senhor Carlos de Silveira. In a few days we got comfortably settled in our little cottage, on the bank of the river. We brought half a dozen boxes of Chinese tracts and scriptures; a small box containing 300 copies of our newly printed Siamese tracts, and a good stock of medicines. Gutzlaff left behind him seven boxes of Chinese books, but no medicines. We had an early audience with the Phra Klang, who received us much better than I expected, and troubled us with few questions. He asked why I was come again to Bankok; I simply replied, for the same purpose as at first. We found him sitting in the midst of the bricklayers, superintending the building of a new pagoda, which he wished us to inspect within and without, and favor him with our opinion of the structure. On entering, we were surprised to find it ornamented with a profusion of English mirrors, chandeliers suspended from the roof, and a clock at one end, giving it the appearance of a gaudy ballroom. The monstrous idol at the farther end of the building, alone reminded us we were in a heathen temple: against this only we found it needful to protest, as the building was beautiful and splendid, and we secretly rejoiced in hope of seeing it one day consecrated to the worship of the living and true God. Lieutenant Daniell, a pious young officer in the Company's Service, who had undertaken the voyage with us on account of his health, excited much alarm here at first; but the Phra Klang was greatly consoled to hear that he was returning in a few days by way of Canton.

"Half a dozen copies of the Siamese tract have been given chiefly to respectable persons, for whom it is principally intended. We presented one to Prince Chaou Pha, who paid us an evening visit shortly after our arrival, and sat and conversed with us till near midnight. We spoke to him freely on the folly and sin of idolatry, and exhorted him to fear and serve the true God alone. He is now about twenty-four, of a frank, modest, and amiable spirit. He has a moderate knowledge of English, is fond of the society of our countrymen and of imitating our manners. He received the tract kindly, thanked us for it, and promised to read it. He has come two or three times since in the evening to visit us in our cottage. Perhaps the Lord may in his mercy be preparing this young prince to become a blessing to his people. We have also sent a tract to prince Chroma Rak, a person near in rank to the king, by the hand of one of his people, who applied to us for medicine. Yesterday (Sabbath), four young Talapoins came and received joyfully each a tract, promising to read it diligently. Our two teachers, Bun and Hom, have each taken a tract to read at home.

"We have been out occasionally, morning and evening, amongst the Chinese, and were glad to find tracts and portions of the Scriptures preserved with much care, and many evidently had been read. Amongst the Siamese there has been a good deal of stir about our new tract. Many have been enquiring for it, and have already taken away more than half a hundred copies. These have got into the hands chiefly of respectable persons; many of them filling important stations under Government, including the most respectable of the Portuguese, who are much about the Phra Klang and first and second king. A good proportion of Talapoins have also taken the tract with great readiness. To-day the room has often been crowded with earnest enquirers for it.

"*July 31st, Sabbath.*—To-day we have been almost continually employed in dealing out the bread of life to multitudes who have come eagerly craving it at our hands. Yesterday we had a good number of applicants for the Siamese tract, but to-day we have given away more than 100 copies. There were three different classes of persons for it. In the morning genuine Siamese of some respectability; afterwards, Chinese of the same rank, born in the country, who can read Siamese, but know little of their own language; towards evening we had several small parties of Malays, who have either been born in the country, or come from Quedah, and other Malay settlements, who also read Siamese, though ignorant of their own written language. To-day, when surrounded with a crowd of people thronging our little room, I was often reminded of former happy times, when, with my former fellow-laborer, I witnessed, for weeks and months, similar delightful scenes; and we rejoice to think that the Lord is still working upon the minds of the people, and moving their hearts, by his Holy Spirit, to seek after his word, on which their souls may feed and live for ever! One pleasing proof of the Holy Spirit's operation on the minds of the people to-day, was a quiet, friendly, and grateful spirit, which seemed to possess every breast—so contrary to the ordinary rude and boisterous manner of the Siamese. Most of them thanked us kindly for the books, and some put them on their heads, as they do to express their reverence for sacred books. Amongst the rest there were from ten to twenty priests who each took a tract.

"*Tuesday, 23rd.*—Another interesting and busy day, especially amongst the Talapoins. From fifty to a hundred came, in parties, from different pagodas, many of them enquiring for tracts as well as medicine. Two or three from the Phra Klang's pagoda interested us a good deal by their modesty and good behaviour. The most amiable and friendly of the three is a young Cambojan. He said, he saw that our love was great to the people, from the pleasure we had in doing good to them, and therefore he loved us much in return; and, holding out his hand, said he would be a fellow disciple with us of the Lord Jesus. He intends returning to Camboja soon; and on my proposing to accompany him, said, he would wait two or three months for my company. Perhaps the Lord may be providing a guide and opening a way into that country, which will bring us a step nearer China.

"*Monday, December 5th.*—Last night a poor Hainam boy, who has been residing with us a few days, died suddenly, and this morning we buried him on the premises. He came to us one morning lately, forlorn and friendless, being then in the last stage of consumption: we took him in, and gave him food and medicine till his death. We endeavoured to impress his mind with the knowledge and fear of God; to point him to the compassionate Saviour as his only friend and refuge from the wrath to come; but could hardly fix his attention, his careless and childish spirit being intent only upon some little dainty or other which he wished to eat, and requested us to give him. But while grieving over the poor lad's mournful insensibility to his latter end, I was much delighted to hear an individual, while standing at my side yesterday morning, and after hearing me address a few words to the boy, begin to speak to him in a serious manner, admonishing him to worship God and pray to Jesus Christ his only Saviour.

"This person is a quiet man, of few words, and a meek spirit, and it is only of late we discovered how greatly he has profited by the instruction afforded him at our family worship, as well as by his own private reading. At our evening Chinese service we have lately been reading Milne's Catechism in turn, each individual taking a question and answer in succession, which gives us an opportunity of enquiring into their knowledge of the truth; and we have been often surprized and delighted with this man's appropriate answers, which are not always bounded by the question, for his mind often runs out into a more ample explanation, bringing forth scripture facts and doctrines that may be connected with the subject in hand. The other evening, meeting incidentally with the name of Adam, we thought of taking him at unawares by asking him who this Adam was; he immediately began by giving an account of the creation and fall of our first parents by transgressing the commandment of the Lord in eating the forbidden fruit, by which all Adam's posterity, and we amongst the rest, inherited a depraved nature.—Indeed, all the members of our little family establishment have interested us much by the progress they have made in divine knowledge. Each of them has got his little library of tracts and scriptures, and we often observe them filling up their spare time in plying their lessons over for the evening, and not unfrequently hear them engaged in animated conversation about the Saviour and the Gospel; Chong Po probably acting as interpreter in all difficult points. My servant boy, Chai Hoo, knew only a few characters on coming to Siam, but now has got to read very fairly, and attained some useful knowledge of Christianity.

"Yesterday Senhor Bendito, the head man of the second King, called upon us to solicit two more copies of our Siamese tract, having given away the others, which he got some time back, to some of the princes. He has also applied to us occasionally for medical assistance, and now requested a little medicine, as he suffers much from indigestion and general debility.

"This morning was agreeably surprised to hear a poor ignorant man, whom I had never before seen, profess his knowledge of, and regard for, the Saviour. After giving him a little medicine, I was going to minister to him the better medicine for the soul, (according to our usual custom with all who can read,) but on telling me that he could not read, but that a brother at home could, I told him to give the book to him, saying it would teach his brother and himself to worship the true God, the maker of heaven and earth: he immediately interrupted me, saying, with much seriousness and earnestness, that he himself knew Ayso (Jesus), and worshipped him every day: Aye! said I, how do you know him? O, said he, my brother has books which speak of Ayso, and teach us about the true God, and I listen to him while reading.

"*Monday, Jan. 2nd*, 1832.—Our pupil, the Talapoin, came with his usual companion and fellow-talapoin. As we are expecting to embark for Singapore in a few days, we were glad of an opportunity of a parting visit, to give him a little counsel before leaving, and encourage him to go on seeking after the Lord; we therefore spent the evening in serious conversation, during which he was unusually thoughtful, and apparently laid to heart what we said to him. He evidently sees and approves the truth, and would perhaps cheerfully embrace it, but, like Nicodemus, fears openly to avow himself. Standing in a high station, he would have all eyes upon him were he to renounce idolatry, and make an open profession of Christianity. He would have to buy the truth dearly, and probably, like the rich young man in the Gospel, be called to sell all that he has."

Revivals of Religion in America.

The revivals of religion which have lately taken place in America, have excited the astonishment and called forth the gratitude of all who love the Lord Jesus Christ, in every part of the world. But there are those who "love darkness rather than light," and who shew their enmity to God by endeavouring to hold up to derision and contempt every thing connected with religion, which leads an individual to be really in earnest about the salvation of his soul. We are as great advocates for order, in the worship of God, as any person, and totally condemn the tumult which has been by some ascribed to meetings where revivals have taken place. But the truth of the statements made, in reference to these tumults, we question. From all the accounts we have received, the present American revivals have been marked serious, earnest wrestling with God; but for nothing disorderly or ludicrous. The sigh escaping from a wounded spirit may have been heard, even during the solemnities of the house of God—but this is nothing new. In the Pentecostal days, after the preaching of the Apostle Peter, it is said, "When they heard this, they were pricked in their heart, and said unto Peter and to the rest of the Apostles, Men and brethren, what shall we do?" The Holy Spirit caused them thus to cry out, even in the place devoted to the service of God. It is the same Holy Spirit that works now in the hearts of the children of disobedience; and we should rejoice to see the same gracious influences poured out upon the Christian population of Calcutta, and hearing thousands exclaim, "What must we do to be saved." But in regard to the American revivals, let any unprejudiced person compare the following accounts with the descriptions given in the *Quarterly Review* for March, and judge for himself whether the latter are sober truth or sadly misplaced caricature.

Extract from a letter to the American Missionaries in Jaffna, from the Secretary of the Society of Inquiry respecting Missions in the Theological Seminary, Andover.

I know not what I can say better calculated to cheer your hearts than to simply relate what the Lord—the Lord, mighty and merciful—is doing for our own favoured country. The words of the wise man (Solomon's Song ii. 11-13) are not only applicable in a natural, but also in a spiritual sense to our land at the present season. In times past, America has been called a land of revivals; but it may now be emphatically so denominated. Hitherto we have heard of a revival here and there at the same time, and once in a long time a whole county perhaps enjoying the smiles of God's countenance. But never since the landing on Plymouth rock* has God appeared to shake simultaneously as it were the whole nation, to lift up the standard against iniquity, to be known by his name Jah. I believe the enormities of our national sins, together with the increase of popery and infidelity for the last two years, have induced Christians to make supplications unto God with strong crying and many tears; and now he is giving more than we have asked for, or even thought of. Revivals have been rather on the increase as to number, &c. for eighteen months past. All sectarian prejudices are laid aside. Orthodox Congregationalists, Presbyterians, Episcopalians (low church), Baptists, and Methodists, go hand in hand. A spirit of love and of prayer pervades the whole Church.

Schools.—Academies, Colleges, and professional Seminaries, have been visited from on high in this day of mercy. I can only mention the names of Colleges and Seminaries. Hampden and Sidney College, and Prince Edward's College, Theological Institutions, (Va.); Jefferson's College, (Penn.); Princeton College and Theological Seminary, (N. J.); Kenyon and Western Reserve Colleges, (Ohio); Hamilton and Union Colleges and Auburn Theological Seminary, (N. Y.); Williams and Amherst Colleges, (Mass.); Bowdoin College and Medical School, (Me.); Dartmouth College, (N. H.); Yale College, including the Academical. Medical, Law, and Theological departments (Conn.)

These revivals seem to have commenced with *power*, and to be carried on by the *energies* of the *Holy Ghost*. It is calculated, that not far from 100 are *daily* added to the people of the Lord in the United States. Though some of the converts are young, yet not all. Infidelity is put to silence, by seeing some of its ablest champions bow to the sceptre of King Jesus. Men advanced in life, and of the most powerful minds; lawyers, statesmen, physicians, &c. are among the subjects of grace. Other characteristics of the work are, the means that have been used. There has been much fasting and prayer among the people of God. This sometimes for several days in succession. Also frequent Prayer Meetings, especially at sun-rise. There have been many signal instances of answer to prayer, often too when the one praying and the one prayed for, have been removed from each other's influence. Also the preaching of the Gospel in its simplicity. Meetings have been held in most of the large towns and cities of from two to six or seven days in succession, when sermons have been preached three times a day, Prayer and Inquiry meetings held, and the Lord's Supper administered. While I present these facts in a general view, I cannot forbear to mention some particulars which have been contained in letters received at this seminary, and which you will not find in any public prints:

Substance of a letter from Rochester, New York, February 7th, 1831.—Attended a meeting of young converts. No remarks were made. A hymn was sung—one commenced praying,—was followed by nine others in succession, and closed by singing a doxology. On inquiry, it was found, the ten prayers were offered by the sheriff of the county, two colonels of Militia, two physicians, two lawyers, and three merchants. A man in a neighbouring town, hearing that his sister living in Rochester, had been converted under the Rev. Mr. F.'s preaching, was angry—*swore he would shoot the rascal*—took his pistols, went to R.—heard one sermon—was awakened—hopefully converted—returned home, and visited from house to house. A revival ensued, and more than 150 are already rejoicing in the hope of heaven.

A learned infidel gave public notice that he would deliver a lecture at the Court-house against Rev. Mr. F.—His brother, a very godly man, begged of him to desist. Upon his refusal, he told him if he went to the Court-house, prayers should be offered for him in his closet that God would confound him. He went—began to speak before a large assembly—stammered—stopped—began again, but could not go on—sat down. The assembly dispersed, and he returned home a maniac.

In this place, among the pentecostal numbers of converts, are 14 lawyers, eight physicians, 24 merchants, the Sheriff of the county, one general, and three colonels of Militia, and one cashier of a Bank. Many heads of families are subjects of the work. Con-

* The rock in Plymouth, on which the first settlers of New England landed, when they fled to those western shores to breathe the air of Religious Freedom.—Ed.

science is here awakened, (and the same is true of many others of these places.) Articles of stolen property are returned—money taken wrongfully is refunded with interest. Anonymous letters to this effect are frequently received by one and another through the Post Office. Contributions to Benevolent Societies are doubled. In short, the *Spirit* of the *Gospel prevails*. In Ithaca, (N. Y.) one hundred and forty were added to the church at one communion season. In Lockport, (N. Y.) among others, the Editor of "Priestcraft Unmasked," (a weekly newspaper, decidedly the vilest—most unmasked and blasphemous publication in our country,) has found peace in believing in Jesus.

Utica, March 7th, 1831.—Among the converts are hardened infidels who have grown grey in the service of Satan, and whose blasphemous language in our streets has often made the hearts of Christians bleed.—Mr. B., a rich grey-headed old gentleman, has been formerly ranked among the most obstinate and bitter opposers to Religion. He had not been into a church for four years till last week. He then attended a meeting—was deeply convicted—went to his house—concealed his feelings till nearly morning, when concealment was no longer possible. He sent for a neighbour, who finding him in an agony of spirit, sent for the minister. When he came, the awakened sinner cried, "I know there is a hell, I feel it within—can I bear it for ever?" His distress continued through the next day. At length with a smile and a feeble voice he said, "O the way of salvation by Christ!—I wonder I have not seen it before—I wonder people don't stumble into it?" His son, a minister of the Gospel, who had formerly received much opposition from him, now came and embraced a Christian father.

From a member of the Theological Seminary, Prince Edward's College, (Va.) March 15.—Revivals are no longer a novel subject. But a revival in a college of profligate, dissipated young men—in a theological seminary of lukewarm professors—in a village of "Gospel hardened" sinners, is seldom heard of. The burden of our prayers, and the great object of our exertions, during the whole of the present session, has been a revival of religion.—God has heard our prayers. Last evening 60 were brought under deep and powerful convictions. Such a scene I never before witnessed—I can convey to your mind no idea of its awful solemnity.—Young men, who had a few hours before been ridiculing and opposing the revival, were seen entering the anxious meeting, and imploring the prayers and advice of those whom they before derided.—The good work is still progressing. This is but the second day since the Spirit appeared in our midst, and now it is difficult to tell, whether the songs of new-born souls, or the sobs and cries of those just awakened to a sense of their imminent danger out of Christ, prevail.

I must now leave you to make your own comments, and draw your own inferences from these facts, and give you a little insight into Missionary matters. During the last 15 months, about 50 ordained and assistant Missionaries of all denominations, including our four German brethren, have sailed from our shores for heathen lands. We hope their number will be made good this year. I am unable to speak *definitely* of other Societies.—The American Board have 15 engaged already to send within a twelve-month, and they intend to obtain 5 more if possible—all of these are *ordained* men. The spirit of Missions is rising in our colleges, seminaries, and in the church at large.

Literary and Scientific Intelligence.

Meeting of the Asiatic Society—Physical Class.

Wednesday, 13th June, 1832.

James Calder, Esq. in the chair.

The chairman communicated the offer of Dr. H. H. Spry of Ságar, to correspond with the Physical Class, on Geological subjects, which was accepted with thanks.

Correspondence.

1. A letter was read from Mr. J. D. C. Sowerby, acknowledging the receipt of the Himalayan Fossil Shells sent to him for examination, at the suggestion of the Rev. R. Everest, in 1831.

2. A letter from Dr. Falconer, Superintendent of the Hon. Company's Botanic Garden at Seharanpúr, explaining that the fossil bones hitherto discovered in the hills near the Valley of *Dehra* have been found in a small quantity only, and consist of a few fragmented portions of bones; but that the Lignite occurs in great abundance.

Museum.

3. Specimens of the coal strata lately discovered at Sanárím, and near the Sanatarium in the Kasya Hills, were presented by the President in the name of Mr. W. Cracroft, with explanatory extracts from his letters.

4. Specimens of iron ore (red clay iron), from Sambhalpúr, presented by Capt. Jenkins, on the part of Mr. Babington: also a box of Himalayan minerals, found at the Adjt. Gen.'s office, by Capt. Jenkins.

5. Specimens of the iron ores of the Salem Hills, Southern India, and of the iron and steel in the various stages of its manufacture, according to the native processes, by Mr. Heath, M. C. S.

Papers communicated.

6. Observations on the quantity of earthy matter brought down in the river Ganges, by the Rev. R. Everest.

7. Report on the progress of the boring experiment, by Dr. Strong.

Since the last report considerable delays have taken place by the sickness of the superintendent. The boring No. I, near the church in the Fort, was found so much injured by the searching after and extraction of the 100 feet of broken rods, that further operation in that quarter was abandoned, after tubing the hole to the depth of 100 feet and building over it a pump. There the depth obtained was 175 feet, and the water, which is sweet tasted, but muddy and ferruginous from the tubes, continues to stand at a level of 7 feet from the surface of the ground.

A second operation was commenced not long ago on the South end of the glass plot behind the Government house in the Fort. Here the conductors of the experiment have adopted the use of a borer double the former size, and have in consequence easily forced down a strong sheet iron tube seven inches in diameter to the depth of 70 feet. Thence with a 6-inch auger the perforation has been carried down to the depth of 130 feet, without much difficulty; and a 6-inch tube has been already sunk into it to a depth of 117 feet. Thus far the progress has been very satisfactory, and with the assurance of an iron shaft through the two strata of sand connected with the river, at 30 and 70 feet beneath the surface, the experiment promises fair to make us acquainted with the nature and quality of the water at greater depths, whether it may be entitled to the name of an Artesian spring or not.

8. Note on the Japanese Mirror, by the Secretary.

9. Mr. B. H. Hodgson's paper on the *Buceros Homrâi* of Nipal, and Dr. Bramley's remarks on the skeleton of the same bird, were then read.

The thanks of the Society were voted for the several communications of the evening.

Wednesday, the 4th July, 1832.

The Hon'ble Sir C. E. Grey, President, in the chair.

1. Mr. J. Pearson was elected a Member of the Society.

2. The Acting Secretary reported, that the amount of the late Dr. Bruce's legacy had been received and invested in Government Securities.

3. Upon the motion of Mr. F. P. Strong, seconded by Mr. D. Ross, the following resolution was passed unanimously:

"A Report upon the progress of the boring experiment having been submitted at the last meeting of the Physical Class, 13th June, from which it appears, that a second perforation has been commenced upon and carried down to the depth of 160 feet successfully, having been already tubed to the depth of 120 feet; and further, the Government having expressed great interest in the result of the experiment, and having through Colonel Casement, Military Secretary, placed at the disposal of the Physical Class the services of three European soldiers of the Sapper and Miner Corps, lately arrived from England, who have been regularly instructed in the art of boring for water,—

Resolved, that the sum of Rs. 500, in addition to the 2000 already expended, be placed at the disposal of the Committee, for the further prosecution of the boring experiment."

4. *For the Museum.*—Mr. F. P. Strong presented a flying fish.

Mr. J. F. Cathcart presented a specimen of a Cape fish, called there "Sea-horse fish;" also a pair of Cape pheasants.

Captain Sanders, Engineers, presented an ancient coin recently procured at Kanouj, by Mr. E. V. Irwin, C. S.

5. *For the Library*—Many valuable works were presented by the Hon'ble Sir C. E. Grey, President; and by other individuals.

Papers read.

1. Answer to Dr. Milman's questions respecting the Indian Jews, by Daood, a respectable Jew residing in Calcutta. Communicated by Dr. J. Tytler.

[These answers refer only to the recent establishment of Jews in Calcutta itself, not to those who have become naturalized on the Malabar Coast.]

2. A descriptive Catalogue of the ancient Roman Coins in the Society's Cabinet. By Mr. J. Prinsep.

3. Translation of a fragment in the Tibetan language, by Mr. Csoma de Körös, with remarks by Mr. H. H. Wilson, Sec.

4. An Analysis of the remainder of the Kahgyur, by Mr. Wilson, was also laid on the table.

On the conclusion of the business of the evening the President rose, and addressed the meeting in a farewell address, to which Sir Edward Ryan, on the part of the Society, replied.

The Acting Secretary was directed to take the usual steps for bringing before the Society, as soon as possible, the subject of the election of a President to fill the vacant chair.

DOMESTIC OCCURRENCES.

[Where the place is not mentioned, *Calcutta* is to be understood.]

MARRIAGES.

July.
2. Mr. A. G. Farquhar, to Miss Elizabeth Rebeiro.
4. Jasper Trower, Esq. to Miss Charlotte Sumbolf.
9. Mr. J. Francis Smith, to Mrs. Sophie Aldermat.
15. At Kulkapore, Mr. H. Thornton, to Miss Elizabeth Floris.
16. Mr. W. Pickett, to Miss Mary Montgomerie.
17. Mr. G. Lavalette, to Miss Caroline Cockburn.
18. Mr. Henry Pereira, to Miss Ann Gomes.
20. At Cawnpore, Captain Rod. Roberts, Horse Artillery, to Miss Mowatt.
21. Mr. G. W. Keymer, to Miss Alexandrina Tiery.
23. Mr. G. D. B. Kirby, to Mrs. Elizabeth Miller.
24. Mr. James Edwards, to Miss Catherine Young.
25. At Chandernagore, Lieut. Clarke, H. M.'s 16th, to Miss Burton.
27. Mr. Alexander T. Smith, to Miss Mary A. Neuville.
30. Mr. R. Maddock, to Miss Margaret Campbell.

BIRTHS.

July.
2. At Jaunpore, the Lady of G. F. Brown, Esq. of a son.
Mrs. S. M. Gaspar, of a son.
At Allahabad, the Lady of Captain T. Marshall, of a son.
4. At Barrackpore, the Lady of James Shaw, Esq. C. S. of a daughter.
5. At Patna, Mrs. Perry, of a daughter.
7. At Mirzapore, Mrs. Sandys, of a son.
Mrs. Gogerly, of a son.
Mrs. Rich. Evans, of a daughter.
At Barrackpore, the Lady of Lieut. Wilson, 25th N. I. of a son.
At Goruckpore, the Lady of E. Currie, Esq. of a daughter.
8. At Barrackpore, Mrs. Hudson, of a son.
Mrs. W. Adam, of a daughter.
The Lady of Captain H. Mansell, of a daughter.
At Dinapore, the Lady of Lieut. H. Macgeorge, of a son.
10. Mrs. Elizabeth Stark, of a son.
11. At Barrackpore, the Lady of Lieut. MacDonald, of a son.
At Rangoon, the Lady of Thaddeus C. Avietium, Esq. of a daughter.
13. The wife of Mr. J. J. McCann, of a son.
17. The Lady of Captain Gavin Young, of a daughter.
Mrs. W. Sanders, of a son.
18. The wife of Muddoosoodun Day, H. C.'s Mint, of a son and heir.
20. At Cawnpore, the Lady of Lieut. Owen Lomer, 21st N. I. of a daughter.
24. Mrs. Peter Pereira, of a son.
25. The Lady of J. Dougal, Esq. of a son.
28. Mrs. Derosaire, of a son.
Mrs. R. L. Bolst, of a son.

DEATHS.

July.
2. At Berhampore, John Rose, Esq. of Bogwangolah.
At Hansi, the infant son of Captain M. Ramsay, aged 5 months.
3. At Barrackpore, C. W. Welchman, M. D. 25th N. I.
4. Mrs. Elizabeth Maria Shaw.
5. Mrs. J. A. Masters.
At Cawnpore, the infant daughter of Captain J. Vincent, aged 4 months.
6. Alexander Wardrop, Esq. Surgeon, aged 37 years.
The wife of Mr. J. P. Madge.
Mr. Charles Hughes, aged 22 years.
Mrs. John Vallente.
Mrs. Mary Harvey, aged 55 years.
7. Captain J. Hinder, Commander of the H. C. Steamer Forbes, aged 28 years.
At sea, on board the *Fifeshire*, John Lord, Esq. of Calcutta, aged 38 years.

7. At Serampore, Mr. John Chambers, aged 62 years.
At Ghazeepore, G. Johnson, Esq. of Dhurrumtollah, aged 34 years.
10. Thomas, the infant son of W. Ainslie, Esq.
11. At Allahabad, the infant son of Mr. Beatson.
At Benares, the Lady of E. B. Squire, Esq. aged 27 years and 9 months.
At Barrackpore, the infant son of Lieut. MacDonald.
12. Mr. Henry Myers, aged 18 years and 8 months.
Mrs. Mary Rappa, aged 39 years.
At Kurnaul, the infant son of Captain Moule, 23rd N. I.
At Bareilly, the infant son of Lieut. Edwards, aged 14 months.
13. At Chunar, the infant son of W. H. Urquhart, Esq.
16. At Benares, Mr. J. Field, Organist of the Scotch Church, Calcutta.
At Jaunpore, P. Mathews, Esq.
At Berhampore, Lieut. Macnamara, H. M.'s 49th, aged 30 years.
17. Streynsham Legh Master, Esq. aged 27 years.
Mr. J. H. Howe, aged 21 years and 7 months.
In Jessore district, A. M. David, Esq. aged 50 years.
18. Mrs. A. M. Williams, aged 19 years and 7 months.
19. Near Monghyr, Mrs. Mary Ann Becket.
20. Louisa, the Lady of the Rev. Robert Bruce Boswell, aged 19 years.
21. Mrs. Ann Swinley, aged 90 years.
The infant daughter of Mr. C. Warden, aged 1 year and 2 months.
22. At Chirra Poonjee, Gilbert Coventry Master, Esq. aged 55 years.
24. The infant daughter of Mr. J. Landeman, aged 2 months.
25. Mr. John Scott, of the Ship *Derrea Beggey*, aged 18 years.
At Patna, T. P. Wynne, Esq. Assistant Surgeon.
28. Mrs. R. L. Bolst.
The infant son of Mr. J. Ravenscroft, aged 1 year and 7 months.
30. Mr. W. Skinner, of Moyapore Magazine, aged 71 years.

Shipping Intelligence.

ARRIVALS.

July.

1. H. C. Ship Reliance, C. S. Timins, from London 23rd March.

Passengers:—Lady Russell, Mrs. Kershaw, Mrs. Stainforth, and Mrs. Elton; Miss Russell; Sir William Oldnall Russell, Chief Justice; Captain Kershaw; F. Stainforth, Esq. C. S.; R. W. Elton, Esq. N. I.; W. O. Russell, Esq.; F. Acret, Esq. Private Secretary to the Chief Justice; C. Oakman, Esq. Clerk to the Chief Justice; Messrs. J. H. Sale, and H. E. S. Abbot, Cadets, and Master H. O. Russell.

2. Bark Lady Hayes, R. Allport, from Cape of Good Hope 31st March, Mauritius 18th May, and Madras 23rd June.

Passengers:—James Hay, Esq.; Captain C. Hay, Coldstream Guards.
— Ship Indian Oak, A. Bane, from Rangoon 8th June.
Passengers:—Mr. Patterson, and Mr. J. G. Jacob.
5. Bark Hindoo, J. Askew, from Liverpool 11th March.
— Schooner Ann, B. G. Sherman, from Malacca the 2nd June.
7. Brig Cecilia, P. Roy, from Singapore, 29th May.
Passengers from Pinang:—Mr. Toussaint and Mr. Johannes.
— Brig Columbia, W. Ware, from Liverpool 12th February, Madras the 1st July.
Passengers from Madras:—Captain C. A. Bell and Lieut. E. Watt.
9. American Ship Hoogly, Edward Bacon, from Boston 27th March.
10. Bark Falcon, D. Ovenstone, from China 12th May and Singapore 21st June.
11. American Brig Nabob, B. Moore, from Boston, 25th March.
Passengers:—W. Gould, Esq. and C. R. Green, Esq.
13. H. C. Steamer Ganges, W. Warden, from Rangoon 6th July.
Passengers:—Dr. Anderson, Miss Moss, and Miss Adams.
— Bark Haidee, J. Taylor, from Coringa 25th June, and Vizagapatam 7th July.
Passengers from Coringa:—Mrs. French and two children, and Miss French.
14. Bark Caledonia, A. Symers, from Singapore 13th, Malacca and Pinang 24th June.
Passengers:—J. Colquhoun, Esq. and J. Hastie, Esq.; Mrs. Well.
15. Brig Ripley, R. Lloyd, from Liverpool 9th March, Madras 9th July.

Passengers from Madras:—Messrs. Arbuthnot, Taylor, Smith, Taber, and Roche.

15. Brig Imogen, J. Richardson, from England 5th April.

Passengers from London:—Ensign T. Simpson, 7th Regt. N. I.

— Bark Trial, G. Baker, from Moulmein 26th June.

Passengers:—Messrs. G. Kirby and J. Darwood.

16. American Ship Emporium, C. S. Winslow, from Boston 30th March.

— Ship Shaool Hamid, E. Dumont, from Bombay 8th June.

Passengers:—Mrs. Catherine Sealy, Miss Ann Sealy, Mr. J. Dubson, and Rev. Fré Jose de Expectaçaô.

— Ship Fergusson, A. Young, from London.

Passengers from London:—Mrs. Col. Fagan, Mrs. Bower, Misses Fagan, H. Fagan, Hunter, A. Hunter, E. Hunter, and Holbrow; D. Hunter, Esq.; Lieuts. Bower, H. M. 31st Regt., Corfield, 1st Regt. B. N. I., and Ormsby, 63rd Regt. B. N. I.; Ensign Mackler, 44th Regt. B. N. I.; Mr. Logan, Assistant Surgeon; Rev. Mr. Morse; Messrs. Fagan and Oldfield; Infantry Cadets McGregor and White; Master Geo. Bower and Master E. Bower.

— Ship Catherine, B. Fenn, from Portsmouth 24th February, Madeira 13th March, Cape 13th May, and Madras 10th July.

Passengers from London:—Misses Ward and Earle; Assistant Surgeon Griffiths; Mr. Iselin, Merchant; Messrs. Lee, J. Cearns, W. Cearns, Bird, and Hayman returning to India. *From Madras:*—Capt. Courtayne; Mr. Canney, Chief Officer of the late Ship *Flora;* Mrs. Crook, passenger from ditto.

18. Brig Jessy, James Auld, from Pedier Coast 1st July.

19. Bark Addingham, G. Nicolson, from London 8th March.

Passengers:—Mr. James Fagan, Surgeon.

20. Schooner Burrakut, J. Coelho, from Rangoon 17th June.

21. H. C. Ship Sir David Scott, D. J. Ward, from London 24th March and Madras 14th July.

Passengers from London:—Mrs. Smith; James Alexander, Esq. Writer; C. G. Millman, Esq.; H. R. Leyburn, Esq. and Geo. Leyburn, Esq. Merchants; Ensigns King, H. M. 13th Regt. Hawker and Crawfurd, H. M. 16th Regt.; W. G. Smith, Esq.; Messrs. John Cagnie and N. Geraghty, H. C. Recruits. *From Madras:*—Robert Alexander, Esq. Writer, and Mr. John Freeman, H. C. Recruit.

26. Bark Orissa, John Tod, from Greenock 4th April.

— Brig Johanna, E. Makillon, from Greenock 21st March.

27. Bark Fifeshire, W. J. Crawley, from the Mauritius 18th June, and Madras 18th July.

Passengers from the Mauritius:—Mrs. Lord and three children, Mrs. Bomanje and child, Mrs. Crawley, Captain Sherriffe, of the late Ship *Flora*, and Mrs. Wilson.

30. Ship Princess Victoria, J. C. Snell, from Greenock 29th January, and Rio de Janeiro 10th May.

DEPARTURES.

JULY.

6. Bark Pinang Merchant, T. Younghusband, for Straits and China.

7. Ship Cauder Moyden Bux, J. Richards, for Amherst Town and Rangoon.

— Ship Lady Kennaway, L. W. Moncrief, for London.

12. Bark Princess Victoria, John Hart, for Liverpool.

14. Brig Joseph Winter, J. Pearce, for Liverpool.

15. French Brig Buffon, C. Passement, for Bordeaux.

18. Bark Mercury, Holmes, for Singapore and China.

21. Ship Arabian, W. Boult, for Bristol.

— Bark Bahamian, Thos. Maxwell, for the Mauritius and Liverpool.

Passengers for the Isle of France:—Miss William; Captain William, 16th Lancers.

22. Ship Nurbudda, F. Patrick, for Mauritius.

Passengers for Isle of France:—Mrs. Morton and three children; Rev. Mr. Morton.

26. H. C. Ship Asia, Bathie, for China.

Passengers:—Mr. and Mrs. Alexander; Mr. and Mrs. Donolly; Miss Barwell; Miss Greenway; Mrs. Poynton; Rev. T. K. Higgs.

— Dutch Bark Diedericka, W. Townsend, for Batavia.

28. Bark Elizabeth, J. Stephen, for Singapore.

30. Brig Margaret, A. Lambert, for Pinang, Malacca, and Singapore.

Meteorological Register kept at the Surveyor General's Office, Calcutta, for the Month of July, 1832.

Days of the Month.	Minimum Temperature observed at sunrise.					Maximum Pressure observed at 9h. 50m.					Observations made at Apparent Noon.					Max. Temp. and Dryness observed at 2h. 40m.					Minimum Pressure observed at 4h. 0m.					Observations made at sunset.					Rain Gauge, No. 1.	Rain Gauge, No. 2.
	Barometer reduced to 32°.	Temper. of the air.	Depres. of M.B.Ther.	Wind.	Aspect of the sky.	Barom. red. to 32°.	Temper. of the air.	Depres. of M.B.Ther.	Wind.	Aspect of the sky.	Barom. red. to 32°.	Temper. of the air.	Depres. of M.B.Ther.	Wind.	Aspect of the sky.	Barom. red. to 32°.	Temper. of the air.	Depres. of M.B.Ther.	Wind.	Aspect of the sky.	Barom. red. to 32°.	Temper. of the air.	Depres. of M.B.Ther.	Wind.	Aspect of the sky.	Barom. red. to 32°.	Temper. of the air.	Depres. of M.B.Ther.	Wind.	Aspect of the sky.		
1	29,382	80,7	1,8	s.	cy.	,440	80,5	1,8	s. e.	rn.	,426	80,3	1,8	s. e.	rn.	,370	83,8	4,1	s.	cy.	,360	83,5	3,3	s.	cy.	,360	79,7	2,5	s. e.	rn.		
2	,421	78,	1,5	do.	rn.	,461	80,3	2,1	s.	n.	,455	80,	1,3	s.	do.	,435	80,	2,3	do.	n.	,397	79,7	2,	do.	n.	,405	79,7	2,	s.	do.	0,58	0,40
3	,451	79,3	3,1	s. w.	do.	,489	81,5	2,	cm.	rn.	,462	83,	3,8	s. w.	cu.	,408	89,	8,	s. w.	cu.	,395	86,7	5,	s. w.	cu.	,414	84,5	3,8	s. w.	cu.	1,62	1,56
4	,432	76,5	1,8	s. e.	do.	,504	77,	2,5	s. e.	cy.	,475	82,8	3,9	s. e.	cis.	,445	85,5	5,5	s, e.	cis.	,441	84,	4,3	s.	cis.	,433	83,7	2,8	s.	do.		
5	,500	81,7	3,2	s. w.	cu.	,557	86,5	5,8	s. w.	cu.	,534	89,5	8,3	s. w.	cu.	,494	90,3	8,8	s. w.	cu.	,444	89,5	7,6	s. w.	cu.	,469	85,	4,1	s. w.	do.		
6	,506	81,7	2,5	s. e.	cus.	,549	90,	6,8	do.	do.	,519	82,5	7,5	do.	do.	,489	94,5	9,3	s. e.	do.	,472	90,5	6,5	s. e.	do.	,482	85,5	4,	s. e.	do.		
7	,511	82,3	2,8	do.	ci.	,574	88,	5,1	s. e.	do.	,529	92,3	6,6	e.	do.	,489	78,5	1,3	do.	rn.	,489	81,5	3,6	do.	n.	,497	79,5	3,5	do.	n.		
8	,500	78,	2,1	do.	rn.	,531	e4,3	4,1	do.	cus.	,525	86,3	4,6	s. e.	do.	,494	90,5	7,8	do.	cu	,476	88,	4,5	do	cu.	,488	84,7	3,5	do.	cis.	0,12	0,10
9	,560	79,	2,3	s. w.	cus.	,606	85,5	6,	s. w.	cis.	,577	88,5	8,	s. w.	do.	,509	89,	8,8	w.	cis.	,505	86,3	5,6	n. e.	cis.	,508	83,3	3,1	n. e.	do.		
10	,567	79,7	1,8	n. e.	n.	,615	88,7	6,	n. e.	cu.	,601	86,3	5,8	cm.	n.	,562	83,5	2,6	cm.	rn.	,542	86,5	5,3	cm.	do.	,547	83,5	4,	cm.	do.		
11	,598	80,	2,5	s. e.	cus.	,641	86,5	6,3	do.	do.	,623	89,	6,5	s.	rn.	,574	86,5	6,8	s. e.	cu.	,551	88,3	8,4	n. e.	cu.	,558	82,	3,8	s.	cu.	0,48	0,39
12	,618	79,7	2,	n. e.	cy.	,686	84,	3,5	do.	do.	,675	84,3	4,4	n. e.	n.						,623	81,3	3,1	cm.	cis.	,613	81,7	2,8	cm.	cis.	0,36	0,29
13	,597	79,5	1,8	s.	n.	,734	86,7	6,2	s.	do.	,711	88,5	8,	s.	cu.	,653	84,7	4,	s. e.	cus.	,630	89,3	8,8	e.	cu.	,643	84,	4,8	s. e.	ci.	0,22	0,15
14	,656	79,5	2,	do.	cy.	,682	87,7	6,	do.	do.	,665	89,5	8,5	s. e.	do.	,607	91,5	10,8	do.	cu.	,594	90,5	10,6	s. e.	do.	,609	84,7	3,8	e.	cus.		
15	,622	79,	1,8	do.	rn.	,667	87,5	6,	s. e.	cis.	,646	88,3	5,6	s.	do.	,587	89,3	7,8	s.	do.	,567	87,	6,5	do.	cis.	,576	81,	3,8	cm.	cis.		
16	,597	79,7	2,2	n. e.	cy.	,631	87,6	6,4	n. e.	cu.	,617	89,3	7,4	n. e.	do.	,566	87,	5,5	n. e.	cus.	,547	86,	4,8	do.	cu.	,564	83,3	2,8	s, e.	cus.		0,40
17	,564	79,	1,8	s. w.	cis.	,607	87,3	6,1	w.	do.	,585	88,5	7,	s. w.	do.	,551	89,5	8,3	s. w.	cis.	,532	88,3	6,4	do.	do.	,538	83,	2,8	do.	cis.		
18	,570	81,7	1,5	s. e.	cu.	,606	83,	2,8	s.	rn.	,578	84,5	3,6	s. e.	cis.	,515	86,8	5,3	cm.	do.	,479	86,7	4,7	cm.	cis.	,494	84,	3,3	do.	do.		
19	,474	80,5	1,8	do.	cus.	,516	87,8	5,3	n. w.	cu.	,499	88,3	7,1	n.w.	cu.	,451	85,3	3,8	s. e.	n.	,432	84,	3,1	e.	do.	,446	83,5	3,3	do.	cus.		
20	,454	81,	1,8	n. e.	cis.	,499	89,5	7,	n. e.	do.	,455	93,5	1,	n. e.	do.	,414	94,	11,3	n. e.	cu.	,390	90,5	8,8	s. e.	cus	,407	84,5	3,8	s.	cis.		
21	,453	81,	1,9	do.	cu.	,501	88,3	6,1	do.	do.	,481	91,2	9,7	do.	do.	,428	92,	10,8	do.	do.	,394	90,3	8,3	do.	do.	,401	84,	2,9	s. e.	cus.		
22	,443	81,5	2,3	do.	do.	,484	86,	5,8	do.	cis.	,442	92,	9,8	do.	do.	,393	87,	5,5	do.	n.	,357	86,5	5,8	n. e.	do.	,381	86,3	5,8	n.	cis.		0,09
23	,438	81,3	1,8	do.	do.	,465	86,5	5,3	do.	cu.	,435	86,3	4,6	e.	cus.	,395	84,5	3,8	do.	cis.	,379	86,	4,8	do.	cis.	,371	85,3	5,1	do.	cus.		0,29
24	,412	79,7	1,	cm.	cy.	,484	85,	4,3	do.	do.	,450	85,	5,	n. e.	do.	,397	86,5	6,	do.	cu.	,393	85,	5,1	n.	ci.	,400	82,	2,8	do.	ci.		0,47
25	,416	80,	1,8	n. e.	ci.	,466	85,7	5,	e.	do.	,410	89,	7,8	do.	cu.	,365	85,5	4,8	e.	rn.	,335	86,5	5,3	e.	cus.	,353	82,5	2,8	e.	n.		
26	,430	80,3	2,1	do.	cu.	,462	85,5	4,6	n. e.	do.	,442	88,5	6,6	do.	do.	,390	91,	8,8	n. e.	ci.	,368	87,	6,	n. e.	cu.	,358	84,5	3,8	n e.	cu.		
27	,374	80,5	1,8	do.	cy.	,406	85,	4,3	do.	do.	,382	89,7	8,	do.	n.	,345	88,	5,5	do.	cus.	,302	86,5	5,3	do.	cis.	,302	86,	5,	do.	do.		
28	,293	79,7	1,	s. e.	rn.	,336	83,	2,8	s. w.	do.	,326	87,	5,8	s. e.	cu.	,307	88,	6,5	do.	do.	,296	84,5	2,8	s. e.	cus.	,313	83,5	3,8	s. e.	do.	0,87	0,75
29	,405	80,7	1,8	s. w.	cu.	,453	85,5	4,8	do.	do.	,424	86,5	6,6	s. w.	do.	,386	88,	7,8	s. w.	cu.	,371	86,7	6,	s. w.	cu.	,356	84,5	4,8	s. w.	cis.		
30	,427	81,	2,3	do.	do.	,486	83,5	3,8	do.	cus.	,452	83,5	4,3	do.	cus.	,416	84,	4,3	do.	cus.	,416	79,5	2,	do.	rn.	,383	79,	2,3	do.	do.	0,11	0,08
31	,401	80,5	1,6	do.	n.	,443	80,8	1,8	do.	n.	,423	83,7	3,7	do.	do.	,389	84,	3,3	do.	n.	,367	83,2	2,5	do.	cis.	,353	82,	1,8	do.	cu.		
Mean,	29,489	80,1	2,0			,532	85,3	4,7			,510	87,3	6,2			,460	87,3	6,3			,447	86,1	5,4			,452	83,2	3,5			4,36	4,97

Abbreviations. **In the column "wind," small letters have been used instead of capitals;** ***cm.*** **means** ***calm.*** **In the column "aspect of the sky,"** ***cy.*** **is** ***cloudy; cl. clear; rn. rain, ci. cirrus; cu. cumulus; cs. cirro-stratus; cus. cumulo-stratus; cc. cirro-cumulus; n. nimbus:***

14,36| 4,37
dy; cl. clear;

CALCUTTA CHRISTIAN OBSERVER.

No. 4.—September, 1832.

I.—*An Investigation of the comparative Effects of Christianity and Polytheism upon Human Happiness, with regard to temporal concerns alone.*

[Continued from p. 115.]

I shall not enter at length into a comparative review of Governments, because those to whom the records of history, ancient and modern, are in any degree familiar, cannot but be aware, that after all deductions, the nations professing Christianity have enjoyed a far larger proportion of liberty of action, and security of life and property, than any other people. I admit, that, as in the case of war, the rulers whom God in his providence has set over Christian nations, have been guilty of a thousand acts of cruelty, oppression, and bloodshed,—as witness the Inquisition, the massacre of St. Bartholemew's, the treatment of the Jews, and other parallel atrocities;—but still I maintain, that, in spite of these manifestations of human depravity running counter to the gracious tendency of the Gospel of Peace, the condition of their subjects has been immeasurably superior to that of the heathen world. Compare the most despotic government of Europe with that of Ava, or China, or the idolatrous states which our African travellers have explored, abstractedly from all reference to relative considerations. For the question is not, whether the educated, civilized, and Christian Pole or Italian find it difficult to endure the autocracy to which they are subject; but whether their rulers do, or indeed can, exercise their power with the same wilfulness, caprice, and indifference to human opinion and human sufferings, as the despots of Asia and Africa. There have been comparatively just and energetic princes in all lands, but where, out of Christendom, have the laws been allowed an habitual supremacy, independent of the personal character of this or the other ruler? Institute a comparison between the most tyrannical monarchs which Christian nations have groaned under, and the worst of the Roman Emperors, the heathen Princes of Western Asia, at different periods of history, or such Hindoo Rajahs as Chick Deo*. But why descend to particulars? Compare the social and political condition of Christians, wherever dwelling, with that of heathens of whatever denomination; and account, if you can, for the superiority so invariably enjoyed by the former, without admitting that the blessing of Him, who disposes all human affairs, is upon them; that his wisdom has aided them in modelling their institutions; and that the religion of Jesus Christ has an extensive and pervading influence upon the temporal happiness of mankind.

I had not written thus far without perceiving, that the political liberty so long enjoyed both by the Greeks and Romans might be thought to militate against my opinions; and I deem it right to state and meet this possible objection voluntarily, because it is one that may present itself to the most honest inquirer after truth, whose researches into the history of those most extraordinary people have not extended beneath the surface. In all the Grecian communities, the individuals who enjoyed the benefits of the constitution, so to speak, bore but a small numerical proportion to those who were excluded from its pale†, and who, whether they were termed tributaries, helots, or slaves, were, most assuredly, in no better condition than that of the persons standing in parallel relations to the despotic princes of Persia, against whom the Greeks struggled so nobly for freedom. I have already shown how the Athenians behaved even to their weaker allies upon provocation given; and there are instances upon record, with respect to the conduct of the Spartans to the helots, quite unparalleled in the annals of treachery and murder. But we should form a very erroneous estimate of the degree of social happiness enjoyed even by the free citizens of the Grecian republics, if we neglected to take into our calculations the frightful amount of bloodshed and misery which resulted from the conflicts of faction. With the single exception of Sparta, which had her own peculiar sources of demoralization and suffering to counterbalance this advantage, I cannot remember that any commonwealth was exempt from this scourge; and on some, as Athens, Thebes, Corinth, and Corcyra, it fell with dreadful weight. The manner in which Thucydides remarks upon a series of atrocities perpetrated at the close of a severe struggle between the oligarchical and democratical parties in the last mentioned republic, is singularly characteristic, and may serve instead of a hundred anecdotes to illustrate the spirit of the times. The democracy having triumphed, first threw a number of their opponents, with whom they had united to oppose a foreign fleet, into the sea; then massacred every one that could be found in the city, including all those of four hundred, who had taken refuge in a temple, who did not disappoint their malice by suicide; and concluded their work of murder by employing seven whole days in hunting the fugitives out of their lurking places. "Under color of treason to the democracy, many were slain by their private enemies, and many debtors wiped out their score with the blood of their creditors." Yet upon all this the historian simply remarks, that "*whatever is wont to happen in such cases took place, and even more.*" The frequency of such occurrences, together with the banishments and judicial murders which were induced by the same party-feelings, could not but go far to render even political liberty, so sadly abused, a very questionable blessing. In not a few instances this reckless violence drew its own punishment after it: notwithstanding all the losses consequent to their rash ambition, nothing but what appears absolute fatuity of faction could have ruined the Athenians at the close of the Peloponnesian war.

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* This prince reigned in Mysore, about the close of the 17th century. Among other atrocities, he assassinated in one day four hundred brahmins, whom he had invited to deliberate on the affairs of the nation, on account of their opposition to his schemes of taxation. They were ushered, one by one, from the presence-chamber into a court, where they were decapitated. One of his taxes was imposed on the opening and shutting of doors!

† At one period, when the free citizens of Athens did not exceed 21,000, there were 400,000 slaves.

With regard to Rome, the case was somewhat different. That most remarkable people were distinguished by a staid sobriety of character which preserved them, in a great measure, from those excesses into which their more susceptible neighbours were so often betrayed. Hence it arose that their annals are comparatively unstained by sanguinary civil dissensions; and that they certainly did enjoy, for a long term of years, a degree of regulated liberty to which all other heathen nations have been strangers.

This bright picture, however, has many shadows of proportionate depth and gloom. The liberty of which I have spoken was the fair portion of a part only of the population even of Rome, and the districts immediately adjacent to it. The number of slaves was very great; indeed, individuals are stated to have possessed several thousands of bondsmen; and the punishments, which cruelty or caprice dictated under the sanction of the law, or whilst justice veiled her eyes to the wanton atrocities committed by the privileged class, as well as their general treatment, were entirely exempt from the control of public opinion; as it seems to have been a received maxim, that slaves had no rights in common with the rest of mankind. Even the works of Cicero, the mildest and most philanthropical of Roman statesmen, afford indications of the indifference with which he regarded the capital penalties to which slaves were subject for offences of a very arbitrary or venial nature. The same author abounds with illustrations of the extreme tyranny and extortion that were practised by the Roman magistrates upon the inhabitants of the provinces.

Cicero's mind was in advance of his age in this respect, but he speaks of his most distinguished contemporaries, and Brutus among the number, as perfectly shameless plunderers*. I quote Tully with the more confidence, because being neither a historian nor a satirist, his letters, and those parts of his orations which are extraneous to the case he is endeavouring to make out, afford the least suspicious evidence attainable. There is no question, however, that the enormous fortunes enjoyed by many of the Romans were wrung out of the provinces over which they presided, and that no discredit was attached to such practices, even when of the grossest description. Hence we may form a conception of the sufferings of the provincials who were handed over from consul to proconsul as objects of legitimate plunder. There were ten thousand imitations of Verres, but only one Cicero. Let it be added, that during that period for which the Romans did really enjoy political freedom, the number of individuals to whom the privileges involved in citizenship were extended, was very small in comparison with the millions whose dearest rights and interests were at the mercy of the delegates of "the commonwealth of kings," and we shall bring the happiness which the constitution of that mighty republic conferred upon its subjects, to a more correct standard than that which mere enthusiastic admiration would palm upon us. It was not until liberty, and all the moral virtues of freemen with it, had been crushed under the imperial despotism, that the immunities of Roman citizenship, then almost worthless, were extended to any considerable portion of the subject people†.

To his mind, however, who brings a knowledge of God's plan for the redemption of his creatures, as revealed in Holy Writ, to bear upon the annals of profane history, the long prosperity of idolatrous Rome, even when coupled with the enormity of its wickedness, presents no difficulty whatever. For ages before the future empress of the world struggled even into supremacy over the petty communities of Italy, the prescient eye of the Almighty was fixed upon "the fulness of time,"—upon that period which infinite wisdom had dictated as the fittest for the assumption of the "form of a servant" by Him who willed the universe of mind and matter into existence. All the temporal concerns of the kingdoms of the earth were overruled to subserve this mighty scheme. God saw fit to send his Son into the world at a time of profound peace, and when the existence of an empire almost universal, rendered the communication between those who drank the waters of the Euphrates, and the dwellers upon the shores of the German Ocean,—between the natives of Northern Africa, and those who cultivated the Crimea,—far easier than it is even at the present day, after centuries of civilization. *Therefore*, Omnipotence fought the battles of the Roman armies, as at a subsequent period when they were sent to consummate the ruin of Jerusalem; and *therefore* their policy was permitted to prosper, till nation after nation was compelled to acknowledge their supremacy, and the ensigns of Roman magistracy commanded as much reverence from the rudest tribes occupying the most remote provinces of their gigantic empire, as in the Forum itself. But this state of undisputed domination, which seemed to finite and unenlightened understandings to be the very end and consummation of all the foregone operations of Providence, in raising and fostering those "men of iron," before whom kingdoms and dynasties were broken like potsherds; in the eyes of him to whom "the nations are as a drop in the bucket, and are counted as the small dust of the balance," was regarded but as the humble means of opening a way for the promulgation of the Gospel of peace. Let human pride bow before the conviction, that God permitted the erection of the mighty fabric of Roman power, solely that it might serve as a cradle for the infancy of Christianity. For this object alone had idolatry been tolerated so long; for this sole purpose did it seem good to Providence to overrule and counteract for so many ages, in favor of the Romans, its inherent tendency to work the moral and political ruin of its votaries. In the language of old Charnock, commenting upon the declaration of St. Paul that "the times of this ignorance God winked at*," "God overlooked; he looked not so upon them as to be tempted to destroy the world: but his eyes were fixed upon the times of Christianity, and, therefore, he would not take notice in the extremity of his justice of the wickedness of those foregoing ages." That very remarkable passage in which the same Apostle hints at the use which God made of Roman power and jealousy, to preserve, by their external pressure, the unity of religious faith and worship, and to prevent the premature appearance of Antichrist, affords a lively illustration of the manner in which his power, bringing good out of evil, made that idolatrous Empire, at a later period, the nursing-mother of his infant Church.†

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* Brutus had lent some £20,000 to the people of Salamis, a town of Cyprus, through the agency of one Scaptius, who held the command of a body of horse in that Island. Some disputes occurring about payment, or the rate of interest, which Brutus declared to be 4 *per cent. monthly*, Scaptius shut up the whole senate in the council-chamber, till five of them died of hunger. But Brutus continued to press his demand, and even Cicero, who governed the province, never seems to have thought of taking penal notice of this atrocity.

† His character, as a citizen of Rome, saved St. Paul from an ignominious punishment upon one occasion, Acts xxii. 25 et infra; but the record of his sufferings from persecution, contained in the latter part of 2nd Corinthians xi. proves that the privileges in question could not, at other times, protect him from the most brutal injustice.

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* Acts xvii. 30. † 2nd Thessalonians ii, 6,7.

If we further take into our estimate the character and administration of the laws among the heathen of all ages, as compared with the manner and spirit in which justice is dispensed in Christian lands, the balance will preponderate still more strikingly in favor of the latter. I have already hinted at the judicial murders that disgraced the Grecian republics; and the great frequency with which such enormities occurred among the Athenians,—then, beyond doubt, the most intellectual and enlightened people upon earth,—proves that there are moral lessons which mere civilization can never teach. I need only refer, to establish my position, to the mock trial of Socrates, and to the still more unblushing atrocity with which the condemnation and execution of the generals who had just won for their country the great victory of Arginusœ at the close of the Peloponnesian war, was brought about. Political crimes were punished throughout Greece with the most relentless and sweeping severity. I read, that on one occasion the Argives put fifteen hundred citizens to death, a proceeding which appeared so frightful even to the unscrupulous Athenians, that, as Plutarch relates, they "ordered sacrifices of expiation that it might please the gods to turn their hearts from so cruel a thought." It was doubtless the suicidical tendency of such reckless destruction of the very sinews of a Grecian republic, at a period when war was almost ceaseless, and not the vindictive principal that dictated it, or the mere effusion of innocent blood, that shocked and alarmed the Athenians, who were merciless to a proverb. The Roman laws were mild and indulgent towards the free citizens of the commonwealth, and this, I make no question, was one of the fruits of that political wisdom with which they were endowed for the purposes and ends above indicated. But there was neither justice nor mercy for the slaves. If a master were murdered, all the slaves under the same roof, or in any place so near the house, as to be within the hearing of a man's voice, were put to death without distinction. Those who sheltered a slave, flying from such punishment, in order to save him, were treated as murderers. If a master were murdered on a journey, the slaves who ventured their lives to protect him, and those who fled, were equally put to death. And no proof of personal innocence exempted a slave, so unfortunate as to be placed in any of the above predicaments, from the punishment of guilt. But if the life of a citizen were respected, and he even allowed, by a very peculiar tenderness for the personal liberty of the subject, to withdraw from the jurisdiction of the court before which he was arraigned, at any period anterior to the promulgation of the sentence, the corruption of those courts was more shameless than any venality, which, to my recollection, the more sanguinary tribunals of Greece ever exhibited. The repartees that passed in the very senate between Cicero and Clodius, after the futile prosecution of the latter,—Cicero being one of the witnesses against him,—for the profanation of the mysteries, bespeak the morals of the age and place, and the prostration of public principle, better than a hundred grave treatises on national character. "You have bought a house," said Clodius, insinuating that he was extravagant in his expenditure. "You should have said *judges*," replied Cicero. "Those judges," retorted the reprobate, "would not believe you on your oath." "Yes," rejoined Tully, "twenty-five of them (the minority) gave credit to me, while the rest would not give any to you, but made you pay your money beforehand." Cicero says elsewhere, of the judges, that "a more scandalous company of sharpers never sat down at a gaming table;" and relates, that Catulus, a noble senator, meeting one of them, "asked him why they had desired a guard from the senate, was it because they were afraid of being robbed of their bribes?" Alas for the country where judicial venality is made the subject even of an indignant jest!

The idolators of Asia have been alike distinguished in all ages for the brutal rigour and frequent absurdity of their laws, and the barbarity of their punishments. When Nebuchadnezzar announced to his magicians and astrologers, that unless they shewed him not only the interpretation of a dream, but the very dream which he himself had forgotten, they should "be cut in pieces, and their houses made a dunghill;" when the same potentate made an idol, and enacted that whosoever would not worship it, should be burned alive; when, subsequently, with the true pliability of a Polytheist, he decreed that the person who should "speak any thing amiss against the God" of those who had been miraculously rescued from his cruelty, should be subjected to punishment similar to that with which the Astrologers above-mentioned were threatened;—the Assyrian monarch acted not a whit more outrageously than the emperor of China or the king of Ava would act under parallel circumstances, at the instigation of passion, or even of caprice. Other traits of idolatrous justice are to be found in the historical Scriptures, where they are exhibited in the most unsuspicious manner, and obviously without any intention on the part of the relaters to cast obloquy on the princes whose actions they narrate with so much straight-forward simplicity. Thus when Darius had been reduced by his own egregious vanity and the absurdity of the laws of his empire, into exposing the chief functionary of his government to a most cruel and ignominious death, and was convinced by the miraculous interposition of Providence, on behalf of his intended victim, that he had been guilty, not only of gross injustice, but of the horrible presumption of rivalling and defying the Almighty; he was not contented to condemn those who had compassed the life of the innocent to the death of their own devising, but in the true spirit of despotism, released from the fear of posthumous responsibility, included "their children and their wives" in the sentence, to be cast as a living prey to wild beasts. Thus, at a later period, Artaxerxes Longimanus, (the Ahasuerus of Scripture,) abandoned a whole people, "all, both young and old, little children and women,"—peaceably settled in his dominions, to gratify what must have appeared to him the mere whim of a favourite. And it affords the most apt and forcible illustration of what I have advanced in regard to the frequent absurdity of the laws by which idolators have sometimes shackled their free agency, and deprived themselves of the power of redeeming their errors, without opposing the slightest real barriers to the heartless enormities of despotism, that Ahasuerus could not revoke his edict, although he had put to death the minister for whose gratification it had been issued, and who was entrusted with its execution; and could devise no better remedy for the impending massacre, than to issue a counter-proclamation, authorising the Jews "to stand for their life, to destroy, to slay, and to cause to perish, all the power of the people and province that would assault them, *both little ones and women*, and to take the spoil of them for a prey." The result was, that, exclusive of Jews, about 76,000 men were slain! Truly has holy writ declared, that "even the tender mercies of the wicked are cruel!" And do not the facts just commented on bear undeniable testimony to the declarations of Scripture briefly referred to in the opening paragraphs of this Essay, which maintain the brutalizing and stupifying effects of idolatry upon the intellects, as well as the affections, of those exposed to its influence?

If we turn from ancient to modern times, and from the wild caprices of tyranny, as exhibited in iniquitous and disproportionate sentences, to the mode in which capital punishments have been inflicted in polytheistical countries, we shall find abundant reason to bless that "light from heaven" which has taught the worst of Christians,—notwithstanding all the unsubdued hardness and ferocity of their hearts,—to fix limits to the gratification even of the most vindictive passions that ever masked themselves behind the fair form of justice. The very pictures which represent the executions of criminals in China, are sufficient to excite emotions of ineffable horror and disgust in the breasts even of those amongst us, whose callings have rendered them familiar with mortality in the most hideous shapes which the "King of terrors," assumes, when the perverse ingenuity of demon-worshipping man has not employed itself in adding torture to the pangs inseparable from a violent death. And it is probable that the whole truth is not told; not, indeed, because any emotions of self-condemning shame dictate its repression; but simply on account of the inadequacy of Chinese art to represent the scenes of horror of which real life witnesses the exhibition. I found this presumption on what is known with respect to the punishment of criminals, or prisoners of war, in the cognate kingdom of Ava. There, the limbs and trunk of the victim are swathed in thick bandages of cotton cloth,—which are damped, lest suffering should be too brief,—and fire, being applied to the extremities, is allowed to creep gradually upward, until it reaches the vitals, and releases the sentient spirit from the impassive clay, which remains to mock the malice of its late tormentors*. I believe, that in times of peace, when the vindictive passions had fuller scope for development, it was not unfrequent to bind criminals, hand and foot, to smear their naked bodies with treacle, *and to leave them to be devoured by the red ants.* In the Seik country, I am told that two forms of punishment prevail, almost on a par in point of horror. In the one, the fingers of the culprit are wrapped in cotton, and ignited; in the other, his feet are set in melted lead till it cools upon them. There are other "shapes of death," or of mutilation, it may be, worse than death, practised in heathen lands, which must be familiar to all who have ever felt an interest in even a cursory study of that particular page of the dark volume of unillumined human nature; but had I the requisite books to refer to, or time for the task, my memory is sufficiently faithful to assure me that I could adduce many more instances of almost incredible barbarity exhibited by idolators, in the different quarters of the world, under the guise of penal inflictions. But the theme is far from inviting, and enough has been probably said to establish my position.

Now, whatever be the admitted and deplorable cruelties of the Inquisition, of the tortures to which, I believe, all Christian nations at one period resorted, to elicit confessions,—of the Romish church, the star-chamber, the knout, or the wheel,—these abominations are light in the balance, when weighed against those which I have specified or hinted at†. In the one case they are—happily in regard to most of them, I may say they *were*—partial and occasional, both with respect to time and place; in the other, they may be shewn to have obtained during a long and uninterrupted succession of ages, and to be still systematic and habitual.

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* A gentleman, now in Calcutta, assured me, that in his voyage down the Irrawaddy, after the mock treaty of Patanagoh had been signed, he found the dead body of a Madras sepoy, which had been prepared for torture in the manner described, still burning.

† It is a circumstance worthy of remark, that when Goldsmith desired to "point a moral" with the penal sufferings of state criminals, he was obliged to select one example, out of two, from the obscure annals of a distant country; and that he knew so little of the real facts to which he alluded, as to name the wrong person. "Luke's iron crown" was worn by another; I think, his brother. Damien's tortures were real.

In the one instance, too, there have never been wanting some to protest by their conduct, as well as by their words and writings, against enormities of the nature referred to; whilst in lands over which the dense and dismal cloud of idolatry has been spread, generation after generation has passed away without an effort to ameliorate the system of penal infliction, or even a symptom to indicate that such a system was at variance with the feelings of a single member of society. To this must be added the consideration which should never be lost sight of, in pursuing the investigation before us,—that of whatever cruelties Christians may have been guilty, they have acted in the perpetration of them in open defiance of the spirit of those Scriptures which they profess to venerate, as an inspired and infallible rule of conduct; and that, consequently, in this instance, as in a thousand others, it is man's obstinate depravity alone which has perpetuated the evil, which Christianity, rightly understood and acted upon, would have banished from the earth. When idolatry, wherever and however practised, can display precepts similar to those to which I allude, enforced by equal sanctions, addressed both to the fears and hopes of its votaries, level to the understandings, and open to the perusal of every class of the people, I will acknowledge that this last argument has lost its force. But whilst the temples of Moloch, of Mars, and of Kali, are present to my mind's eye; and whilst I know, that as his imagination represents the object of his adoration in attributes, tastes, and habits, so will the sincere worshipper be in feelings and practice;—I cannot but entertain the most thorough conviction, that the religious creeds with which so many authorised atrocities are interwoven, are not merely inoperative as checks upon the ferocity of our fallen nature, but act as a positive stimulus to those vindictive and blood-thirsty passions, which too often alas! as we have seen, overleap even the mighty moral barrier which Christianity has opposed to their indulgence.

Here, perhaps, I ought to pause, for what can be added to the climax afforded by punishments which humanity shudders to record? But a very few words will suffice to direct the attention of my readers to the systematic and unblushing perjury—not unfrequently murderous in its objects—which prevails throughout the idolatrous world; and to request them to compare the state of things which it generates and maintains, with the administration of justice between man and man, or between the public and the violator of the laws, in the worst-governed Christian country. In what land, or in what age of Christendom, could a judge write at the close of a session, "Of the murders charged only a few, and of the robberies no more than one, really happened. The rest are merely fictitious crimes, brought forward to harass an opposing litigant, or to avenge a quarrel. The criminal court is the weapon of revenge to which the Natives of this province resort on all occasions. Men of the first rank in society feel no compunction at mutually accusing each other of the most heinous offences, and supporting the accusation with the most bare-faced perjuries. Nor does the detection of their falsehood create a blush*?" In what Christian country could the witnesses produced in the Supreme Court, in the celebrated Kishnaghur case of murder, have been got together? But why particularise instances, to demonstrate that where there is no dread of consequences, extending beyond the present stage of being, there will be a fearful laxity and recklessness of conduct? It is the existence of this solemn impression, that gives the religion of Jesus its pervading and gigantic influence. Hence, as has eloquently been said, it "arouses the powers of the conscience, and directs aright its determinations. It gives solemnity and sanctity to oaths,—on which the security of persons and property, and, indeed, of society in all its relations, so much depends. Thus, it lays the foundations, and forms the sanction of human laws. Wherever it spreads, it sets up a judge and avenger within the breast, and governs a man by the fear of an invisible tribunal†." To feelings of responsibility such as these, the idolator of every age and clime is as much a stranger as he is to the peculiar doctrines and mysteries of the Gospel; and hence, whilst he is without the promise of the world to come, the elements of social order, and the first principles of temporal happiness are as dimly seen, and as imperfectly comprehended, as the vague and inconsistent visions of future existence, which have deluded even the best and wisest of the heathen.

(To be concluded in an early number.)

II.—*Journals of the Rev. Joseph Wolff, Missionary to the Jews, containing his Travels from Meshed to Sarakhs and Mowr, in the kingdom of Khiva; and from thence to Bokhara, Balkh, But-Bamian, Cabool, Peshawr, Lahore, Loodianah, and Simlah, for the purpose of discovering the Lost Tribes of Israel.*

In pursuance of our determination to allow no reasonable opportunity to escape, without endeavouring to supply our readers with original and authentic accounts of Missionary exertions, one of the editors, on hearing of the arrival of the celebrated Mr. Wolff at Simlah, immediately addressed a letter to him, requesting the favour of any portions of his journal which he might feel inclined to communicate, for publication in the Calcutta Christian Observer. To this letter Mr. Wolff returned a long reply, dated August 6th. He expressed his regret that our letter reached him only two days after he had sent his journals to a respectable Bookseller in Calcutta, to be published:—but that in case the latter should not wish to publish them, he begged us to take charge of them. On presentation of Mr. Wolff's letter to the Bookseller to whose charge the journals had been consigned, he liberally renounced all claim to them, and handed the whole over to the conductors of the Observer. It is our intention, therefore, in successive numbers of our periodical to publish the whole of these rare, and curious, and singularly interesting journals, bearing date from the beginning of January, 1832, to the time of the author's arrival at Simlah, where he now shares in the generous hospitality of the distinguished Head of the British Government in India.

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* Fifth Report.

† Bishop D. Wilson.

But before entering on the subject of the journal, we cannot refrain from giving a few extracts from Mr. Wolff's letter of the 6th August.

"In the house of Lord and Lady William Bentinck I live now, and have lived for these 36 days, giving lectures every week, three times; and preaching on a Sunday in the forenoon, and in the afternoon at the Commander in Chief's.

"I see that I am described in the Meerut Paper as a disciple of *Orator Irving.* I beg to have it distinctly *understood* that I am *not.* I am a disciple of my crucified Saviour, the Lord Jesus Christ, the silent power of whose cross has redeemed me from all evil; and though I love *Irving* as a *fine open character,* I deplore his present unscriptural proceedings with regard to the *unknown tongues.* How can people say *Amen,* when they speak in an *unknown tongue?*—His abstruse way of *thinking*—yea, I would say his *scholastic turn of mind*—has led astray that excellent *Christian brother* into absurdities; but he is too *honest* for remaining long in that delusion!—I have expressed fully my views on this subject in my journals.

"You congratulate me on my safe arrival in India. I have reasons of thanking my Lord Jesus Christ for it abundantly. It was *his mercy,* it was his goodness *and loving kindness*—I have not deserved it. But the most remarkable *is this—that my character as a Missionary*—as an *open preacher of the Gospel*—was the chief cause for which I was respected and protected among the Turcomans, and when I was a slave among the Kerahi people in Khorasan. I have applied to Runjeet Singh for permission of going to Cashmere; and thence to *Tibet, Yarcand, Chocan, Orenburg, Moscow, Constantinople, and Malta.* If he should not give me the permission in 15 days hence[*], I shall follow Lord and Lady William's advice, and go to Delhi, Calcutta, thence to Madras, to inquire into the state of the Thomas' Christians—thence to the Black Jews of Cochin—and from Bombay by land to Yemen to see the Rechabites, and make an attempt at entering openly, with the permission of the *Sherif of Mecca, the city of Mecca;* for I believe that in that place (Mecca) many accounts about the Jews of *Khaibar,* who were Rechabites, may be gathered—and not only this, but I may ascertain the truth of the account given in an Arabic manuscript about Arabs of the tribe of *Coreish,* who turned Jews a long time before the arrival of the Pseudo-prophet. This undertaking may appear to you to be *chimerical*—but I assure you it is not half so hazardous as the undertaking of travellers who enter that town by turning Mahomedans; for they are always suspected, and can never get the information they desire, and no blessing can rest upon their enterprise! You will be glad to learn that I proclaimed at Bokhara, to the Jews, *Jesus Christ and him crucified.* Christ is not by far that stumbling-block to the Jews of Bokhara as he is to the Jews of Europe—and several of them have stated their convictions of believing what was told them, especially Rabbi Pinehas Ben Simkha, and Mullah Meshiarch."

From another letter dated Simlah, 7th August, we make the following extracts:

"I wrote to you yesterday, and I have great pleasure in having again occasion of addressing you to-day, just the moment before my departure for Sobatho, where I shall only stop for six days with my cousins Sir and Lady Jeremiah Bryant, and then return to the Governor General. I shall address you again from Sobatho.

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[*] From the Rajah's delay in returning an answer to the application of Mr. Wolff, it has been inferred that he was disinclined to yield to the request made. The reason of the delay is probably to be found partly in motives of political prudence, and partly in the total inability of the Rajah to comprehend the objects contemplated by the Jewish Missionary. And the most satisfactory method which we can adopt for conveying to our readers some idea of the objects pursued by the one, and the opinion entertained by the other, is in this place, to transcribe Mr. Wolff's "Proclamation" and the Rajah's remarks.

Mr. Wolff's Proclamation.

"To all the learned Mahomedans of Hindostan. Know that I, Joseph Wolff, am an English Clergyman and a descendant of Israel, and I have read the "Tauret," "Zuboor," and "Ungeil," and I believe in them. Jesus Christ, the Son of God, died for our sins, "I doubt whether Runjeet Sing will give me permission of going to Cashmere, and therefore think it almost certain, if the Lord please, to set out next September for Calcutta, Ceylon, Madras, Cochin, and Bombay, and Arabia.

"Could you be so kind to send to me the Jewish Expositors of 1831 and 1832, and the London Christian Observers; for the Secretary of the Jews' Society tells me that my preaching was unjustly censured in the latter. However I am always glad to hear the opinions of Christians, and shall try to profit by their strictures. Be so kind as write to me soon, &c."

At the special request of Mr. Wolff, his journal is dedicated to the Hon'ble Mr. Frere, as follows:

To the Right Honourable J. H. FRERE,
MY FRIEND AND PATRON,
AS A MARK OF KINDEST REGARD AND AFFECTION
FROM
JOSEPH WOLFF.

The journals consist of two letters, addressed to the author's wife, Lady Georgiana M. Wolff.

Cabool, in the land of the Afghans, 2nd May, 1832.

My most beloved Georgiana,

I wrote you a hurried letter from Bokhara, for I could not dare to send you from that town, where the government is so jealous, any thing like a journal; but as I am now with God's grace safely arrived in the city of Cabool, after a fatiguing journey through Balkh, the Himalaya mountains, and But-Bamian, and being in the house of the Patriarchal Nuwab Jadar Khan, the brother of Dost Mohomed Khan, the Governor of Cabool; and at the same time in the company of Messieurs Burnes and Gerard, I hasten to write to you at large how gracious our Lord Jesus Christ has been with me.—Now I shall divide my journal into several parts, in order to give you a distinct idea of what I have gone through since I left Meshed for Sarakhs, Mowr, Bokhara, &c. You will have received my letters from Meshed, where I mentioned to you that I was taken slave near Nishapoor, by

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and he was restored to life again by God's command, and went to heaven, and he will again descend in the Hijree year 1262—A. D. 1847, and Bytool Mukuddus (Jerusalem) will be his capital; and his authority will be established over all the kings and rulers of the earth, and the lion and sheep, that is, the powerful and the helpless, will become friends, and live in safety and unity together. The Jews will believe and obey him.

"I went to Sham, Bytool Mukuddus, Katub (Aleppo), Istambole (Constantinople), Ispahan (Meshed), Bokhara, Balkh, and Cabool, and by the command of God and Jesus Christ I shall proclaim it all over the country. I have disputed with the learned Mahomedans and Jews. Now that I have arrived in Hindostan, and as I know that according to the command of God, and in the book of Daniel, the signs of the descent of Jesus Christ will appear, in a year hence, that is to say, war will occur in every country, Dijjal (Satan) will appear, and Cholera Morbus, &c. will prevail, and earthquakes will frequently take place, I write this for your information, as I consider you to be my friends, like my own brethren, in order that you may make a vow, and come again to God, who is most merciful.

"The duty of prophets is to predict, which is sufficient."

Purwanah from Maha Raja Runjeet Singh to his Vakeel Lalla Kishen Chund.

"A proclamation written by the Rev. Mr. Joseph Wolff, having just reached me through the channel of Mr. Chevalier Allard, I send it to you in the original, and I desire that you will show it to Capt. Wade; and if he has not arrived at Loodhiana, you will read it to Dr. Murray, and after making yourself fully acquainted with the real state of the case, you will represent the same to me. Mr. Chevalier Allard verbally stated to me, that the words made use of by the above named Rev. Gentleman in the proclamation in question, were totally inconsistent with common sense, and that they appeared to have proceeded from intellectual derangement."

Dated, 4th Assaur, 1889. S. E.

the people of Mahomed Ishak Khan Kerahi of Torbat Hydarea, and brought as a slave to Torbat, where I was put in chains, and then set at liberty by order of the great Mahomed Khan Kerahi, the modern Roostum of Persia. I have further mentioned to you my safe arrival at Meshed, my interviews with and gracious reception by Abbas Mirza and his whole court, of whom I send you the enclosed hand-writing, which H. R. H. wrote with his own hand. I have mentioned to you my interviews and religious discussions with Mirza Hadayat Ullah, the chief Mujtehed of Meshed, and all the rest of the Mullahs; and that Mirza Hadayat Ullah gave me letters of introduction for Gosh Bekie, the prime minister of Bokhara, and for the great ones of Cabool—where I am now writing this letter. I have written to you an exact account of the interesting history and condition of the Jews of Meshed, that they were brought to Meshed chiefly by Nader Shah from the city of Çasween, when that "son of a pelisse-maker of Khorasan" carried the terror of his arms to Persia. You have farther learnt by my letters, that Mullah Pinehas the Jew and several other of the Rabbis there spent with me whole nights, and conversed with me about Jesus Christ crucified, and seemed to consent to my preaching; that many Jews of Meshed are Soffees, who spend their time in reading Hafiz, and in smoking *tons*, an intoxicating plant, like as the dervaishes of Persia do, under the pretext of withdrawing their mind and thoughts from the world and drawing nearer to God; that a certain Mullah Mahomed Ali, a Soffee, a liar and drunkard, is the "Moorsheed" teacher of those Jewish Soffees.

I have given you, dear Georgiana, in my former letters, a sketch of the history of Meshed, telling you that Meshed means, *the place of Martyrdom;* for Imam Resa was poisoned there by the son of Haroon Rasheed; and that that city was originally called Toos. I have written to you that I stuck up placards in the streets of Meshed, announcing to the people my belief in Jesus Christ, exhorting all nations to repent, and especially the Turkmans to desist from plundering the caravans; and those placards were suffered to be stuck up at the gate of the mosque of Imam Resa. Now, my beloved wife, a few words more about Meshed, and then about my journey to Sarakhs, Mowr, &c. I called one day on Kerbelay Morwaree, a merchant of Meshed, who trades to Bokhara, and himself has been at Bokhara; he had assembled several mullahs, as well Mussulman as Jewish, with whom I conversed about Christ. One of the mullahs broke suddenly out "Khoda neest," there is no God, and desired me to prove that there was one. I merely replied, "*The fool* saith in his heart, there is no God." Kerbelay Morwaree then said to me, "You are now my friend, and have eaten bread and salt in my house: follow therefore my advice, and do not go to Bokhara, for the people of Sarakhs, Mowr, and Bokhara are *hurramzadah*, (bad people,) who will kill you." I replied, "When people advised Paul not to go to Jerusalem, he replied, that he was ready to die at Jerusalem." K. M. replied, "Now I cannot answer any thing." Hyder Kooli Khan and Ali Kooli Khan, two men of the Hazara, of high rank, informed me, that they were the descendants of Moghuls of the same tribe as

Gingis Khan, who died at Ghovam, by eating a poisonous animal in a melon sent to him from Balkh. The Hazara divide themselves into two chief tribes, Dai-konte and Dai-zingi. The Dai-konte divide themselves again into the following tribes. 1. Seemat; 2. Kondolan; 3. Memaka; 4. Parenghere; 5. Kaka; 6. Ezonbogha; 7. Barbogha; 8. Laghere; 9. Mirmorak; 10. Palghoor; 11. Etshga; 12. Pasikoy; 13. Parote; 14. Serotson. The Dai-zingi divide themselves into, 1. Saifoolat; 2. Sate Kalam; 3. Sate Mohomood; 4. Arghan Jejlat; 5. Abagha Soffee; 6. Peje Ale; 7. Muixar; 8. Peje Haje; 9. Karakol Daghe; 10. Meer Aktam. It is a striking fact, that several of the Hazara tribes have naturally no beards.

Jamsheed.

There live in Khorasan a tribe of people called the Jamsheed, i. e. collected of Hazara and other races of people. My conversation with Abbas Mirza, about the divinity of Jesus Christ, and his complaining about the English Government not sending an extraordinary ambassador to Persia, is known to you. I had a third interview with H. R. H. just before my departure for Sarakhs: he consigned me into the hands of one of the Turkmans of the Yamboot tribe, who was to take me to Sarakhs, and as 16 Ked Khodas (i. e. chiefs of Sarakhs) were with him to prove their submission to "Abbas Mirza," he took their signatures, pledging themselves to convey me safely to Bokhara, by way of Sarakhs and Mowr. His Royal Highness wanted to give me a letter for the King of Bokhara; but on further consideration he was afraid that if he was to give me a letter, I might be suspected at Bokhara as a spy: but I send to you the autograph, which he gave me, besides a rakam. He showed to me with great expressions of joy, the letters he had just received from Assadullah Khan, Governor of Birjant, Ali Nukee Khan, of Tubris, and Abd Rasa Khan, of Kerman, announcing to him their coming to Meshed, to prove their submission; but it is the opinion of people of understanding, that those Khans intend only to lull him into self-security, and then to ruin him. It is remarkable, that there is a current belief not only throughout Khorasan, but as I found it afterwards throughout Turkistan even to Cabool, that Abbas Mirza had married a Russian princess, and adopted the Russian religion, and that 50,000 Russians would come to Khorasan by way of Khiva, and assist Abbas Mirza in conquering Khorasan. So much is true, that Russia has written to Futh Ullah Shah, offering to him 5,000 men, for taking Khorasan, and putting down the chapow, i. e. plundering system of the Turkmans; and I hope to prove it to a certainty that Russia *will be very soon* the mistress of Khiva, under the pretext that the king of Khiva has 8,000 Russian slaves, whilst I know by the most authentic reports that there are not above 200 Russian slaves and 60 Russian deserters at Khiva, 30 Russian slaves at Bokhara, and 2 Russian slaves at Sarakhs; at Mowr is no Russian slave. The Russians in the service of the Khans of Khorasan are all deserters from their country. They serve as topshees (Artillery-men).

I have now before me questions of Mr. Milman concerning the Jews of Malabar, which may be applied to the Jews of Meshed and Bokhara.

The Jews of Meshed have no other Hebrew writings excepting those which the Jews in Europe are possessed of, for all their books come from Leghorn and Kapusta by the way of Organtsh. A Jew of Meshed, who turned Mussulman, Nisin by name, (who is Mussulman during his stay at Meshed, and during his journey to Khiva Jew again,) made several journies to Khiva, Astrachan, Kapusta, Wilna, and Leipsic, and brought Hebrew books for the Jews of Meshed, and a Hebrew New Testament of the London Society, which was given to him at Astrachan by the Rev. Mr. McPherson, the late Missionary of the Wesleyan Society at Alexandria. My old friends, the Jews of Meshed, are however in possession of Hafiz, written with Jewish characters; and of the Persianpoem Yousuf and Zuleikha, written in the same characters; and of a Persian translation of the five books of Moses, written with the same characters; and of the Psalms of David. They have the same traditions about the sabbatical river as the Jews all over the world have, but the Jewish Soffees of Meshed do not believe any thing. The Talmud however is scarce at Meshed;—their Bible is the same as that of the Jews in Europe:—with regard to the Apocryphal books, the case stands as among the Jews in Europe.

They have very fine synagogues at Meshed, four in number, from the time of Nader Shah; and they are allowed to build at Meshed as many synagogues as they like.

Their community is governed by four Rabbies or Mullahs, (one of them was a Soffee, but now a believer in Christ, R. Pinehas by name,) and by a Ked Khoda or Nassi, who carries their complaints before the Mussulman authorities.

They have some religious teachers called Malamedim, who however have little learning, and no authority: only their Rabbies speak Hebrew, but among themselves they speak the Jewish Persian, i. e. Hebrew mixed with Persian words, but as well their Persian as their Hebrew corrupted. They keep themselves entirely secluded from their neighbours, and never intermarry with them. The native Jews of Meshed do not even intermarry with those of Yazd, on account of the bad character of the latter, who practise witchcraft. All the Jews of Herat, who are like the Jews of Yazd, even say the *Kalima* of the Mussulmans, i. e. "There is God, and nothing but God, and Mahomed the prophet of God," in order to please the Mahomedans. The Jews of Meshed, except the Jewish Soffees, observe the sabbath with rigour. They observe the same fasts and festivals as the Jews of Europe do, and rigidly adhere to the law as regards meats. They practise commerce to Turkistan to a great extent, but conceal their riches. They have only knowledge and connection with the communities of the Jews in Turkistan and Bokhara, but they know nothing of the Jews in China. They have no hatred towards Jesus Christ, and though they knew me to be a believer in Jesus, the chief Rabbi, Mullah David, called on me, as on the rest of the respectable Jews, to read in the Sepher Torah on a sabbath day in their synagogues, which I did with the best conscience; having before me the example of Paul. Their notions about the Messiah are the same as in Europe, and they sigh after their return to Palestine.

The Jews of Khiva are justly execrated by all the Jews of Meshed and Turkistan. The Jews of Khiva or Organtsh are secret sellers of Persians to the Turkmans. They are traitors, and have Mussulman concubines,—despisers of the law of Moses, hypocrites, thieves of the property of those foreign Jews who come among them. Moorcroft committed the great fault of taking indiscreetly information from the Jews of Bokhara, many of whom are not better than the Jews of Khiva; for the Jews of Khiva ran away from Bokhara, and thus the government of Bokhara was perfectly well informed of all the questions proposed by Moorcroft to the Jews. English travellers going to Bokhara or Khiva must be very cautious with regard to proposing questions to the Jews. The Jews of Khiva are called universally *Mamserim*, i. e. bastard, by all the Jews of Meshed and Turkistan, and even by the Jews of Herat. It is very odd, that the Jews of Meshed, Turkistan, Bokhara, and Balkh, and the Mussulman inhabitants of Khiva themselves, believe that the Organtsh, or Khivaites, are the descendants of the *Philishtee* i. e. Philistines, and that the *Pehluvan*, i. e. Samson the giant, is buried at Khiva—very odd indeed.

Principal Khans in Khorasan.

1. Reza Koli Khan of Cochan, a great man, and an inveterate enemy to the present dynasty of Persia. He aspires to the throne, and does not conceal it. Abbas Mirza was not able to subdue him by his first attack. At the assault of Sooltan Meidoon, Abbas Mirza lost 50 men, and the besieged only 15; but they took it some weeks afterwards by treaty.

2. Mahomed Khan Kerahi, son of Ishak Khan Kerahi, at Torbad Hydarea, the Pehluwan of Khorasan. It is said, that leaning upon a mountain he killed 3,000 people with the assistance of about 30 people. He is however *sometimes just*. He has no favorite, nobody can sit down before him, nobody knows his bed room, and going to the bath, he has his sword girt around him. He carries on a regular slave trade with the Turkmans, to whom he sells the Gizlbash, &c. the followers of Ali, though a Gizlbash himself. If one of his subjects commits a fault, he sells either his wife or child to the Turkmans, or blinds him; he had some Russian topshees, who ran away on account of ill treatment. I saw him sitting upon a high throne, his people standing at an awful distance from him: the answer which one gives him must be short and concise; if the contrary, he orders the man either to be sold or blinded. He has his agents at Sarakhs, Organtsh, and Bokhara, and some even believe that he carries on a correspondence with *Russia*. He is a penetrating man. He said to me, "You brought these Bibles here in order to show to us the way of *truth*. I ordered the man who stripped you to restore every thing to you; the Bibles you may give to whomsoever you like." When at Meshed, he plundered the Jews; at Torbad he is kind to them. He has a stern countenance, of dark complexion, and stout figure; and when he is riding on horseback, one hundred Turkmans follow him on horseback. On the approach of Abbas Mirza to Sabjawar, he ordered his own people to refrain from chapow, i. e. plundering excursions, but gave secret orders to the Turkmans to intercept the messengers of Abbas Mirza. As soon as they succeeded,

they informed Mahomed Khan Kerahi of their success; he immediately sent horsemen after them, as if he was in a great rage, that they should commit such a crime against his Royal Master, released the messenger, and took some Turkmans prisoners; however, *the letters were lost.*

3. Mohamed Tukee Khan, at *Turshees*, in appearance a mild and humble man, but he has all the pomp of an ancient knight. He has several Russian topshees, and his men are regularly drilled every day. He refused to open his gates to Abbas Mirza.

4. Emeer Ali Nukee Khan, at Tubris, Vakeel of Khorasan, a brother-in-law of Mohamed Khan Kerahi, and a friend, but disapproves of the slave trade, and refused to eat bread with his brother-in-law at Torbad; for he said "Thou eatest bread tinged with the blood of thy countrymen." On learning that Abbas Mirza had come to the country, he sent off a present of lemons and dates, which the people of Mohamed Khan Kerahi seized at the time they took me prisoner, and ate it most heartily: and Ali N. Khan wrote to Abbas Mirza that he would come to Meshed.

5. Emeer Assad Ullah Khan, at Birjant, an affable man, who was a long time a hostage of Futh Ullah Shah at Tehran. I found two Russian topshees in his service. I gave to him an Arabic Bible.

6. Najaf Ullah Khan, at Butshnurd, secretly favors the Turkmans. He killed one of his brothers, and his brother Mehroob Khan saved his life by escaping to Torbad Hydarea.

7. Rasa Koli Khan at Do-Agassy.

8. Ibrahim Khan at Road-Khone.

9. Yellantoosh Khan Nadeer Kelaal; he is a clever man, and carried on a slave trade in connexion with the Turkmans; but one day he fell out with the Turkmans of Sarakhs, and went together with Rasa Koli Khan and their armies to Sarakhs. Yellantoosh Khan was taken prisoner, and was obliged to pay 500 tomauns for his release, and to give up 60 Turkmans whom he had taken prisoners, and Rasa Koli Khan of Cochan saved himself by flight. Yellantoosh Khan came to Abbas Mirza, on his arrival at Meshed, and Abbas Mirza intended to send him to Khiva as ambassador.

10. Rostam Khan at Isholege.

11. Naswollah Khan at Teemone Khaf.

12. Dost Mahomed Khan at Goskhoon; he commands a people called Timooree, who were allied with the Turkmans, but have now repented.

13. Mahomed Zuman Khan, at Shaharinow, now dispossessed of his dignity by Mahomed Khan Kerahi, who killed the principal men of Shaharinow at a dinner party, and took possession of the city.

14. Mahomed Khan, at Baam.

15. Ibraheem Khan, at Safeabad.

16. Ali Morad Khan, at Jevian; he is a friend to Abbas Mirza, a bigotted Mussulman, but drinks brandy; he wrote in my album the following words in Persian.

"During the time of the liberal Prince Regent, in the house of my kind brother Mirza Baba, the chief physician, I met the *learned Infidel* Joseph

Wolff. In truth he is a good man; very good tempered; very sincere; a good companion. I am delighted with his mode of living. In holy Meshed these few lines are written as a remembrance of Ali Murad Khan, the Governor of Jevian, in Khorasan, in the month of Shaban 1247."

Mirza Abool Kasem, Kayem Mekaam of *Abbas Mirza.*

This gentleman has such a command of the Persian tongue, that he is able to write a letter without using any character which has a dot, for instance without بتثجخزذشض.

Caravans go from Meshed to Bokhara.

Almost every month caravans go from Meshed to Bokhara, and Khiva. They are always accompanied by Turkmans of Sarakhs or Mowr; they carry sugar, pepper, Kerman shawls, cinnamon, cardamom, &c. and from Bokhara, they bring cloth and pelisses to Meshed. The caravans to those places are always 40 camels in number.

Mirza Hadayut Ullah, the chief Mujtehed, desired to have a private conversation with me on the eve of my departure, but I was too much engaged with the Jews.

Departure from Meshed for Sarakhs, in Turkistan.

On the 29th January, 1832, I set out with Golitsh Mahomed Khan, a Turkman of the tribe of Yamoot, for Sarakhs. Mr. Shee and the five English sergeants accompanied me out of the gate of Meshed; certainly never before an Englishman set openly out for that place, and without a caravan. After a five hours' ride, we arrived at Goskhoon, a village belonging to Dost Mahomed Khan, and inhabited by the Timooree, partly Sheah and partly Sunnee, but both of these in connection with the Turkmans in making slaves. We slept in the house of Dost Mahomed Khan, who was absent at Meshed with Abbas Mirza.

30th January, 1832.—We left Goskhoon, and slept in the open field near the ruined castle called Mostroon. There was however a guard of Abbas Mirza placed to watch the Turkmans. Such guards are called in Khorasan *canowl* or guard; there is a good deal of water in the road five fursings from Goskhoon.

31st January, 1832.—We continued our journey, and arrived in the evening, after a ride of ten fursings, to a place where shepherds of Sarakhs kept their flocks. No water was there, but we had sufficient snow, which we melted and made *tea* to drink. Here I saw the first *gholam* or Persian slave of the Turkmans; he was a boy of Berjant, and seemed to be quite reconciled to his situation.

1st Feb. 1832.—We passed several rivers, and arrived after seven fursings' ride near Sarakhs, where we suddenly perceived about ten Turkmans coming to meet us. They were Turkmans of Sarakhs, and Golitsh Mahomed Khan went to them. They put mutually their hands together, and exclaimed "Amaan," i. e. *safety.* Balle, one of the Aga Sakals, or Lords of the Balle, came out and brought us to his tent, and thus we were the *mehman* (guests) of one of the Turkmans, and if only once the mehman of the Turkmans, there is no fear more among them. All the Aga Sakals came to salute me, for I was strongly recommended to them by Abbus Mirza. They promised to me their assistance in going to Bokhara. There are eighty Jews from Meshed, who live here undisturbed by the Turkmans. They live here for two reasons: first, to carry on their trade with the Turkmans; secondly, as on account of oppression, some of them turned Mussulmans at Meshed, they practise again openly their former religion among the Turkmans—for a Gizlbash may openly turn Jew among the Turkmans, and whilst the Turkmans sell the Persians like asses and cows, they never make slaves of the Jews: for they say, the Jews are Sahebe Ketab, possessors of the books; but the Gizlbash are Kishte (turned), i. e. apostates. Every Jew is the *mehman* (guest) of one of the Aga Sakals, or chiefs of the Turkmans; and if one of the Turkmans steals anything from a Jew, his *Saheb Khoone, landlord*, is certain to get it back from him. When on a Sabbath day a Turkman enters the house of a Jew, the Jew tells him "it is our Sabbath day," and the Turkman leaves the room without demur.

I went to live in one of the huts of the Jews. Mullah Yakoob, Mullah Meshale, Ishak and many others came to me. I expounded to them Isaiah liii. Zachariah xii. Dan. ix. Ps. cx. They listened with intense interest, and I hope that Mullah Yakoob and Mullah Mishale are sincere believers in *Jesus Christ*. My preaching, that Jesus Christ died for our sins, brought tears from the eyes of the amiable Mullah Yakoob, who spends his nights in reading Hafiz. They told me a good deal of *Joseph* Haseed, i. e. "*Joseph* the pious," who is even held in high veneration by the Turkmans, on account of his piety—he never tells a lie, and teaches to love his enemy—he spent many years in reading the Bible, but has now given up reading altogether, and spends his time in holy meditation, and in silent prayer; abstains from his wife, never swears, and trades only so much that he can maintain himself with it; has his head bowed to the ground, no smile is seen in his face, nor tear, on account of the death of his friends. His disciple *Saul* became sick. At the hour of his dying, angels came near his bed, sang hymns, white horses stood ready to carry his soul swiftly to the garden of *Eden*. Saul looked smiling to his surrounding friends, pointed with his hands towards heaven, and gave up the ghost; and so completely was Joseph the pious united in his spirit with his disciple *Saul*, that he announced to his friends at Mowr the death of his disciple Saul at Sarakhs, the day and the moment he died. A Turkman mullah, who preaches against slavery, is the follower of Joseph Haseed.

11*th Feb.* 1832.—Mullah Baba, the chief Jew of Sarakhs, who was made *Khan* of the Jews by Allah Koli Khan, king of Khiva, or Organtsh, asked me to-day with great seriousness, whether I was not the Prince Royal of England; for the rumour among the Turkmans is going about, that I was sent by my Royal Father to this country, to watch the movements of the Russians, and then to assist the Turkmans against the Russians; for they had seen me sitting in the room of Abbas Mirza with my legs stretched out, and Abbas Mirza talking with me in the most familiar manner.

The Jews assembled in my room, and sang the following hymn.

" The king our Messiah shall come,
" The mighty one of the mighty is he."
" The king our " Messiah" shall come,
" The blessed one of the blessed is he."
" The king our " Messiah" shall come,
" The great one of the great is he."
" The Messiah our king shall come,
" The banner of the banners is he."
" The Messiah our king shall come,
" The glorious one of the glorious is he."
" The Messiah our king shall come,
" The sweet one of the sweet is he."
" The Messiah our king shall come,
" The gracious one of the gracious is he," &c.

It is however suspected by the Gizlbash, that the Jews of Sarakhs secretly assisted the Turkmans in taking slaves of the Gizlbash.

Turkmans—their Origin.

Sephar Yashar, an ancient book of the Jews, written in Hebrew, asserts, and all the Jews believe, that the Turkmans are descendants of *Togarmah*, one of the sons of Gomer mentioned in Genesis x. 3, and the Turkmans are called by the Jews *Togarmah* and *Garmah*. The Turkmans themselves say, that they descend from *Gahraman* and *Yalawatsh*. Who is not struck with the similarity of *Gahraman* and *German*? and Germany is called by the Jews *Ashkenaz*, who was the brother of *Togarmah*; and one cannot but be struck with the similarity of the features between the Germans and the Turkmans, especially the Turkman women and the German women. Gahraman and Yalawatsh, the Turkmans say, were the sons of *Salor*. The Turkmans of Sarakhs are of the tribe of Salor, but subdivided into the following tribes—1. Yatshee; 2. Bagash; 3. Torra Teemoor; 4. Bokhara; 5. Bashartsha; 6. Daas; 7. Karaktita Aga; 8. Arshan Balook; 9. Yakoob; 10. Sakar; 11. Ajab; 12. Moosa; 13. Ismael; 14. Yeika; 15. Alam; 16. Jolun; 17. Yeika; 18. Astookhaja; 19. Sakar; 20. Moosa; 21. Beyk Blook. To all these tribes they prefix the word teere, i. e. Tribe.

Form of Government at Sarakhs.

The Turkmans of Sarakhs have no chief, properly so called; every tribe has an *Aga Sakal*, or *Reesh Sefeed*, white beard. If a dispute takes place between Turkman and Turkman, the whole tribe of the respective parties takes a part in it, and the matter is settled by the Aga Sakal, not by judicial sentence or force, but by Iltimas, praying, supplicating, and saying to the contending parties, Look at our white beards. A Turkman never beats his child, in order that he may not lose his natural courage; they never divorce their wives, nor even beat them. Before Abbas Mirza arrived at Meshed, they paid some respect, and even sent some presents to the king of Khiva; they have now promised to Abbas Mirza no longer to allow chapow, i. e. plunder, but they only go now no longer to the neighbourhood of Meshed, but to more remote parts of Khorasan, to Birjant and Tubris.

Tradition about Sarakhs.

The Turkmans say, that Adam came daily from Balkh to Sarakhs, to till the ground—if this was the case, Adam indeed ate bread in the sweat of his face, for Sarakhs is about 700 miles from Balkh. The tradition is however believed by Jews and Turkmans, and Sarakhs is derived from the Arabic word زرع to sow.

Number of Inhabitants at Sarakhs.

There are at Sarakhs nine small *road khone*, or beds of rivers, and near every road khone, 200 families of Turkmans rêside, so that there are 1,800 families of Turkmans at Sarakhs, 200 families of Hazara, and about 100 families of Timooree; all of them are connected together in *slave* trade, or as they call it *chapow* or Allemaun. They have at Sarakhs, besides this, about 1,000 Gizlbash slaves and two Russian slaves; one of the Russian slaves is 90 years of age, and was taken 50 years ago, on his way to Bokhara from Astrachan.

Meaning of the word Al Aman.

The Turkmans on horseback ready for plundering the caravans are called Al Aman, (Al ال people, امان Aman, safety)—the people to whom the Persian entrusts his safety. The Persian is called *Bandah*, the bound, for he is immediately put in irons; thence the word *Al Aman*, or the French Allemand, meaning German, may be derived.

Rules of Plunder.

The Turkmans receive every year a فتوا Fetwa, i. e. a decree or bull from the mullahs of Bokhara, stating to them the legality of making slaves of the Gizlbash or Persians, in order that their children may be brought up as Chehar Yaar, followers of the four friends, Omar, Osman, Abubker, and Shah Mardan, as Ali is called at Bokhara; but they are exhorted not to take prisoners the *Moosay*, i. e. followers of Moses, the Jews, or the *Yasay*, followers of *Ysa*, i. e. Christians, for both are considered *Sahebe Ketab*, possessor of the book; and much less to take slaves the Sunnee; but the Turkmans have a proverb, "Al Aman attanda attose danamas," i. e. "An Al Aman on horseback does not know his own father;" for they frequently take Sunnees, and the Jews are often plundered, though set at liberty afterwards. They are however now much afraid of *Abbas Mirza.* They now dig wells in hidden places, and conceal the snow, in order that they may have a place of asylum in case of his taking Sarakhs, which may easily be taken, for the castle of Sarakhs is quite in ruins, and the Turkmans have no cannon.

Dissolute characters of the Turkman Women.

Every married wife of the Turkman has her *cavaliere servente*, *Mashook*, either a Turkman or a gholam; so that although the Turkmans do not intermarry with any other nation, even not with Osbeks, their race is no longer pure.

A few days after my arrival, old Balle, an Aga Sakal of the Turkmans, called on me, and told me that he had seduced a girl; and as she was now pregnant, he wished me to give her some medicine, in order that she might miscarry, so that he might not be dishonored by his people. I asked him, " How can you desire me to become partaker in your sin ?" He replied, " The whole sin be upon my shoulders." I preached to him repentance, and sent him away dissatisfied.

3rd February, 1832.—I was visited by a good many Turkmans, Hazara and Timoor. I preached to them the Gospel, and exhorted them to repent, and to desist from their practice of making slaves. The Timoor set off for Meshed, to take service in the army of Abbas Mirza ; but some of the Turkmans replied, that if chapow was sin, the sin was not upon their head, but upon the heads of the mullahs of Bokhara, who encouraged them every year by a Fetwa.

The Turkmans at Sarakhs and Mowr find a great many coins, or *Poole Guebre*, money of *Guebres*, under the ground, which they melt and sell. I have however got a few of those coins by means of the Jews, and they are not of the time of the *Guebres*, but of the time of Sultan Saujaar.

One of the Hazara desired me most seriously to make him a present of my Gizlbash servant, for he had bought a horse from a Turkman for two slaves. One slave he had already given, so that he is still in debt for one more.

Marriages among the Turkmans.

As the Turkman women go about unveiled, the men marry by choice, but it is carried on in the following manner : Both the lover and the beloved make an appointment to escape together to the house of an Aga Sakal, where they call a mullah, who marries them. The parents of the girl look out for their daughter, and after they have found her, they demand her of the Aga Sakal—the Aga Sakal saith, that he cannot betray his mehman. The seducer is obliged to pay a sum of money, and the girl remains his wife.

Mode of Worship among the Turkmans.

The Turkmans of Sarakhs have no mosque ; every one of them prays alone, either in his field or in his tent ; and every year they assemble twice in the desert, and perform their prayer, i. e. the first day of Ramazan and the day of Bairaam.

Saher Beyk and Beyk Nazar, two Aga Sakals of the Turkmans, called on me. I showed to them my firman from the Sultan of Constantinople, and both of them kissed the seal of it, saying, " This is our khalefa, of the same religion as we are ; whosoever can show such a paper, has nothing to fear among the Turkmans." One of the Turkmans called on me, and said that he had dreamt last night that I had safely arrived at Bokhara, and that I was sitting upon a throne near the king of Bokhara, and the throne was adorned with lighted candlesticks ; and going in the streets of Bokhara, I was accompanied by four servants of the king. Many Turkmans came to me and desired me to pray over their sick relations, and their barren wives, which I did.

Mullah Tatsh, Cadi of the Turkmans at Sarakhs.

On my arrival at Sarakhs, the Cadi of the Turkmans sent for me to welcome me, and sent word, that he was in possession of an Arabic Testament, of which I had made a present to *Sayed Neyas Teres-*

Yatshee Aga Sakal of Sarakhs, when I was prisoner at Torbad, who had sent it here, and that he had read it with great delight and pleasure. I called immediately on him, and he showed me the New Testament. He asked me the meaning of many passages, and the object of my travels. Many Turkmans had just been with him. I stated to him openly, that I was travelling about to find the lost tribes of Israel, and to preach the Gospel to the Jews; and to tell the Turkmans, that plunder and slave-making of free people was sin. He turned to the Turkmans, and said, "In our Hadees is a prophecy, that shortly before the arrival of Mehde, a man shall appear, who shall exhort the nations to repentance. Joseph Wolff is the forerunner of Mehde."—The moment I was with him, his wife died in child-birth.

6th February, 1832.—I called again on Mullah Tatsh, and read with him Matthew xxiv. and Apoc. xiv. and as his wife had died, I prayed according to the custom of the Turkmans, which prayer they call the *Fatha;* but I prayed in Arabic the Lord's Prayer, in the following manner: I joined my hands, as if I was holding a book, and then stroked down my beard, and the Cadi stroked down his beard.

7th February, 1832.—Mullah Tatsh called on me in the company of another mullah of Bokhara, and addressed me in the following manner: "Youssuf Wolff, you are a mullah and I am a mullah, and every one likes to be with his equal. I know that you are versed in every science, I want therefore a great favor of you, i. e. to make by witchcraft that some woman may fall in love with me, who may be disposed to become my wife, for you know that my wife died the moment you have been with me." *Myself.* "I cannot procure a wife to you by witchcraft; for in the first instance, I do not understand witchcraft, and in the second instance, I am not allowed to practice witchcraft: but you will do well to marry the woman who was seduced by Balle, for you would prevent her from killing her child," and he said to me that he would do so. Many Turkmans called again on me, desiring me to pray over them.

Osbek.

The inhabitants of Khiva and Bokhara are called *Osbek: Os* signifies self, *Bek* lord. A Turkman desired me to pray over his barren wife. I went there and explained 1 Sam. i. & ii. Luke i.

Caravans of Sarakhs.

Caravans, consisting mostly of Turkmans with slaves, go to Khiva, through an immense desert for 12 days, without finding water, excepting four days, till they arrive in Organtsh. In the day time, the wind is their guide, and in the night they are guided by the stars of heaven. It is quite a mistake that the way to Khiva and the staying at Khiva, or rather Organtsh, is dangerous. As soon as one is upon the territory of *Allah Koli Khan*, the *pious king* of Organtsh, nothing is to be feared, and the Russians only are in danger; for the rumour is current in Khiva, that the Russians would have taken Khiva, long ago, if the English permitted it. Caravans also go from Sarakhs to Maimona and Herat; to both these places they make the journey in five days.

Allah Koli Khan.

8th February, 1832.—Allah Koli Khan, king of Khiva, is a warrior and a mullah. When he is marching towards the enemy, 14 dervishes accompany him, who exclaim continually, "Be not neglectful of the remembrance of God." He marched several times against the king of Bokhara, whose enemy he is; and though this enmity will prove the destruction of both empires, on account of the designs of Russia, Allah Koli Khan has hitherto had the advantage over Bokhara: and the Turkmans of Mowr, Tekka, and Tajan, who had paid tribute from time immemorial to Bokhara, are now obliged to pay tribute to Allah Koli Khan, and he even obliged those Turkmans to receive a governor sent by him; but when the governor beat one of the Turkmans, they killed him, and sent an *elje* (envoy) to Khiva, begged pardon, redoubled their tribute, and swore strict obedience, on condition of his not sending to them another governor, to which Allah Koli Khan consented.

An Organtshe, i. e. Turkman of Organtsh, called on me, and said that Allah Koli Khan of Organtsh would be delighted to have a letter from me, stating to him my views on religion. I wrote to him a Persian letter, and stated to His Majesty, that I was a Jew from the land of England, who believes that Jesus Christ was the Son of God, and that he died for our sins, and that he rose again, went to heaven, whence he will come again 15 years hence, and establish his throne at *Jerusalem*; that I was now going to Bokhara to see whether the Jews there are of the ten tribes of *Israel*, and to preach to them the tidings of salvation; and that I hope to come to Khiva to argue with H. M. I sent the letters by a Turkman of Organtsh.

Departure from Sarakhs for Mowr.

On the 12*th February*, the Aga Sakals assembled, and consulted in what manner they should best send me to Bokhara. They agreed to send me with Awaz, one of the Aga Sakals: and an excellent fellow he was. I set out with him on the 13*th February*, 1832. Two Osbeks from Karakol, near Bokhara, who had bought six slaves, joined us on the road. Saher Beyk, the most respectable Aga Sakal of Sarakhs, who wishes to go to England to get a present from the Padshah of England, and the chief of the Jews, accompanied me one fursing distant from Sarakhs, and before they returned to Sarakhs they desired me to bless them. I joined my hands, and prayed over them. We stroked our beards, and Saher Beyk and the Jews returned. Awaz, myself, the two Osbeks, my two servants, and the six Gizlbash slaves, three of whom were chained together, continued our journey through the barren desert covered with snow. The caravans generally stop the first day near a well, but Awaz did not go with me near that well, and we went another road. We observed at a distance 30 *Al Amans* on horseback, coming from Mowr on a plundering expedition. Awaz said to me, "Now stop here; we Turkmans are *Adam khoor*, men-eaters; I must now go and speak with the Turkmans." He went to his brethren, told them that he had under his protection a Jewish *Peer* (old man) from Jerusalem, with his two servants, who was the mehman of all the *Aga Sakals* of Sarakhs, and of *Gosh Bekie* of Bokhara. "Do not come near him, in order that you may not frighten him; for he knows, that we Turkmans are *Adam khoors*:" and without saying one word, they took another direction, and we continued our journey. In the evening we slept in the open field, and made tea of snow water, and burnt a whole tree, in order to warm ourselves. Without any accident occurring, we arrived safely at Mowr on the 16th February, 1832, among the wild Turkmans, where certainly no English man ever came. Mowr is a mere desert, covered with straw huts of Turkmans: but I must first speak of the Jews who are living here.

Joseph Ben Yakoob Kall, at Talkhtoon, in the desert of Mowr.

The disciples of this Jewish saint, who lives the same life as Madame Guyer and Crudener, came out to meet me, and thanked God that I entered their tents in peace, to speak with them about Jesus, as I did at Sarakhs and Meshed; they told me that they had heard that I had been kind to the Jews of Meshed and Sarakhs, and had given New Testaments to those of Meshed. I was grieved that I had none to give to them, but I hope that a good many will be sent here from Bombay. I translated however to them from my Greek Testament, Matth. v. vi. vii. The Jews of Mowr believe that Ezekiel awoke the dead, and prove it by Ezekiel xxxvii. There are however some infidels among the Jews at Mowr; they are originally from Meshed, and their wives live in Meshed. I ransomed here, through the medium of a Jew, a Gizlbash slave, and sent him to Meshed. The Turkmans at Mowr are subject to Allah Koli Khan. Two Jews were formerly killed by the Turkmans, but now they live in peace.

The chief Rabbies are, 1. Mullah Eliahn, Ben Mullah Daniel; 2. Mullah Michael, Ben Mordecay; 3. Mullah Ishak, Ben Ahrond Masse; 4. Mullah Mordecay, Ben Aga Shelome. In the desert of Mowr, four places are inhabited by Turkmans, at all which I have been; all of them are of the tribe of *Sarog*, who subdivide themselves into the following tribes:

Tribes of Turkmans, at Talkhtoon.

1. Sarog,
2. Behraj.
3. Khirasanli.
4. Lokhte.
5. Gottsha.
6. Ali Shah.
7. Battang.
8. Koj Ale.
9. Kale Bash.
10. Kusel.

1. Ortoo Khojah, of the tribe of Salor.
2. Alan.
3. Beyh Bolook.
4. Tolam.
5. Alo Bolook.

Tribes of Turkmans, at Tekka, Tajan, and Akal.

1. Konkor; 2. Yousuf; 3. Khan Kon Kon; 4. Sishmus; 5. Bakshe; 6. Aman Shah; 7. Seer Yasa; 8. Koktsheh; 9. Karamut; 10. Barghaz; 11. Khoja; 12. Arok; 13. Karatsha; 14. Kara; 15. Mujawr; 16. Tasheeakh.

The Jews of Mowr assert, that in these four places, about 100,000 families of Turkmans are living. Their women wear a kind of horn, such as I saw among the Druses. At Khiva are the following Teree or tribes of Turkmans—1. Yemrall; 2. Yamoot; 3. Tshotoor; 4. Goglan; 5. Kanakalbag; 6. Khitorele; 7. Alele.

Omar Khan, son of the late king Hydar, of Bokhara.

Shah Hydar died several years ago. After his death, Omar Khan took possession of the throne, and killed all his brothers, except Behador, the son of a slave-girl, who escaped to some other place: Gosh Bekie, the present prime minister, expelled Omar Khan, and wrote to Behador Khan to come and take possession of the throne. Behador Khan then killed the most of his relations, and designed to kill Omar Khan, when suddenly the news reached him that Omar Khan had been killed and solemnly buried. But Omar was not dead, for his mother had killed a slave, and put the garment of a dervish around Omar Khan's person, and sent him away until better times should return. Omar went to the place of pilgrimage, at Massar, to the tomb of the Shah Mardan, i. e. Ali, and to the place where the camel of the Shah Mardan suddenly disappeared. Thence he went to Room, i. e. Stambool, and whilst I was at Mowr, he appeared at Tekka, Tajan, where he was recognized by one of his teachers in the house of the Turkman Rasa Aga Tekka, Teere Kora Ahmed. Omar Khan sent off immediately an express to Allah Koli Khan, desiring him to assist him in regaining the throne of Bokhara.

Departure from the desert of Mowr.

After having given the blessing *Fatha* to the Jews and Turkmans of Mowr, and recited the Psalm cxxi. according to the custom of the Jews here, I parted from my kind hosts, and continued my journey to Bokhara. One of the slave boys continually sang on the road in a lamentable voice, "The Al Aman have taken me poor Gizlbash, and carry me to Organtsh and Bokhara." He was of the holy city of Meshed. I was struck that the slaves denominated the Turkmans *Franki*, i. e. Europeans. We had no water for about 140 E. miles, but we had sufficient snow, which was melted; nor had we any village or fertile place until we arrived on the 6th February, 1832, at Taharjoo, the first place belonging to the king of Bokhara, a populous place, but small. It is remarkable, that every village from Lorsgird, near Semman, in Khorasan to Cabool, contains a small fortress or kalaa. The governor, who is a Calmac, and has the title *Emeer*, sent his man to desire me to tell him who I was; and at the same time gave me to understand that I should tell him the truth, for he must report my arrival to the Gosh Bekie at Bokhara. I sent him word that I was a Jew who believed in Moses the Prophet and Jesus, and came to this country with letters for Gosh Bekie, and firmans from the Sultan of Constantinople. That my object was to see the Jews of Bokhara and Balkh, and speak with them about Jesus, and to find out the tribes of Israel; that I was an Englishman, and related to a high family, and mehman (i. e. guest) of Gosh Bekie—that Gosh Bekie was already informed of my coming, &c. I have forgotten to mention, that in the desert between Sarakhs and Mowr, a horseman came after us, who came from Meshed, sent by one of the agents of Gosh Bekie, to apprise Gosh Bekie of my coming. Awaz, my Turkman, told him not to say any thing about me on the road, for I was a mehman of the Aga Sakal of Sarakhs. I lodged in the caravansary in company with Mullah Guday from Bokhara, a Jewish Rabbi. I learned by him that the old Rabbies of Bokhara believe Bokhara and Balkh to be the Halah and Habar of 2 Kings xvii. He told me, that a few years ago the Hebrew New Testament was sent to Bokhara from Orenburg; but was burnt by order of Rabbi Joseph Maarabee, from Fez, in Africa. A long discussion took place about Jesus having been the Son of God and the Messiah. Mullah Guday displayed great candour and meekness. He tells me that the Jews of Meshed are considered to be heretics, on account of spending their time in reading Hafiz. The Jews of Bokhara are prohibited by their Rabbies to learn to read either Persian or Arabic; for the Mussulmans force every Jew to turn Mussulman who knows how to read Persian or Arabic. He informed me, that Rabbi Ishak Ben Aga Shelome knew how to read Persian and understood witchcraft; but he was killed four years ago by order of Shah Hydar, on account of having bewitched the queen. Rabbi Guday related further to me that he had once quarrelled with a Jew, who then went to a witch, who committed witchcraft with his (Rabbi Guday's) son and his son's wife, so that they cannot have children. The number of the Jews of Bokhara amounts to 2,000 families, but they are not allowed to have more than one synagogue; for Bokhara is called *Kowut Islaame Deen*, i. e. the strength of Islaam. The Jews of Bokhara are obliged to wear a mark on their clothes, in order that no Mussulman may have the misfortune to give the salaam to a Jew; but they are on the whole well treated by the king, and not tyrannized over. Many hundred years ago the Jews of Sebzawar were carried by some king to Balkh, and from thence they came to Samarcand and Bokhara.

Names of the Chief Mullahs of Bokhara.

1. Rabbi Pinehas the elder—Chief Rabbi.
2. Rabbi Mashe Elia, (boy.)
3. Haron Shahed.
4. Moshe Cohen.
5. Mullah Benjamin.
6. Mullah Ishak Fathee.
7. Mullah Ishak Melamed.
8. Mullah Khoydad.
9. Mullah Ishak, son of Mullah Badal.
10. Mullah Jehudah, Ben Mullah Halefda.
11. Mullah Guday, Ben Joseph Cohen—Calander of the Jews.
12. Mullah Matathia.
13. Mullah Moshe Shahak.
14. Mullah Moshe Calander.
15. Mullah Moshe Cohen.
16. Mullah Ibrahim Khakham.
17. Mullah Pinehas, Ben Simkha, the most learned of the Jews of Bokhara.

Jews are residing.

	Families.	
1. At Bokhara,	2,000	10,000 souls.
2. At Samarcand,	300	1,500 souls.
3. At Balkh,	100	500 souls.
4. At Shahrsabz,	300	1,300 souls.
5. At Chocan,	100	0
6. At Organtsh,	0	8 souls.
	2,800	13,508 souls.

The Jews of Hazara and Cershee are from Bokhara. The people of Tehaarjoo have been very kind to me. They only objected to my not wearing a mark of distinction from a Mussulman, for they were liable to give me the *salaam*, which would be of serious matter at Bhokhara, which is Kowut Islaame Deen, the strength of Islaam. I replied that I was the mehman of Gosh Bekie, and an Englishman; and the Sultan of Constantinople had even adopted the English dress himself. I learned here that a Jew, Simon Ben Shatar, assisted Mahomed in composing the Coran.

Departure from Tehaarjoo.

1*st March*, 1832.—We left Tehaarjoo, and crossed the Ammoo, called likewise Gihoon—the *Gihoon* of Gen. ii. 13, at least believed to be the same by the inhabitants. We call this river the *Oxus*. We crossed this river in a boat. There are two small boats there, for the purpose of crossing it, at only one day's journey or 60 English miles from Bokhara. People sometimes go to Organtsh or Khiva in a boat, but one cannot come back to Bokhara or towards Balkh in the same way; and large caravans going from Bokhara to Organtsh, merely cross the Gihoon, and continue their journey to Organtsh through the desert. From Tehaarjoo to Bokhara the way is filled with small villages: almost every quarter of an hour one passes a village with a little castle. We arrived at Karakal in the evening, 28 E. miles from Tehaarjoo and 28 from Bokhara. Karakal is not larger than Tehaarjoo: both cities may contain about 4,000 inhabitants, who are *Osbeks*. It is totally a mistake of our geographers in Europe to call the *Osbeks Tartars;* they do not know here the name of Tartars, nor is there a Great Bucharia existing, as I once found written in the Missionary Registers. We laugh at the ignorance of the people of this country with regard to Europe, while our learned professors in Europe know as little of this country, with all their books, as the Turkmans of Mowr do about England. Samarcand is placed by our geographers in Independent Tartary. It makes a cat laugh. The Russian caravans do not go through Bokhara on their way to China, as Richardson asserts in his Persian Dictionary.

Governor of Karakal.

Emeer Mahomed Hussain Khan, formerly a Gizlbash slave, gained the favor of *Shah Hydar*, and was exalted to the dignity of *Emeer* and governor of Karakal. He is a mild, polite gentleman, and a

Mehman dost, i. e. friend of guests. When I told him that the object of my travelling was to inquire into the state of the Jews, to argue with them about the Gospel, and to have friendly intercourse with the mullahs of the Mahommedan religion at Bokhara, he observed, "I advise you not to move a step without having seen first the *Gosh Bekie*, the vizier of the king: especially be cautious with our mullahs; one word against the Mahommedan religion may rouse the whole body of them, and make them forget that you are a Turkman. What do you think about the mullahs issuing fetwas, that the Turkmans may make slaves of the Gizlbash." Myself, "I decidedly disapprove of it." M. H. K. "Be cautious at Bokhara." Emeer Mahomed Husain Khan told me that the king of Bokhara would be glad if Abbas Mirza was to take Organtsh, for the Organtshi is a haramzadah! i. e. a rascal. He gave orders to the keeper of the caravansary to treat me in the kindest manner. I drank tea with him, and he desired me to write a prayer for him in Persian—which I did.

3rd March, 1832.—I left Karakal, but as the Ammo was frozen, we could not cross it in a boat, and we were forced to make a circuit of 8 miles through the desert, until we were able to pass a branch of the Oxus by a bridge. Mr. Elphinstone and the Emperor Baber call this the river of *Kook*, as just this moment Mr. Barnes shewed to me. In the evening we arrived close to the gate of *Bokhara*—Hallelujah! after 14 months and 6 days absence from my beloved Georgiana, and my dear little boy Henry Drummond Charles. The Lord be praised. Our Lord Jesus Christ be praised. Cured of my illness in Anatolia —saved from slavery at Torbad Hydarea—untouched, even protected by the wild Turkmans in the deserts of Sarakhs, Mowr, and Tekka, I have arrived safely at the gates of *Bokhara*,—the Kowut Islaamedeen—the strength of Islaam, the city of Afrasiab, the residence of Behador Khan, the king, the supposed Habar of Scripture, the neighbour and supplantress of Samarcand, the centre of Mahommedan learning, the asylum of the Nogay, the Jew, the Gergese, and the Hindoo. Hallelujah to my God! Hallelujah to my Saviour! To thee, Jesus Christ, be glory for ever and ever. Amen.

As it was late in the night, we halted at the house of an *Osbek* from Organtsh, who treated us hospitably. I asked my Turkman several questions about the situation of the town. My Turkman replied, Do not ask such questions of *Gosh Bekie.*

4th March, 1832.—I sent my Turkman into the town to ask the permission of Gosh Bekie to enter the town of Bokhara. He sent a horseman for me, and I entered Bokhara on horseback, with my Hebrew Bible and Greek Testament in my hands.

[*To be continued in our next.*]

III.—*Appeal in behalf of the Seven Churches of Asia.*

To the Editor of the Calcutta Christian Observer.

SIR,

I have the pleasure to send you an appeal received by me from Smyrna, and bearing the original signature of the Rev. Mr. Arundel, the English Chaplain, and the Rev. Josias Brewer, a Missionary in that city, in behalf of the Christian Churches of Anatolia. If, by the publication of this document in your valuable periodical, you think the cause of our suffering Christian brethren will be advanced: or even if you consider the subject matter of a sufficiently interesting description, as explaining the present condition of the Seven Churches against which the anathemas contained in the first chapters of the Revelation are aimed, and which appear to have been too truly prophesied, to be worthy of a place in the CHRISTIAN OBSERVER, you are at liberty to make use of the document as you think fit.

I shall be very glad to hear that the publication of the Appeal leads to a subscription in favour of these suffering people.

I am, Sir,
Your obedient servant,
T. P. WOODCOCK.

Bhauglepoor,
Aug. 1832.

To the friends of Humanity of every name and denomination in religion and politics, in America and Europe.

The undersigned being permitted by the providence of God to dwell among the ruins of the Seven Churches of Asia, and the later desolations of Haivali, Scio, and Ipsara; and having from personal observation become acquainted with their present state, are constrained to plead their cause with the friends of humanity in America and Europe.

Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea, or villages in the immediate vicinity of these Churches of the Apocalypse, and which may be regarded as their representatives, to say nothing of the surrounding region of Asia Minor, are inhabited by a population of nearly fifty thousand Greek and Armenian Christians.

In the neighbourhood of Ephesus are 400 Greek families. In Smyrna, which likewise drank deep of the same bitter cup with Ipsara and Scio, there are 30,000 Greeks and 8,000 Armenians. In Pergamos the number is estimated at 1,500 Greeks and 200 Armenians. In Ak-hissar, the ancient Thyatira, about the same number of each. In the neighbourhood of Sardis, about 150 Greeks are to be found in the villages of Solicky, Tatar-Derekeny, and Adala; but only two " names," and those servants and strangers, dwell amidst the ruins of the Lydian metropolis. At Philadelphia, including a few Armenians, there are nearly 2,000 Christians; while at Laodicea, not a single individual professes the faith of Christ: though at Denizli, about one hour distant, are probably about 350 Greeks and a few Armenians. The number was considerably greater before the year 1715, when 12,000 persons perished by fire and earthquake. Though Hierapolis and Colossæ were not included in the list of the Apocalyptic Churches, it may not be improper to state, that at Khonas, the supposed site of Colossæ, are about 30 Greek houses or 150 persons, while at Sarakeny, at a short distance from Hierapolis and Laodicea, the Greeks are in considerable numbers. It is unnecessary to enlarge upon the condition of these tens of thousands, who occupying the site of the earliest churches of Christ, have preserved little more of Christianity than its name and outward forms. "The seven golden candlesticks" have been removed, and the "stars" cast down. "The lips of the priest no longer keep knowledge;" the epistles of him who was in the "isle called Patmos, for the word of God and the testimony of Jesus Christ," are read only by a few, and that but recently in their spoken language; and the examples of Timothy and Polycarp are lost amidst fables, or perverted by superstition.

Still, to the glory of God be it spoken, from ample enquiries and actual experiment, it is satisfactorily known, that could necessary buildings be erected, and teachers in part supported, thousands of youth, of both sexes, would eagerly avail themselves of the advantages of schools, where the Scriptures would be a standing reading book, and the Bible history, the Commandments, and select portions of the Word of God, committed to memory on Sabbaths and holidays. Will not those whose faith and pious zeal have been strengthened by the sublime prophecies and admonitions of the Apocalypse, exult in the opportunity of aiding, by their prayers and alms, in restoring these ruins of many generations? Fresher and more deeply crimsoned is the picture which remains to be exhibited. Haivali, in the midst of whose roofless dwellings and prostrate schools, this Appeal was projected, and partly penned, foremost of her kindred cities in desolation, was swept with the besom of destruction. We forbear to enter into the full detail, because they will be better presented to the public in a small pamphlet, which will contain a slight sketch of the present state of the Apocalyptie Churches, and an account of the catastrophe of Scio and Ipsara. Acquainted as our countrymen are with these tales of horror, we trust that a plain dispassionate statement of facts, divested of those exaggerated misrepresentations which outraged humanity, in the first full impulse of her over-excited feelings, was too ready to believe, will not be unacceptable. We deeply feel for, and we have much at heart to advocate, the cause of the unfortunate Greek Christians; but the authors of their misfortunes, though of a different faith, are no less entitled to be presented in their true character. If the Turk has been guilty, the Greek has not been wholly innocent. The sword has been sheathed:—may it never again be drawn. Peace, in her loveliest robe of charity, will soon see, we trust, the Christian and the Mussulman forgiving, as they hope to be forgiven. It will be sufficient at present to state, that at the commencement of the (Greek) Revolution, Haivali had a population of nearly 40,000. Her college was the admiration of foreigners. It constantly numbered 350 scholars, of all ages, belonging to the town, the environs, and the isles: they were taught modern Greek, ancient Greek, belles lettres, natural philosophy, logic, rhetoric, moral philosophy, and mathematics. The chairs were occupied by distinguished professors, recommended not less by their talents than by their virtues. On the 13th of June, 1821, the anniversary of the very day of which we now write, Haivali became a heap of cinders. Its college, its hospitals, its churches were all swept away by the ravages of war. Within the last two or three years, her wandering population have begun to re-assemble, and there are at present perhaps 2,000 families, rebuilding her ruins. They return however burdened with debt, and deprived of the rich product of their olive-yards; while their children, without schools, and without books, are fast going back to barbarism. We have conversed with the principal inhabitants, who are disposed in the midst of their poverty to make an effort for establishing schools of mutual instruction, relying on the co-operation of sympathising Christians in more favored countries.

The catastrophe of Scio is known in every corner of the civilized world. Where is the individual upon whose heart the tale of her sufferings has not sunk down with a deadly weight,—of her city and college, the admiration even of scientific Europe, reduced to ashes,—of her population massacred,—of her wives and children enslaved?

The city of Scio was no more: but a year or two had scarcely passed, when thousands returned, and re-established themselves among the blackened walls, endeared by the name of *home*. The descent and subsequent defect of their brethren in arms compelled them again to fly. A second time, pressed by poverty and allured by the prospect of greater security, and the sacred associations which bind us to the place of our birth, at least 10,000 exiles have come to dwell in their ruined villages, and amidst the grass-grown streets of their once beauteous city.

With them too has returned one of the former masters of the College, Papas Antonius, who was associated with Bardolochus and Bambas in the times of its greatest prosperity. In a miserable hovel, near where its marble walls once rose, their classic authors are again beginning to be studied. While their churches still remain uncovered, and their streets choked up with ruins, and connected by pathways leading through the doors and windows of private houses, so great is the anxiety for instruction, that they contribute freely even from the gleanings of their poverty. Their patriarchal teacher, and his two assistants, are ready to collect 300 children, provided a bare subsistence can be obtained for themselves, and a shelter be erected from the scorching rays of an Eastern sun. The population of Ipsara before the revolution was 6,000. This number was doubled by Haivaliotes and Sciotes, escaping to Ipsara, as a sure place of refuge, but meeting there the destruction from which they had twice been saved. While we reserve the sad tale for a fuller narrative, it may not be improper to mention one well attested fact confirmed to us by eye-witnesses. The navigation of the Port was literally obstructed by countless numbers of female and infant bodies. The Ipsariote mothers and daughters, widowed and fatherless, threw themselves and their infants into the sea, to escape the dishonors of a Turkish captivity. In a single day the cheerful dwellings of those enterprising islanders became a solitary heap of ruins. Now, more than 100 families are again collected there, awaiting the generous aid of those who have wept at the story of their sufferings, that their children may share in the benefits of a Christian education.

We commend the case of these unfortunate people to our respective countrymen, both here and at home, and especially to the mothers and daughters of our own happy lands.

In the distribution of the sacred charities, which may be intrusted to us, deference shall be paid implicitly to the wishes of the donors, and an annual report be made of the same.

(Signed) F. V. J. ARUNDELL,
British Chaplain.
Smyrna, September 20, 1831. JOSIAH BREWER.

Most cordially have we given a place to the above interesting document. To the simple, but forcible and pathetic appeal which it contains, we can add nothing that would enhance its intrinsic power. We earnestly recommend it to the attentive perusal of our readers. Should any one be moved at the view of glories long since faded, but even in the dimness of decay associated with hallowed recollections of Apostles, and Prophets, and Martyrs, there is now presented a favourable opportunity for rendering some aid in seconding the endeavours of Christian benevolence to restore them: any contribution that may be sent to "The Editors of the Calcutta Christian Observer, addressed to the care of Messrs. Thacker and Co.," will be duly acknowledged, and forwarded to our respected correspondent, or direct to the proper agents appointed to receive and apply it to the relief of the suffering churches.—ED.

IV.—*Answer to Query in* No. II.

To the Editor of the Calcutta Christian Observer.

Sir,

The following observations are submitted to your consideration, as an answer to the query contained in your No. for July, p. 76.

The inspired Apostle, *Romans* vii. 2, 3. declares in the most explicit terms, that a woman is bound to her husband as long as he lives, and that if during his life she be married to another man, she is an adulteress. Here then, we have a *positive* RULE, which ought never to be departed from, unless in the case of some exception or exceptions, *equally positively* mentioned in the Scriptures.

There is but *one* such positive exception mentioned, viz. that of *adultery*, Matthew v. 32. A woman therefore may in no case whatever marry during the life of her husband, except when he is guilty of adultery.

The above considerations induce me to think that the expression 1 Corinth. vii. 15, " She is not under bondage," cannot refer to a second marriage; but means simply that a woman, in the circumstances alluded to, is at liberty to live separately, and may without sin and with a good conscience forego the performance of the duties to which she was bound as a wife—which duties it would, under any other circumstances, have been sinful for her to neglect.

I feel much strengthened in these sentiments by the consideration of the evil effects likely to be produced by holding and putting into practice the opposite opinion, one or two of which I will briefly mention.

Suppose, that a woman, who has been discarded by her husband, on account of her having embraced Christianity, marries again. Is it not possible, that after the lapse of time, the husband himself may be converted? What painful feelings would his then be, on finding, in the arms of another, the wife of his bosom, whom perhaps he had forsaken only in a moment of irritation, or at the instigation of others, or to save himself and his children from the loss of caste! What distressing feelings would be those of his children, on discovering that they must be for ever separated from the mother whom they loved, and whose absence they had so painfully felt and lamented!

Again, it would, I fear open a wide door to licentiousness. According to the testimony of the Hindoos themselves, chastity is a very rare virtue amongst their females; indeed, it is well known, that in most instances, nothing but shame or some external restraints prevent them from following the bent of their adulterous propensities. Now, if they knew, that by making an outward profession of Christianity, they might be separated from their husbands, and lawfully married to whomsoever they please, would not this be an inducement to some of them, and to their paramours, to forsake their respective partners, and to offer themselves as candidates for Baptism, merely for the purpose of being able to carry on their illicit intercourse without obloquy?

In my humble opinion, therefore, the marriage of a woman, in the circumstances referred to by your correspondent, is unlawful, and absolutely to be interdicted. And I may remark here, that the hardship to which this would subject her would not be so great by far as that to which thousands of Hindoo widows are liable: for these are not allowed to contract a second marriage on any account, however young they may be when their husbands die; whilst a female convert to Christianity is permitted to marry again on the death of her heathen partner, and also in case (and a very probable one it is) the latter takes another wife, which act renders him guilty of adultery, and consequently by the express law of Christ liberates his first wife entirely from all bondage to him.

I am, Sir,
Your obedient servant,
L.

⁂ We are aware that the opinion of Macknight and of some other Commentators is opposed to that taken by our respected correspondent. We believe however that the latter is the scriptural one; and are acquainted with a body of Missionaries, who, though they formerly thought otherwise, and were therefore in the habit of marrying to another person, a female convert whose husband publicly declared he would not receive her, have been led, from *the evil consequences* attending the practice, as well as from their doubts of its being justified by the word of God, to determine never again to perform it.—While we thus approve of the view taken by our correspondent, he must excuse us for saying that it is defective in point of clear evidence. A critical analysis of the original would tend to set the question at rest. This, if not otherwise furnished, we must hereafter attempt to supply.—Ed.

V.—*Query on Intercourse with Persons known to be immoral.*

To the Editors of the Calcutta Christian Observer.

Gentlemen,

The insertion of the following Query in your promising periodical, and a scriptural reply to it by any of your correspondents, will relieve a difficulty under which many of your readers labour; and particularly oblige.

Your humble servant,
C. L. C.

"Is it scriptural and proper for a member of one Christian denomination to cultivate the acquaintance of a member belonging to another Christian sect; when it is publicly known, that the latter is living in habits of adultery or fornication? Does 1 Cor. v. 9—11, apply as a rule in the above case? and if so, upon what principles?"

REVIEW.

Edinburgh Review, No. 108. *Art.* IV. *Characteristics.*

Without entering at present on the much-disputed and mysterious subject of unaccomplished prophecy, we think, that "the signs of the times" cannot fail to be matter of serious consideration, and much prayer to every intelligent Christian. It seems indeed to be the opinion of all thinking men, that some great revolution is at hand, and that another æra is about to take its place in the history of man. And never was an æra ushered in by more fearful symptoms; never were the judgments of God more manifestly "abroad in the earth." On all sides, there is "distress of nations, with great perplexity, men's hearts failing them for fear, and for looking after the things which are coming upon the earth." In the physical world, the cholera and the plague, "the pestilence that walketh in darkness, and the destruction that slayeth at noon-day," are passing through the length and breadth of the land; while in almost every nation, like the low mutterings of the coming tempest, there seems fearful note of preparation, for a wide-spreading and universal war. In the political world, the most violent changes are taking place, and statesmen and legislators look on bewildered; for men seem agreed in nothing, but a desire of change, which is fast shaking to pieces all that was thought most firm and established. If we turn to the world of intellect,—that power which holds empire over the other two, and wields at its will the bodies and the minds of men,—its aspect is still more gloomy. In the pride of knowledge man has put God far from him, and God has left man to the imaginations of his own heart. The Reformation of the 16th century freed us from ignorance and superstition: the Reformation of the 19th century, we trust, will deliver us from pride and infidelity. It is true, that one after one, the champions of the infidel, by their own avowal, have been driven from the field: but men can despise that which they cannot answer, and, even while her advocates have won an undoubted victory, vital religion may be farther than ever from the hearts and consciences of her professors. Much of this evil, we think, can be distinctly traced to the press; that press which assailed with one universal shout of derision the proposal, that a people should confess their sins, and humble themselves in prayer before their God; and scoffed at the idea, that plague and pestilence were under His superintending Providence. Yet these men profess to see God's power and God's wisdom in the works of creation, while they cannot discern the least traces of either in the no less wise and no less powerful works of His Providence. Coming back, as they seem, to the opinions of Epicurus, we can look for the cause only in the principles of Epicurus: we can see in it only fresh proof of the enmity of the worldly heart to every thing in the shape of evangelical religion.

In this unholy warfare, the Edinburgh Review has risen to dishonorable distinction; conducted by such men as Playfair, and Brown, and Leslie, and Sidney Smyth, and Brougham, and Jeffery, and Carlyle, the master spirits of their age, it has given its own tone and spirit to our periodical literature, and exerted a great, and we fear a fatal influence over the minds of thousands. Of late, its attacks have been less frequent and in a more temperate spirit; but even very lately there appeared in it an article against "the evangelical party," as it called them in derision, written evidently by a young man, and full of all the uncharitableness and wretched sophistries that disgraced its worst days. This we intended to have noticed at the time, but it was taken up in a very Christian spirit by a writer in a contemporary periodical; and since then every angry feeling has given place to melancholy, and the deepest compassion, on reading the paper entitled "Characteristics" in the present number. In it we are led into the enemy's country, and the nakedness of the land is discovered to us: and barren and dreary it is, beyond all speculation. God grant, that the miserable and gloomy prospect may strike wholesome terror into many a heart, and lead them, where alone they can find hope and consolation. We wonder not that infidelity has made such progress amongst us. It came to those who were but too willing to be convinced, recommended by the authority of the eminent men we have already mentioned; it blended with the strains of our loftiest and most popular poetry; it was forced upon the attention by the ever-active agency of our periodical press. A forced and unnatural brilliancy was thrown around it, which none, but those who caused it, could remove: and therefore do we attach a very great weight and importance to the article which forms the subject of our present notice.

Mr. Carlyle, the writer of it, is well known to be one of the most original thinkers of the day; and (without even excepting Coleridge) the first German scholar in England: indeed, we question, whether there be in Germany itself any one man, who has so fully mastered all the bewildering systems of German metaphysics, and who is so thoroughly imbued with the tone and spirit of German philosophy. In the foremost rank of our own literature, and standing on the vantage ground of an acquaintance with that philosophy, which is now looked upon as the highest reach of intellect apart from religion, no one is better qualified to tell us the practical effects of his own system. As a Christian, his testimony would have been despised: as an apostate, it would have been suspected: as a man, who still clings to his own melancholy and hopeless tenets, it is altogether unobjectionable. He begins by a powerfully written and ingenious analogy between the diseases of the body, and the diseases of society: in both, ease and quiet, and unconsciousness of its own workings, are the marks and the conditions of a sound and healthy state: in both, bustle and excitement are the signs that there is something wrong, the omens of decrepitude and decay. Accordingly, in the fearful and unnatural workings of society, in its noisy zeal for change and reformations, in its loud boastings of the march of intellect, he discerns the symptoms of a deep-seated disease: and this disease, which is gnawing its very vitals, he declares, to be the Want of vital Religion.

> "It is by faith that man removes mountains; while he had faith, his limbs might be wearied with toiling, his back galled with bearing; but the heart within him was peaceable and resolved. In the thickest gloom there burnt a lamp to guide him. If he struggled and suffered, he felt that it even should be so: knew for what he was suffering and struggling. Faith gave him an inward willingness; a world of strength, wherewith to front a world of difficulty. But the sum of man's misery is even this, that he feels himself crushed under Juggernauth's wheels, and knows that Juggernauth is no divinity, but a dead mechanical idol. Now, this is especially the misery which has fallen on man in this our æra. Belief, faith has well nigh vanished from the world."

This first glance into the regions of infidelity, is dark and gloomy enough; but ever as we advance, the gloom and the darkness deepen and increase. He goes on to speak in calm and scornful pity of one great class, who without feeling the power of vital religion, cling to its outward observances, and worn-out forms; and "keep trimming and trucking between those and hypocrisy, purblindly enough, miserably enough." He then dismisses with the single sentence, "of these we speak not here," a numerous class, the most numerous class, that swarm of gross and petty minds, that deny religion, that they may enjoy their pleasures, "and live contented therewith, winking hard." Let us turn from such in pity, but not as he does in scorn; little in intellect, to him they are as nothing, or as the mere tools and puppets of mightier minds: great in number, to us they are of far greater importance than all the philosophers in the world; for it was for such that the Son of God died, and that the last prayer rose even from the cross, "Father forgive them, for they know not what they do."

We now come to a higher class, "who have dared to say No; and cannot yet say Yea: but feel that in the No they dwell as in a Golgotha, where life enters not, where peace is not appointed."

These are the men, who, by the fascinations of poetry and genius, have led many from the "way of life," and lured on their deluded followers by a false and hollow gaiety, even while they felt that they were luring them to destruction: little did those think, when drinking into their very souls the magnificent descriptions, the bursts of eloquence and inspiration, "the thoughts that breathe and words that burn," little could they think of the desolation and the blackness, the burning and breaking hearts that lay below them. They have done fearfully wrong; and fearful has their punishment been. No words of ours can add force to the gloomy strain of compassion and fellow-feeling in which their doom is told.

> "Behold a Byron in melodious tones cursing his day; without heavenly load-star, he rushes madly into the dance of meteoric lights that hover on the "mad Mahlstrom," and goes down among its eddies. Hear a Shelley filling the earth with inarticulate wail; like the infinite, inarticulate grief and weeping of forsaken infants. A noble Friedrich Schlegel, stupified in that fearful loneliness, as of a silenced battle field, flies back to Catholicism; as a child might to its slain mother's bosom, and cling there. In lower regions, how many a poor Hazlitt must wander on God's verdant earth, like the unblest on burning deserts; passionately dig wells, and draw up only the dry quicksand; believe that he is seeking truth, yet only wrestle among endless sophisms, doing desperate battle as with spectre hosts; and die, and make no sign."—p. 375.

We have still to consider the very highest class in this unblest company, and little room shall we have to envy their supremacy. In the pride of felt power, "they have hewed out cisterns for themselves," and in their metaphysics they have formed a religion of their own; "hopeless struggle, for the wisest, as for the foolishest."

> "Truly," says he, "if we look into it, there is no more fruitless endeavour than this same, which the metaphysician toils in: to educe conviction out of negation. Metaphysical speculation, as it begins in Nothingness, so it must needs end in Nothingness; creating, swallowing, itself. For some generations," he continues, "all philosophy has been a painful, captious, hostile question to every thing in the heaven above, in the earth beneath, "Why art thou there?" till at length it has come to pass, that the worth and authenticity of all things seems dubitable and deniable."—p. 372.

We will force but one other painful picture on our readers: it is the creed of the writer; it is the creed of the party, but it is the creed of utter despair. Cain and Manfred are before us; but the truth is stronger than the fiction. We cannot read it without shuddering, even while we mourn for the loneliness and desolation of the lofty heart that breathes it forth. But it reminds us of inestimable privileges: of "the lively hope, of the blessed assurance, wherein the Spirit of God speaks to our spirits." We pray, and we hope, that the same Spirit may yet lead those who have been "spoiled by philosophy and vain conceit," to the knowledge of the living God, through Christ Jesus our Lord.

> "The youth, on awakening in this wonderous universe, no longer finds a competent theory of its wonders. The old ideal of manhood has grown obsolete, and the new is still invisible to us, and we grope after it in darkness, one clutching this phantom, another, that: Werterism, Byronism, even Brummelism, each has its day. Mother Church has, to the most, become a superannuated stepmother, whose lessons go disregarded; or are spurned at and scornfully gainsayed. For contemplation and love of wisdom no cloister now opens its religious shades; THE THINKER MUST, IN ALL SENSES, WANDER HOMELESS, TOO OFTEN AIMLESS, LOOKING UP TO A HEAVEN WHICH IS DEAD FOR HIM, ROUND TO AN EARTH WHICH IS DEAF! Truly may it be said the Divinity has withdrawn from the earth; or veils himself in that wide wasting whirlwind of a departing æra, wherein the fewest can discern his goings. At the fervid period when the youth's whole nature cries aloud for action, there is nothing sacred under whose banner he can act. Doubt storms in on him through every avenue; inquiries of the deepest, painfullest sort must be engaged with, and the invincible energy of young years wastes itself in sceptical, suicidal cavilling; in passionate "questionings of destiny," whereto no answer will be returned."—pp. 373, 374, passim.

Seen under such an aspect, earth resembles the hall of Eblis, through which men wander like the Pre-Adamite Sultans, each with a fire in his heart. Let those whose portion is with the infidel read this, and treasure it up in their hearts. They cannot say, "An enemy hath done this."

But can such an awful state of things continue? God forbid! even now there are other tendencies; even now "the coming events cast their shadows before." We know that there are glorious days in store for the Church of Christ; we know that the gates of hell shall never prevail against her; we know that "the knowledge of the Lord shall cover the earth, as the waters cover the channels of the deep." But we speak to unbelievers, and they will not hear us: let them listen to the wisest and mightiest among themselves. Mr. Jeffrey supported the national Fast. Lord Brougham is now editing Paley's Natural Theology. Mr. Carlyle says, "Away with your Utilitarianism, your Radicalism, your Constitution-mongering! Were they not all burnt up, like paper as they were, in the molten eddies of the French Revolution? and still the fierce sea raged fiercer than before. It is not by Mechanism, but by Religion—not by self-interest, but by loyalty—that men are governed or governable."—p. 382.

It is well that this great truth is at length recognized by men like these. We hope, from love to their own lofty souls, that they are sincere; but, whatever be their sentiments, their actions prove that they feel the current of men's minds to be setting towards Religion, and they wish to ride on the surface. This is no inference of ours; it is distinctly avowed by Mr. Carlyle himself. And we feel an inexpressible pleasure, in which we are sure every Christian will share, in quoting his expressed opinion.

> "In the Pyrrhonism of Hume, and the Materialism of Diderot, Logic had, as it were, overshot itself, overset itself. In that wide-spreading, deep-whirling vortex of Kantism, so soon metamorphosed into Fichteism, Schellingism, and then as Hegelism, and Cousinism, PERHAPS FINALLY EVAPORATED, IS NOT THIS ISSUE VISIBLE ENOUGH, THAT PYRRHONISM AND MATERIALISM, THEMSELVES NECESSARY PHENOMENA IN EUROPEAN CULTURE, HAVE DISAPPEARED? AND A FAITH IN RELIGION HAS AGAIN BECOME POSSIBLE AND INEVITABLE FOR THE SCIENTIFIC MIND; and the word Free-thinker, no longer means the denier or caviller, but the Believer, or the Ready to Believe? Remarkable it is," he adds, "how every where the eternal fact begins again to be recognized, that there is a god-like in human affairs; that God not only made us, and beholds us, but is in us and around us; that the age of miracles, as it ever was, now is. Such recognition we discern on all hands, and in all countries; in each country after its own fashion. He that has an eye and a heart can even now say, "Why should I falter?" Light has come into the world; to such as love light, so as light must be loved, with a boundless, all-doing, all-enduring love."—pp. 382, 383.

We leave the article with reluctance; for, in spite of its rugged and uncouth style, and German idiom, it is evidently the work of no ordinary man. We have viewed it under one aspect only; but it treats of many subjects, and stamps on them all the impress of a powerful and searching mind. We recommend all our readers to give it a serious and thoughtful perusal, and most strongly and especially do we recommend it to those, who believe not in a revelation from God. Here it is shown, how the wisdom of this world is foolishness with God; here infidelity is spread before us from its highest to its lowest grade, from the subtleties of Logic and Metaphysics, to the empty laugh and the God-defying blasphemy, where the grossest and coarsest spirit ever has precedence. We intreat these unhappy men (for we fear, there are such amongst us), to look before them, and within themselves. There are times, "when they commune with their hearts on their bed, and are still," in which a serious thought will come, like an unwelcome guest. Let them think then of their gloomy prospects, and their hopeless creed, and say, if the unlearned peasant, who earns his bread with the sweat of his brow, and walks humbly but trustingly with his God, be not a more enviable being than the noblest and most intellectual among them. The spirit of God, which has so long striven with them, may still turn some of them from the land of darkness, and the shadow of death, to the glorious light of the Sun of Righteousness. In his hands we leave them; and if one Infidel be induced to reflect, one Christian excited to renewed gratitude and love to his Redeemer, our purpose will be answered.

M.

Poetry.

For the Calcutta Christian Observer.

THE CROSS.

See, clothed with thunder, Sinai swells
Before the trembling sinner's eye ;
Of wrath it speaks, and only tells
That man hath err'd, that man must die.

And man *hath* died—for Jesus! thou
Co-equal with eternal God,
Beneath our sin vouchsafed'st to bow,
And in our nature bear the rod.

On thee, Jehovah's glorious Son,
The Father's utmost anger fell.
That all was borne, that all is done,
Gethsemane—thy cross can tell.

When most in angry Satan's power,
Dear Lord! thy suffering spirit seem'd,
Then, then, in that tremendous hour,
Thine arm a sinking world redeem'd.

Victorious in the pangs of death,
Great God! thy dying words declare,
"'Tis finished"—and thy parting breath
Made Heaven rejoice, and Hell despair.

At once through yonder world of light
A thrill of holy rapture ran ;
For angels heard with deep delight,
'Twas finished all for ransomed man.

"'Tis finished! finished!" sweetly rung,
Through all the realms of bliss above,
And Seraphims broke forth and sung
The glories of redeeming love.

But chiefly they, those saints, who died
In faith beneath the ancient law,
In thee, the slain, the crucified,
The Lord's eternal victim saw.

Thus Heaven rejoiced—while yet below
Thy trembling saints, in deep dismay,
Beheld the scene of mighty woe,
Till hope, and all but love, gave way.

Yes! it was love alone that led,
Their feet to linger round thy grave;
But hope and joy awhile had fled,
For thou, they deem'd, hadst failed to save.

Till lo! the blessed morning broke,
When bursting from the grave's controul
Once more their risen Saviour spoke,
Peace, peace, to each reviving soul.

O! then their wond'ring eyes discerned,
At one sweet glance, thy dying love ;
Their hearts with holy fervour burned,
Responsive to thy church above.

Those days are past—those souls on high,
Are blest beyond the reach of woe ;
Yet is not, Lord, thy gracious eye
On all thy pilgrim-saints below?

Yes! Saviour, yes ; from age to age
Redeem'd by thee, redeem'd from hell,
There only free from Satan's rage,
Beneath the cross thy children dwell.

And Lord! when all the blest shall meet
Around the throne of love at last,
O then 'twill be divinely sweet
To dwell for ever on the past;

To linger on that wond'rous hour,
Where their divine almighty Head,
The King of glory, love and power,
On earth a holy victim bled.

Archangels, Seraphims, Saints shall sing
Of this, of this, through endless days;
For love shall never droop her wing,
Nor weary of Emmanuel's praise.

D.

Berhampore, Aug. 8, 1832.

For the Calcutta Christian Observer.

STANZAS.

A shot comes booming o'er the sea,
  A distant signal gun;
Its solemn sound tells mournfully
  Some bark's last course is run.

The waves beat loudly on the shore,
  The darkness is abroad:—
Telleth old Ocean's sullen roar
  Of dangers round her strow'd.

And vainly shines our beacon light
  To many a straining eye;
The rushing storm hath fearful might,
  Their bark may not come nigh!

O soul! that sail'st in every clime
  Thy bark of Life and Breath;
Think how the sullen waves of Time,
  Burst on the shore of Death.

And though the day-star from on high
  Shines in unclouded light;—
Even in the hour, when Heaven is nigh,
  The Evil Power hath might.

Yet sail thou on, and fear no ill,
  Humble, but not in dread;
For he, who bade the sea "Be still,"
  Hath bruised the Serpent's head!

M.

Missionary and Religious Intelligence.

CALCUTTA.

1.—Opening of a Puckah Native Chapel.

On Thursday evening, the 16th August, a very neat substantial place of worship was opened in Kolingah street, close to the Thannah on the Circular Road. It is for the accommodation of the Native Church, connected with the CalcuttaBaptist Mission, which at present, including those residing at Kharee and its neighbourhood, consists of 44 members, and is under the pastoral care of the Rev. W. H. Pearce. The services of the evening were conducted partly in English and partly in Bengalee. The following ministers were present, and assisted on the occasion: Rev. Messrs. W. Yates, A. F. Lacroix, G. Gogerly, P. Percival, W. H. Pearce, and G. Pearce. The building inside is 36 feet long and 18 broad, and is capable of accommodating a congregation of 200 persons. It is well raised, is built of good materials, and cost 2,200 Rupees, besides the ground.

2.—Baptism at the Old Church.

The following notice we extract from the editorial column of the "Inquirer" Newspaper.

> "We had the pleasure on Sunday last of witnessing at the Old Church, the baptism of a native gentleman, Baboo Mohesh Chunder Ghose, in the name of "the Father, the Son and the Holy Ghost," by the Revd. T. Dealtry. Baboo Mohesh Chunder Ghose was brought up at the Hindoo College, though his connection with it ceased before he came up to the first class. He has since pursued his intellectual studies with great avidity, and commands respectable talents in this respect. To the tuition of the late Mr. Derozio, he was indebted mostly for his mental improvement and for a love of truth. The education of the Hindoo College made him abjure Hindooism as a mass of superstition, and the weekly lectures of Mr. Duff, excited in him a desire of enquiring into the claims of Christianity. The fruit of a steady examination of the evidences of this religion has, under the providence of God, been his conviction of its truths, which conviction he publicly declared the day before yesterday. Well may Mr. Duff be happy upon the reflection that his labours have, through the grace of the Almighty, been instrumental in convincing some, of the truth of Christianity, and others, of the importance of an enquiry into it. We hope ere long to be able to witness more and more such happy results in this country."

On the subject of the foregoing statement we would remark: 1st. that from experimental observation of the effect of Mr. Derozio's teaching, we would, in describing it, be inclined to substitute the *negative* instead of *positive* form of expression. Perhaps, "hatred of superstition," would more accurately convey a notion of the reality than "love of truth." At all events, it can never be said that a *love of the truth*, in its highest and noblest sense, was, or could be, inspired under the tuition of such a master. 2nd. It gives us much pleasure to be able to bear separate testimony to the reality of the great change effected in the sentiments of Baboo Mohesh Chunder Ghose. When in Nov. 1831, he first attended the Rev. Mr. Duff's Lectures on the Evidences and Doctrines of Natural and Revealed Religion, no language can well describe the impression produced on the minds of many of the other auditors by the forward, bold, and reckless manner in which he advanced his numberless atheistical objections. But to his honour be it said, that if he was the most rash and daring in broaching objections, he was also *the first* to acknowledge their utter fallacy, or utter frivolousness, when exposed in their naked barrenness. No one could accuse him of double-mindedness. What he felt, or thought, be it right or be it wrong, he at once, without veil or covering, or sly equivocation, made known to all around. And if no one was more apt to blunder, or more ready to attack, no one was half so ready to acknowledge his error, or confess his weakness. In a word, though considerably in advance of the majority of his fellows in talent and attainment, the most remarkable feature in his mental constitution seemed to be a *straight-forward ingenuousness.* Hence it is that, in spite of the judgment formed of him by those who saw him chiefly in public, Mr. Duff, who saw as much of him in private as in public, was wont to regard it as most probable that he would be the first to make a public profession of Christianity. And so it has happened. Shaken out of his Atheism, he took shelter in Deism; driven from Deism, he sought refuge in *the general acknowledgment* of Christianity as a revelation from God; awakened to a just sense of the utter dreariness and wholly unscriptural nature of those representations of the Christian system which would fritter it into something as cold-hearted and inconsistent as the most meagre Deism, he at length embraced those transcendent views of divine truth which have been entertained by the over-whelming majority of professing Christians in every age. Still, though there could be no doubt that the *understanding* was convinced on the ground of rational irresistible evidence, it would perhaps be too much to say that, in the scripture sense of the term, his *heart* was sensibly affected by the truth. And on this account it might probably have been more prudent to have delayed his baptism for a few weeks longer. This we have reason to know would have been the course recommended by the Rev. gentleman who knew him best, and who, under the blessing of God, was chiefly instrumental in bringing him to a knowledge of Christian truths, had he been consulted in the matter—a line of conduct which we think the Baboo, even in courtesy, ought to have pursued. 3rd. In giving his account of the matter, the Editor of the Philanthropist *seems* to have fallen into a slight mistake. He states that the young convert was "by baptism admitted a member of the establishment." If, by this expression it be meant that he embraced episcopacy, we have only to remark that he himself, subsequently to his baptism, most pointedly declared that on the subject of church government he was still *quite unsettled.* To this circumstance we would claim particular attention, as it may serve in some degree to remove the impression that Christian baptism signifies the formal initiation of an individual into the peculiar tenets of a particular denomination, rather than an admission into the church universal, on a public and solemn profession being made of the great and fundamental doctrines of Christianity.

3.—CALCUTTA TEMPERANCE SOCIETY.

The utility of Temperance Societies is no longer problematical. The thousands who, in Europe and America, have by their instrumentality been reclaimed from habits of the most confirmed intemperance, testify to their importance as a means of advancing the best interests of man. Such Societies in India have been long wanting. Amongst our soldiery, it is a known fact, that more have fallen victims, directly or indirectly, to drunkenness than to all the diseases of a marshy tropical climate, in their most horrid forms combined. Intemperance also, in this country, amongst other Europeans, is the most common source of crime. Let the records of our criminal courts be perused, and it will be found, that nearly all the offences brought under the cognizance of the law, murder, assault, robbery, &c. have been committed when the individual has been in a state of intoxication. In Europe, want frequently leads to crime. Not so here. The deep distress which prevails at home is unknown here, even among the poorest of our soldiers or sailors, and the incentive therefore to acts of injustice, from that cause, does not exist. It is to intemperance that we attribute nearly all the crime, and three-fourths of the diseases and death which prevail among the European soldiery in this country; and if any society can be established, or any thing else be done, to check the progress of this plague, we shall hail it with delight, and place the man who may originate it among the benefactors of the human race. With these feelings, we rejoice to hear that a Temperance Society has been formed in Fort William. On Wednesday evening, the 29th August, a meeting was held in the

Government house—the Venerable Archdeacon Corrie in the chair; several speakers advocated the cause of temperance, and the Society was fairly put afloat. A Branch Society has since been formed in His Majesty's 3rd Regiment, and we are happy in being able to state, that 28 voluntary members have already joined, and there is every reason to believe that the number will soon be very greatly increased. One of the officers of the regiment presides at its meetings, and Colonel Cameron, the Commandant of the Regiment, has taken a lively interest in its success. In the hope that this good example may be followed in other regiments, we beg to subjoin the rules for the guidance of those who may have opportunity and desire to promote such a laudable work.

Rules and Regulations to be observed by Members composing a Temperance Society in the 3rd Regiment, or Buffs.

Art. 1st.—That the Members of this Society shall abstain from the use of Ardent Spirits, except for medical purposes, and excesses in the use of other liquors, such as Beer, Wine, &c. &c.

2nd.—No Member of this Society, being a soldier, shall on any account sell, or cause to be sold, Ardent Liquors, by the transfer of drams from one to the other; neither shall he give, or receive, Ardent Liquors, as a remuneration for any service, on any pretence whatever.

3rd.—No Members of this Society shall resort to any Inns, or other house where Ardent Liquors are sold, except being from home, or on business, unless it should be indispensably necessary.

4th.—That a President, Treasurer, and Secretary be appointed from among the Members, for the purpose of regulating the Monthly Meetings of the Society, &c. &c.

5th.—That a Subscription shall be made according to the means and inclinations of each individual Member, and that Donations be received from other individuals not Members of the Society, but who may be favorable to the objects of the Society.

6th.—That the sums so received shall be appropriated (in the first place) to defray the expences of the Society, and that an allowance, if any, be given to printing in the form of Tracts relative to the Society, for general distribution.

7th.—That the Treasurer shall keep a Book, in which he shall duly account for all Sums received and paid, which book he shall submit for the examination of the President, &c. &c. at least once a quarter.

8th.—That the Secretary shall keep a Book, in which he shall enroll the names of the Members, and record censures and expulsions, as may be directed by the President.

9th.—That these Rules and Regulations be read to each individual wishing to become a Member of the Society.

10th.—That any Member who may knowingly break through any of the aforesaid Rules and Regulations shall, for the *first offence*, be severely reprimanded by the President, at a Monthly Meeting of the Members. For a *second offence*, he shall not only be reprimanded, but *fined*, for the benefit of the Society, in a sum not exceeding; eight annas; and for a *third offence*, he shall be turned out of the Membership, nor shall he be re-admitted, without the consent of at least a Majority of the Members.

BOMBAY.

4.—Death of the Rev. W. Hervey.

It is with the deepest regret, that we learn from the Bombay Christian Spectator the death of the Rev. W. Hervey of the American Mission at Ahmednuggur. In the early part of last year, he and Mrs. H. (with several other Missionary associates destined for Bombay or Burmah,) arrived in Calcutta on their way from the United States; and by their amiable manners, devoted piety, and high qualifications for Missionary labour, secured the affectionate regards of many, especially of those who knew them most intimately. He died of the Cholera on Sabbath morning, the 13th May, in about ten hours after being attacked. Amid the severities of this appalling disease and the agonies of death, he was supported and cheered with the hopes inspired by that Gospel, which he so ardently desired to preach to the heathen, and which, when faithfully preached and attended by the Spirit of God, he believed, would prove to be the power of God unto their salvation.

5.—JAMAICA.

In a former number we directed the attention of our readers to the rebellion which had taken place among the slaves, and the persecution which our brethren the Baptist and Wesleyan Missionaries were called to endure in consequence. Some of the particulars which have just come to hand we now submit to our friends, and we think that we are giving utterance to the sentiments of every Christian man when we say, that a system, which can give rise to such diabolical feelings and acts, is radically wrong, and the sooner it is totally abolished the better. A traffic in human flesh and blood must naturally harden the heart, destroy all the sensibilities of the mind, stifle those few generous feelings which remain to us from the fall, and bring the trafficker down to the level of a fierce devouring beast of prey. Since the subject of abolition has been discussed, " compensation" and " gradual preparation by imparting education" have been the watch-words of the supporters of this horrid system. Let the planter first compensate his slave for the many years of captivity in which he has been unjustly held, for his labors by day and watchings by night, for every drop of blood which has followed the application of the cart-whip, and for being made an unwilling exile from his native home. Having done this, we will most cordially unite in the cry " compensation." And then in regard to " gradual improvement," what do the planters in the matter? Why (with but a few exceptions) they never try to improve the slaves themselves; on the contrary, they endeavour by all means to keep them in the grossest ignorance; and to the pious Missionary, who for the good of both master and slave, leaves country and friends, in order to afford this " gradual improvement," they award calumny, a prison, and, in some cases, death. To the correctness of this statement, let the following facts speak:

It may be known to our readers., that, on the arrival of our friend Mr. Burchell, at Montego Bay, on the 7th of January, nearly a fortnight after the disturbances had begun, he was immediately removed in custody on board the Blanche frigate, and his papers sealed up for examination by the civil authorities. The journal of Mr. Burchell has since come to hand, together with a letter from himself, dated February 14. These documents and others prove too clearly with what inveterate rage and fury this good man has been assailed by the white inhabitants of Montego Bay and its vicinity. While on board the Blanche, he appears to have been treated with unnecessary harshness, considering that no charge whatever had been legally made, much less substantiated, against him. He was allowed to return to the Garland Grove on the 18th of January, though still treated as a prisoner, and not suffered to hold any intercourse with his friends on shore. Five days afterwards, he received a message from the custos, or chief magistrate of the parish, stating that his papers had been examined, and that they contained nothing objectionable. This satisfactory admission was accompanied with a recommendation that, for his own safety, and the safety of the colony, he would at once return to England! To a proposal so extraordinary, a sense of what was due to himself, would allow Mr. Burchell, of course, to return but one answer. " He had not only a private character to maintain, but a public one, as connected with a public religious society, and, therefore, could not leave the island in any way that might be considered or represented dishonourable."

On Monday, February 6th, the Governor issued a proclamation, putting an end to martial law, and this termination of their harassing duties as military men, appears to have been deemed a fit opportunity for the whites, collected from the surrounding estates, to wreak their vengeance, in every possible mode, on the "Sectarians." Two days afterwards, the spacious chapel at Montego Bay, capable of holding two thousand persons, was levelled with the ground; and, we are sorry to add, that several magistrates were present, and actively engaged, in this illegal and atrocious outrage. On Friday, February 10th, the custos wrote, saying, that as there was no evidence against Mr. B. he was to be detained in custody no longer; but this honourable acquittal did nothing to abate the mad fury of his enemies, or to secure the safety of their intended victim. Repeated testimonies of the highest respectability concurred to assure him that, if he set his foot on shore, *his* DEATH *was certain.* One "gentleman" had sworn he would never return home till he had got his (Mr. B.'s) heart's blood; and several had united in declaring, that whatever might be the consequences, they would murder him.

In such a state of things, not often paralleled under a civilized government, what was to be done? An American vessel, bound for New York, was to sail the next day, and Mr. Burchell, yielding to the advice and remonstrances of his friends, determined to go on board, and sail in quest of a land, where an innocent minister of Jesus Christ might breathe the air of heaven without the hourly dread of being assassinated in cold blood. But no sooner was this known on shore than a petition was drawn up, begging that the custos would detain him! This being refused, recourse was had to the last infamous expedient in the power of unprincipled malice to devise. A fellow who had been in gaol, on suspicion of being concerned in the insurrection, was procured to swear, that he had heard Mr. Burchell, and Mr. Gardner likewise, say to himself and others, that the slaves were to be free after Christmas, and that they were therefore to fight and pray for the same. On this charge, our said brethren were arrested, and thrown into the common gaol, which, however, Mr. B. would never have entered alive, but that a body of the coloured inhabitants surrounded him on his landing, and protected him from the rage of his inhuman adversaries.

When it is recollected, that these furious and blood-thirsty persecutors include persons accounted among the most respectable in the district, (their *names* are in our possession) there appears at first sight too much reason to fear lest the fatal deed, which they were not allowed to perpetrate by tumultuous violence, should be consummated by an audacious mockery of justice. From such fears, we bless God, our minds have been relieved by the paternal vigilance of His Majesty's Government. We rejoice to state, and we do so with feelings of gratitude not easy to describe, that the most explicit instructions were forwarded from the colonial office to Earl Belmore, as soon as the disturbances were known there, "the object of which was to secure for the Government at home the opportunity of deliberately considering the case of every Missionary who might be tried for instigating the revolt, before the sentence against him should be carried into execution." But we have received, within the present week, intelligence more satisfactory still,—satisfactory, at least, as to its aspect on our much injured friends, though it fixes on their enemies such a stain of infamy as it is painful to believe can attach to any who bear the British name. The article to which we refer bears date March 3, and is couched in the following terms: "THE MAN WHO SWORE AGAINST MESSRS. BURCHELL AND GARDNER HAS ACKNOWLEDGED, THAT HE SWORE FALSELY, AND THAT HE WAS BRIBED TO DO SO. *He made this confession before a magistrate, in the presence of several witnesses, with a hope, he said, of relieving his conscience, which was wretched.* In about a week the trial will take place."

To return to our narrative. The destruction of the chapel at Montego Bay was the signal for other depredations of the same character. The places of worship and other property at Falmouth, Gurney's Mount, Hillingdon, Salter's Hill, Stewart's Town, Lucea, Brown's Town, Rio Bueno, Savannah-la-Mar, and St. Ann's Bay were destroyed in rapid succession; and to such a pitch of audacity did the opposition arise, that an advertisement appeared in the *Courant* of Feb. 11, dated from the parish of Portland, announcing the formation of a society, in which no less than *one hundred and three* persons had enrolled their names, having for its object the destruction of "sectarian chapels." A week afterwards, another advertisement appeared in the same journal, calling on the custos to convene a meeting to adopt measures for removing all sectarians from the island. This was the state of things when the last packet left Kingston; so that it is more than possible outrages have since been perpetrated yet more extensive than those it has been our painful task to narrate.

Amidst these appalling scenes of violence and danger, when, to quote the forcible expression of our brother Nichols, "humanly speaking, not one life among the Missionaries was worth insurance for a single day," it is gratifying to know that our beloved friends were not utterly forsaken. There are gentlemen at Montego Bay, and elsewhere, whose names, for the present, we conceal, who have endeared themselves to our hearts, and won the admiring esteem of all who can appreciate what is truly noble in human conduct, by the honest and intrepid zeal with which they have stood forward in defence of injured innocence, at no small hazard to themselves. Our Missionaries have been sustained, too, by the testimony of a good conscience, and by a humble reliance on that Almighty Master in whose cause they are engaged. "Does my mother ask me," writes one, "Do you repent becoming a Missionary? My answer is, *No.* Gladly would I spend the few remaining days of my pilgrimage in this land, were it the will of God. Of the charge laid against me I am perfectly innocent. Oh! this does support me, my heavenly Father knows it; and however it may issue on earth, I hope to be acquitted when I and those who are thirsting for my blood stand at the tribunal of God." "If it had not been the Lord who was on our side," says another, "we should have been swallowed up before this time, and for future security we are peculiarly dependent upon him. If he sees right, after having honoured us with a Missionary's life, to honour us with a Martyr's death, may but His name be glorified, and the welfare of His church be promoted by our death, and then all will be well."

That proceedings, such as it has been our painful duty to describe, should awaken throughout the kingdom, an intense feeling of indignant interest, is perfectly natural. The loss of property has been very great, though it is not easy, at present, to ascertain the precise amount, and may probably be found that, in the haste with which the first announcement was made to the public, the sum was overstated. The case is one which loudly calls for the effectual interposition of the British Government, and to that quarter, under Heaven, our eyes must in the first instance, be directed. Nor have we any reason to fear, that our just and necessary appeal will be in vain. A deputation from the committee have already been admitted to an interview with Lord Goderich, who paid the most ready and gratifying attention to their representations, and assured them, that Government would use every means to discover and punish the parties who have thus set at defiance all law and justice.

Extract of a letter from Mr. Box, dated Kingston, January 14th, 1832.

On Tuesday last, I was released from imprisonment by order of the Governor, who had committed me; and I now sit down to furnish you with particulars of the base and cruel treatment shown me while in custody. On the evening of my apprehension, which took place in the public streets, while walking with brother Kerr, I was hurried to the guard-room, and in a few minutes delivered over to the commanding officer, who insultingly said, "Well, Sir, you are a devilish clever fellow up your way, I understand!" and then left me secured until he returned with an order from Lord Belmore to detain me there till the morning. I soon became the object of ridicule and contempt, not only to the military, but also to crowds of spectators in the street; some saying one thing, and some another. I requested permission to send to brother Kerr for a Bible and some other things, to make my situation for the night in some measure comfortable; but the latter, together with the refreshment sent me, were prohibited. I was, however allowed to read the word of God to myself, as the officer said, while he and his men took the liberty of pouring out volleys of oaths and curses, intermingled with the vilest and filthiest expressions; and, although I was not indulged with a bed, yet he kindly caused a chair and table to be placed in the corner of the room; upon which I rested, and being much fatigued by a scorching ride of more than thirty miles during the day, I with little interruption slept till the morning. When this arrived, the guards were changed; but the officer commanding, after ordering the men to load their carbines, prevented any person from seeing me. Soon after, the officer came to me and said, "You are to be committed to the jail, Sir." I replied, "Very well, I am quite ready;" and was then escorted by armed soldiers to the common prison. I requested the deputy marshal to favour me as much as possible while under his charge, and to allow me a place in the debtors' department: he said this could not be done without the consent of the custos, which he would endeavour to obtain. However, when he returned, some hours afterwards, I had the consolation of knowing that my request could not be granted, but that I was to be made as comfortable as possible among the felons. What the accommodation and comforts were which I enjoyed remains to be stated. There were in the criminal prison fifty-four persons; some of them condemned convicts, some committed for high crimes and misdemeanours; but the greater part were in confinement for their owners' debts, waiting until the expiration of martial law, before they could be sold to the highest purchasers. Among this general crowd, some were afflicted with the small-pox, and others with complaints peculiar to the country; but all, with few exceptions, were encrusted with filth, as no water was allowed them to wash their skins or clothes during the whole time that I was with them. Before sunset, I was shown the cell allotted to me, and allowed to have a mattress upon which to sleep; accordingly at nine o'clock the jailor locked me up, and, for the first time in my life, I offered up my evening sacrifice to God within the gloomy walls of a dungeon. I cannot describe the sensations of my mind on the occasion; but such was the abundant grace of God towards me, that I was enabled to rejoice with a joy unspeakable and full of glory. After committing myself into the hands of my Heavenly Father, I attempted to sleep, but the place was infested with such swarms of insects, that to sleep was almost impossible; and gladly did I welcome the light of the morning, which would release me from their annoyance. The next night, however, was worse, and I was obliged to pace my cell for nine solitary hours, in order to prevent the vermin from crawling upon me; at length the Sabbath sun arose, and, getting into the prison yard, I sat and slept for an hour or two. Such, however, was the filthiness of the cell, and the poisonous effluvia which were exhaled from the whole prison by night, that, notwithstanding the unusual flow of spirits which I felt from the first moment of my arrest, I on the third day began to fall under its deleterious influence, and was advised by some to write to the Governor, informing him of my situation, and requesting a removal to the other side of the jail: this I did not, as I hoped every hour to be entirely liberated. However, the marshal, upon hearing of my uncomfortableness, proposed an exchange of cells between myself and a highway robber, who was condemned for life; his cell being considered rather sweeter and cleaner than the one which I occupied: accordingly, with considerable reluctance, he removed himself and his things to my cell, and for the two last nights of my imprisonment, I was thus favoured with a cell comparatively free from venomous insects; and, being thoroughly wearied with the intense heat of the day, and the loss of rest by night, I was enabled to sleep pretty soundly. Had my rest been broken much longer, or had I even been in confinement much longer, I am persuaded that my health would have been seriously impaired, and perhaps my life brought to a premature close; for the state of the prison and prisoners was such as must soon have issued in pestilence and death. I was persuaded, that at last God would "bring forth my righteousness as the light, and my judgment as the noon-day."

Extract of a letter from Mr. Edney, dated Grateful-Hill, January 13th, 1832.

You will be pleased to known, that in our society, in this extensive circuit, *there is not a single negro who is not steadily at his owner's work.* Such is the influence of the grace of God on this degraded race! It is stated in the Kingston Chronicle, *that no member of the Methodist Society in the parishes where the rebellion has been the most powerful has been detected; and some of them have even perished in the flames, while striving to save their masters' property from the general destruction.*

DOMESTIC OCCURRENCES.

[Where the place is not mentioned, *Calcutta* is to be understood.]

MARRIAGES.

AUG.
5. At Moozufferpoor, Mr. W. R. Chill, to Miss Indiana Clarke.
6. Mr. T. O'Sullivan, Medical Department, to Miss Mary Roach.
7. H. Palmer, Esq. 41st Regt. to Susannah Elizabeth, widow of the late Captain Counsell, Artillery.
Mr. W. J. Lloyd, to Miss Frances Ward.
8. Mr. Hance Williamson, to Miss Sarah Barker, of the European Orphan Asylum.
10. Mr. John Higgins, H. C. Marine, to Miss Mary Castlereagh McGratt.
14. At Berhampore, Graham Dundas, Esq. Lieut. 72nd Regt. to Margaret Maria Louisa, third daughter of the late General E. Swift Broughton.
17. Mr. Murray, of Dum-Dum, to Miss Mary Ann Keefe.
E. Pearsall, of the H. C. 5th Battalion, Artillery, to Miss Ann Ruff.
21. At Ishapore Park, Wm. Dalrymple Shaw, Esq. to Caroline Ann, only daughter of Major Sissmore, of the Bengal Army.
At Allahabad, Mr. D. Batavia, to Miss A. P. Shepherd.
22. At Allahabad, Mr. C. Douglas, to Miss A. Thorpe.
25. Mr. John Weaver, to Miss Emily Louisa Ann Mary Marriott.
27. H. G. C. Goulard, Esq. nephew of the late Sir Wm. Codrington, Bart. to Miss Jessie Burn, only daughter of J. Burn, Esq. of Berwick upon Tweed.
Mr. J. B. Barber, to Miss S. R. Sanders, second daughter of the late B. Sanders, Esq. Attorney at Law.

BIRTHS.

AUG.
1. The Lady of Lieutenant Lewin, Artillery, of a son.
At Shahjehanpore, the Lady of Lieut. J. V. Forbes, of a daughter.
At Barrelly, Mrs. Major Blair, 3rd Local Horse, of a daughter.
At Futtehgurh, the wife of Mr. W. H. DeGruyther, of the 1st Division, Army Clothing Agency, of a daughter.
2. At Allipore, Mrs. Bowser, of a daughter.
The Lady of C. S. Hadow, Esq. of a still-born son.
The Lady of C. Herd, Esq. of a son and heir.
3. At Malda, the Lady of John Lamb, Esq. of a still-born son.
4. Mrs. W. J. Crawley, of a son.
At Moozufferpoor, the Lady of T. Clarke, Esq. of a son.
At Allahabad, Mrs. John Horn, of a son.
5. At Saugor, the Lady of Capt. G. R. Pemberton, of a son.
At Dum-Dum, the Lady of Andrew Wood, Esq. of a son.
6. Mrs. Mary Moreiro, the wife of Mr. A. Moreiro, of a son.
8. At Hazareebaugh, the Lady of E. T. Harper, Esq. of a daughter.
At Delhi, the Lady of Capt. R. R. Hughes, 62nd N. I. of a daughter.
9. At Ghazeepore, the Lady of S. M. Boulderson, Esq. C. S. of a son.
At Patna, the Lady of J. H. Templar, Esq. C. S. of a son.
10. At Entally, Mrs. J. J. Marques, of a daughter.
11. The Lady of the Rev. James Hill, of a son.
The Lady of Capt. J. W. J. Ousely, 28th Regt. N. I. of a daughter.
12. At Coolee Bazar, the wife of Mr. C. Murphy, of a daughter.
Mrs. F. H. Peterson, of a son.
At Nusseerabad, the Lady of Capt. H. W. Bellew, of a son.
14. At Kidderpore, Mrs. J. R. Aitkin, of a daughter.
15. The Lady of T. Bruce, Esq. of a daughter.
At Barrackpore, the Lady of Major Shuldham, 31st Regt. N. I. of a daughter.
16. At Beerbhoom, the Lady of the Hon'ble Robert Forbes, of a son.
17. At Hurripaul, the Lady of H. S. Lane, Esq. of a son.
18. At Kurnaul, the wife of Overseer J. Shaw, Dept. of Public Works, of a daughter.
19. Emily, the wife of Charles Brownlow, Esq. of a son.
20. The wife of Lieut. Birch, Deputy Judge Advocate General, of a daughter.
The wife of Mr. Robert Macarthy, of the General Department, of a son.
22. At Cuttack, the Lady of Lieut. C. H. S. Freeman, 47th Regt. N. I. of a daughter.
23. At Chandernagore, the wife of Mr. John McLear, of a daughter.
Mrs. Van Voorst, of a daughter.
24. Mrs. C. Noyes, of a son.
27. The Lady of Robert Macfarlane Ronald, Esq. of a son.
28. Mrs. Augustin Pereira, of a daughter.

DEATHS.

AUG.
2. The infant child of Mr. Grieff.
At Chirra Poonjee, John Nicholas, aged 9 months, the infant son of Mr. Foster.
3. At Balligunge, Mr. John Cox, aged 42 years.
4. At Akyab, Lieut. A. F. Tytler, 33rd Regt. N. I.
At Akyab, Mr. J. H. Bolst, aged 40 years.
At Mynpoory, the infant son of Mr. W. B. Smith, of Agra, aged 13 months.
5. Mr. Henry Higgins, aged 34 years.
6. Margaret, the wife of Mr. H. G. Statham, aged 25 years.
At the General Hospital, Mr. Hofflower.
Catherine, daughter of Mr. Thomas, of the Sudder Board of Revenue, aged 6 years.
Mrs. Elizabeth Kerr, aged 70 years.
7. At Benares, Mr. James Barnsley, aged 32 years.
8. Mr. T. Moberly, Chief Officer of the Brunswick, aged 29 years.
At Ghazeepore, Emma Maria Eliza, daughter of Lieut. A. Currie, 54th Regt. N. I. aged 1 year.
10. Near Budge-Budge, J. A. Ayton, Esq. aged 41 years.
Capt. James Perkins Hackman, aged 45 years.
Eliza, wife of Mr. John Tralle, aged 27 years.
Mr. John C. Finch, aged 32 years.
11. James Lawrence, the infant son of Mr. A. Pastor, aged 6 months and 29 days.
In the Fort at Bombay, Graves Chamney Irwin, Esq. Advocate General.
12. At Chowringhee, on Sunday noon, James Williamson, Esq. Indigo Planter, aged 36.
13. Capt. J. Palmer, Commander of the Brunswick, aged 27 years.
Mrs. Margaret Hoggan, aged 40 years.
14. At Kissengunge, John Weston Jones, aged 16 years and 1 month.
At Dinapore, Capt. Alexander Campbell Beatson, 2nd Regiment N. I.
15. At Saugor, Mr. John Rose, 2nd Officer of the H. C. S. Wm. Fairlie.
Thomas, the son of Mrs. Anthony Garcia, aged 6 years and 6 months.
16. At Umbeeka, the Rajah of Burdwan.
At Muttra, Henry Hyde, the infant son of Capt. Alexander, 5th Regt. L. C.
17. Mr. Wm. Faria, aged 24 years.
Carolina, the daughter of Mrs. Anthony Garcia, aged 12 years and 5 months.
At Sulkea, Matilda, the wife of Mr. W. J. Baldwin, of Derowly, aged 25 years.
At Purneah, Mr. John F. Robert, aged 20 years.
18. Miss Mary Tailor, aged 57 years.
At the residence of J. R. Barwell, Esq. Charlotte, relict of the late C. W. Welchman, Esq. M. D. of the Bengal Service.
Adam Nicolson, Esq. formerly Branch Pilot, aged 58 years.
At Beoree, near Goruckpore, W. Mathews, Esq. Junior, aged 25 years.
19. Drowned in the River Hooghly, Mr. R. P. Sinclair, H. C. Marine, aged 22 years.
Master Francis Hastings, aged 14 years.
The infant son of Mrs. Doft.
20. Mr. H. Moore, Assistant, H. C. Stud, Hissar, aged 38 years.
The infant son of Mr. Chisholm.
21. At Cawnpore, Augustus Charles Floyer, Esq. C. S.
22. Robert Walker Seamer, of the Ship Princess Victoria, aged 21 years.
R. H. Stuart, Esq. C. S. son of Gen. the Hon'ble Patrick Stuart, aged 21 years.
Mrs. E. Roberts, aged 25 years.
23. Georgiana, the infant daughter of Mr. W. H. Bolst, aged 1 year and 3 months.
24. Mr. Wm. Hebron, of the H. C. Marine, aged 31 years, 5 months, and 2 days.
At sea, on board the Orontes, the infant son of Lieut. J. Shepherd, 24th Native Infantry, aged 4 months.
25. Monsieur A. Maurevert, aged 33 years.
26. Mr. Archibald Thomson, late Engineer in the H. C. New Mint, aged 41 years.
27. Mr. Geo. T. Tate, aged 20 years.
At Barrackpore, in his 25th year, A. MacDonald, Esq. As. Surgeon, 25th Regt. N. I.
28. At the Lunatic Asylum, Mary Eller, infant daughter of Mr. and Mrs. Cullington, aged 3 months and 20 days.
Miss Anne D'Rozario, aged 31 years.
At Chinsurah, Rozalie Elizabeth, the infant daughter of Mr. L. M. Delanougerede.
30. Mr. Lachlan Falconer, late Indigo Planter.
Master Evan McLeod, a ward of the Upper Orphan School, aged 11½ years.
31. Mr. Simon Rodrigues, Assistant in the Marine Board Office, aged 48 years.
Mr. R. E. Jones, aged 45 years.
Edgar Temple, Esq.

SHIPPING INTELLIGENCE.

ARRIVALS.

Aug.
3. Emelia, (P.) Rebeiro, from Rio de Janeiro 27th May.
5. Palmyra, Loader, from Portsmouth 26th March.

Passengers:—Lieut. J. James, Artillery; Mr. Boddley; Mr. Bennet. From Madras —Mr. J. Boscawen, N. I.

— H. C. Steam Vessel Hooghly, from the Wreck of Burhampooter 30th, and Dinapore 31st ultimo.
8. Red Rover, (Bark,) Clifton, from Singapore 17th July.
9. Merope, (Bark,) Briggs, from Mauritius.
10. Brougham, (Bark,) Viles, from Isle of France 6th July.
11. Swallow, (Bark,) Adam, from Bourbon 1st July, Port Louis 8th ditto, Covelong and Madras 5th August.

Passengers:—From Port Louis, G. N. Adam, Esq. Merchant; Bonerjee Ruttonjee, Esq.; Mr. C. Parker, from Madras.

19. Sovereign, W. McKellods, from Mauritius 25th July.

Passengers:—W. Campbell, Esq. Supercargo. Part of the Crew of the Ann, (Captain Worthington,) wrecked on the Isle St. Brandon, on the 2nd July. Crew and Passengers saved.

— Isabella, from New South Wales, (date not mentioned.)
21. Do.—Wm. Wiseman, from Covelong 13th August.
— General Palmer, put back from sea leaky.
22. L'Union, (F. Bark,) B. de la Sonchais, from Bourbon 25th July.
— Brookline, (Amr.) S. Kennedy, from Boston 14th May.
28. Patriot King, Jos. Pinder, from Liverpool 10th May.
— Nestor, (F. Brig,) A. Thibauld, from Bordeaux 25th March, Pondicherry and Madras 22nd August.

DEPARTURES.

Aug.
2. Hindoo, (Bark,) Askew, for Liverpool.
— Ripley, (Bark,) Lloyd, for Liverpool.
4. Caledonia, (Bark) Symers, for Penang, Malacca, and Singapore.
5. Falcon, (Bark,) Ovenstone, for China.
— Columbia, (Brig,) Ware, for Isle of France.
6. Cecilia, (Brig,) P. Roy, for Rangoon.
7. Hooghly, (Amr.) Bacon, for Boston.
9. General Palmer, Cotgrave, for London.

Passengers:—Mrs. Cotgrave, Mrs. Kniwett, Lieut. Bridge, Cornet Taylor, —Beecher, Esq. J. E. Price, Esq. and Lieut. T. Gear, 20th Regt. N. I.

10. Dunira, (H. C. S.) Hamilton, for China.

Passengers:—Capt. Hamilton, for China, Mrs. Balsine, Mrs. Balhetchet, Lieut. Col. Balsine, W. Balhetchet, Esq. Capt. Charter, H. M. 3rd Regt. Buffs, Lieut. P. Bridgman, Artillery, Mr. J. Cook, and Mr. M. Thomas.

12. Sylph, (Bark,) Wallace, for China.
16. Heroine, Wyatt, for London.

Passengers:—Mrs. McLeod, and 2 children, and a female servant.

— Imogen, Richardson, for Mauritius.
— Addingham, Nicholson, for ditto.
17. Memnon, (Bark,) Patterson, for Liverpool.
— Lady Hayes, (Bark,) Allport, for Cape of Good Hope.
18. Indian Oak, Bane, for Mauritius.
19. Nabob, (Amr. Brig,) Moore, for New York.
— Trial, (Bark,) G. Baker, for Madras and Bombay.
25. Wm. Fairlie, (H. C. S.) for London.

Passengers:—For England viâ China, Mrs. Alpin, Miss Alpin, Capt. C. Doyly Alpin, 33rd N. I. Mr. C. Toussaint, Mrs. Weir, servant to Mrs. Alpin. For Penang—Mrs. Montgomery and 3 children, Dr. Wm. Montgomery, Surgeon, Lieut. E. W. Scott, Artillery, seven native servants to Mr. Montgomery.

26. Will Witch, (Bark,) W. Barrington, for Penang, Malacca, and Singapore.
— Charles Grant, (H. C. S.) for England and China.

Passengers:—The Hon'ble Sir Charles Grey, Kt., C. C. Jackson, Esq. and J. Dunbar, Esq. C. S. W. Shand, Esq. — Colquhoun, Esq.

29. Virginia, (Bark,) J. Hullock, for Bombay.

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the Month of August, 1832.

Days of the Month.	Minimum Temperature observed at sunrise.					Maximum Pressure observed at 9h. 50m.					Observations made at apparent noon.					Max. Temp. and Dryness observed at 2h. 40m.					Minimum Pressure observed at 4h. 0m.					Observations made at sunset.					Rain Gauge, No. 1.	Rain Gauge, No. 2.
	Barometer reduced to 32°.	Temper. of the air.	Depres. of M. B. Ther.	Wind.	Aspect of the sky.	Barom. red. to 32°.	Temper. of the air.	Depres. of M. B. Ther.	Wind.	Aspect of the sky.	Barom. red. to 32°.	Temper. of the air.	Depres. of M. B. Ther.	Wind.	Aspect of the sky.	Barom. red. to 32°.	Temper. of the air.	Depres. of M. B. Ther.	Wind.	Aspect of the sky.	Barom. red. to 32°.	Temper. of the air.	Depres. of M. B. Ther.	Wind.	Aspect of the sky.	Barom. red. to 32°.	Temper. of the air.	Depres. of M. B. Ther.	Wind.	Aspect of the sky.		
1	29,389	79,7	1,2	cm.	rn.	,440	84,	3,5	n.	cu.	,402	85,3	3,6	n.	cu.	,346	89,7	5,5	s.	cu.	,332	86,	3,5	n.	cu.	,307	81,8	2,1	n.	n.	1,72	1,45
2	,321	79,5	1,8	n. e.	do.	,391	86,	5,3	n. e.	do.	,336	87,3	6,8	n. e.	do.	,321	89,3	7,8	n. e.	do.	,325	83,	3,5	n. e.	n.	,328	81,	1,8	n. e.	cis.	0,32	0,21
3	,357	79,7	1,5	do.	cy.	,415	83,8	3,9	do.	cus.	,395	82,	1,5	cm.	rn.	,359	82,5	2,	s.	rn.	,341	84,3	3,3	s.	cus.	,357	82,	1,8	s.	cu.	0,64	0,28
4	,411	79,	1,3	s. e.	rn.	,469	85,	5,1	s. e.	cu.	,455	83,8	4,1	s. e.	cus.	,421	84,5	4,8	s. e.	cis.	,413	83,3	3,8	e.	cis.	,434	81,5	2,3	s. e.	cis.	0,14	0,05
5	,506	80,	1,5	s.	cu.	,550	85,5	5,8	s.	do.	,513	86,7	6,	s.	cu.	,449	88,5	7,6	do.	cu.	,437	87,	6,3	s. e.	do.	,463	84,	4,3	s.	ci.		
6	,454	79,	1,8	s. w.	rn.	,492	82,	2,5	s. w.	do.	,459	86,	5,5	s. w.	do.	,419	83,	3,	s. w.	n.	,411	82,3	2,8	s. w.	do.	,406	80,	1,8	s. w.	cis.	0,38	0,28
7	,416	80,	2,3	do.	cu.	,451	84,	3,8	s.	cus.	,412	82,3	2,1	do.	rn.	,355	81,3	2,8	do.	cis.	,335	80,7	2,2	do.	n.	,343	78,7	1,	do.	rn.		
8	,380	77,	1,8	do.	rn.	,441	81,5	2,6	s. w.	rn.	,428	80,7	1,5	s. e.	n.	,410	81,8	2,1	s. e.	do.	,410	81,7	2,2	s. e.	cis.	,405	80,5	1,8	s. e.	cus.	2,63	2,33
9	,551	77,	1,3	s. e.	do.	,599	80,5	2,3	e.	do.	,589	84,3	4,8	do.	cis.	,550	83,	3,1	e.	cus.	,524	84,5	3,6	e.	do.	,524	81,	1,8	do.	ci.	3,00	2,83
10	,604	80,	1,5	do.	cu.	,669	87,5	5,8	s. e.	cu.	,649	89,	7,8	do.	cu.	,601	89,3	8,3	s. e.	cu.	,572	87,5	7,5	s. e.	cu.	,572	83,5	4,3	do.	cis.	0,40	0,20
11	,606	81,7	1,5	s.	do.	,646	86,5	7,	s. w.	do.	,608	88,3	8,4	n. w.	do.	,537	90,5	9,8	w.	do.	,523	89,5	8,3	do.	do.	,519	82,	3,3	do.	n.		
12	,508	81,	2,3	n. w.	ci.	,558	82,7	3,5	n. w.	cus.	,509	86,7	6,5	do.	do.	,445	84,7	4,8	n. w.	cus.	,435	83,	2,8	s. w.	cis.	,427	82,	1,8	s. w.	cis.	0,37	0,25
13	,438	79,5	1,6	n. e.	cy.	,475	86,	5,5	w.	cu.	,443	87,	6,8	n. e.	do.	,398	87,5	5,6	n. e.	cis.	,349	86,3	4,6	do.	do.	,368	85,3	4,4	do.	cu.		
14	,422	81,5	2,	do.	cu.	,481	87,	4,8	n. e.	do.	,462	90,7	9,	do.	do.	,401	92,5	10,6	do.	ci.	,399	87,	7,1	s. e.	cus.	,415	85,	4,3	cm.	ci.	0,22	0,13
15	,420	81,	1,8	do.	do.	,458	82,5	3,3	do.	do.	,441	87,5	7,	do.	do.	,367	90,5	9,8	do.	cu.	,342	90,	9,2	n. e.	cu.	,381	85,5	5,8	n. e.	cu.	0,14	0,09
16	,411	79,7	1,8	do.	cy.	,449	84,7	5,2	do.	do.	,416	86,3	6,3	do.	do.	,355	87,5	6,3	do.	do.	,335	88,	7,	do.	do.	,366	85,	6,3	do.	do.	0,21	0,15
17	,394	81,	2,8	do.	cu.	,473	84,3	3,8	do.	do.	,464	85,	4,4	n.	do.	,432	89,3	8,4	s.	do.	,430	89,	7,5	s.	ci.	,443	85,5	5,8	s.	ci.		
18	,502	80,7	1,8	s. e.	do.	,548	87,	6,	s. e.	cus.	,513	89,3	8,3	s. e.	do.	,468	88,5	6,	s. e.	cis.	,440	87,8	6,1	s. e.	cis.	,433	85,	4,3	s. e.	cis.		
19	,448	81,7	2,	s. w.	do.	,496	85,5	7,3	s. w.	cu.	,476	83,	4,3	s. w.	cis.	,425	81,5	2,6	cm.	rn.	,413	81,7	2,8	s.	cy.	,400	81,	2,3	do.	rn.		
20	,466	81,	2,1	do.	cus.	,547	79,	1,8	do.	rn.	,529	82,7	3,5	do.	n.	,471	31,	2,8	s.	cis.	,472	82,3	3,4	s. e.	cis.	,477	83,	2,8	do.	cis.	0,24	0,14
21	,547	81,	1,8	s.	cu.	,615	87,3	6,3	s.	cu.	,588	89,5	8,	s.	cu.	,530	87,3	6,6	do.	cu.	,528	86,7	5,2	s.	do.	,533	85,3	5,4	s.	do.		
22	,556	81,5	2,6	do.	ci.	,624	87,	6,5	do.	cus.	,576	88,3	7,8	do.	do.	,510	88,7	7,7	do.	cis.	,510	88,	6,8	do.	ci.	,499	86,	4,5	do.	cu.		
23	,550	81,5	2,3	s. w.	cu.	,627	78,5	1,3	cm.	rn.	,615	76,	1,3	cm.	rn.	,518	78,7	3,2	w.	do.	,479	79,7	2,2	w.	cu.	,505	79,3	1,8	w.	rn.	2,97	2,65
24	,510	78,	1,5	n. e.	rn.	,569	83,	3,5	n. w.	cu.	,527	84,5	4,5	w.	cu.	,444	88,	6,5	do.	cu.	,436	88,	7,	do.	do.	.437	84,	3,5	do.	cu.	0,62	0,54
25	,431	79,8	1,4	do.	cus.	,481	85,7	4,9	n. e.	do.	,445	88,8	6,8	n. e.	do.	,385	90,7	7,5	n. e.	do.	,367	90,3	8,6	n. e.	do.	,396	84,	3,3	n.	do.		
26	,408	80,3	1,6	s. e.	do.	,450	87,	6,5	s. e.	do.	,423	88,7	6,8	s. e.	do.	,371	88,9	7,4	s. w.	do.	,357	85,7	4,5	s. e.	cis.	,384	84,7	4,	s. e.	cis.	0,58	0,45
27	,434	79,	1,1	cm.	n.	,476	81,8	2,1	do.	do.	,456	86,5	3,5	do.	do.	,438	84,7	5,2	do.	cus.	,438	84,	4,	do.	cu.	,487	82,	1,8	do.	ci.	0,38	0,26
28	,533	79,7	1,	s.	do.	,602	86,	4,8	e.	do.	,575	87,5	6,6	s. w.	do.	,534	85,5	5,5	s.	do.	,530	84,7	3,2	s.	cis.	,523	82,5	2,8	cm.	cus.	0,68	0,55
29	,564	79,5	1,3	s. e.	rn.	,614	83,	3,1	s. e.	cus.	,575	88,	6,	s. e.	do.	,526	88,	6,3	s. e.	ci.	,513	85,7	4,8	s. e.	do.	,528	81,7	3,5	s. e.	rn.	0,37	0,28
30	,508	81,3	2,4	s. w.	cu.	,562	80,	1,5	cm.	rn.	,541	83,	2,5	cm.	cus.	,444	85,7	6,5	s. w.	cis.	,444	85,5	4,8	s. w.	cus.	,445	82,5	2,8	s. w.	cus.	0,34	0,34
31	,465	79,7	2,	n.	do.	,529	86,	5,1	n.	ci.	,483	88,3	7,4	n.	ci.	,412	90,	7,3	n. w.	cu.	,406	87,7	5,5	n.	do.	,406	83,5	2,3	n.	n.		
Mean,	29,468	80,0	1,8			,522	84,2	4,3			,495	85,9	5,5			,440	86,5	5,9			,427	85,5	5,0			,436	82,9	3,2			1644	1346

Abbreviations. In the column "wind," small letters have been used instead of capitals; *cm.* means *calm.* In the column "aspect of the sky," *cy.* is *cloudy*; *cl. clear*; *rn. rain*; *ci. cirrus*; *cu. cumulus*; *cs. cirro-stratus*; *cus. cumulo-stratus*; *cc. cirro-cumulus*; *n. nimbus.*

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ASTOR, LENOX AND
TILDEN FOUNDATIONS

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the Month of August, 1832.

Days of the Month.	Minimum Temperature observed at sunrise.					Maximum Pressure observed at 9h. 50m.					Observations made at apparent noon.					Max. Temp. and Dryness observed at 2h. 40m.					Minimum Pressure observed at 4h. 0m.					Observations made at sunset.					Rain Gauge, No. 1.	Rain Gauge, No. 2.
	Barometer reduced to 32°.	Temper. of the air.	Depres. of M. B. Ther.	Wind.	Aspect of the sky.	Barom. red. to 32°.	Temper. of the air.	Depres. of M. B. Ther.	Wind.	Aspect of the sky.	Barom. red. to 32°.	Temper. of the air.	Depres. of M. B. Ther.	Wind.	Aspect of the sky.	Barom. red. to 32°.	Temper. of the air.	Depres. of M. B. Ther.	Wind.	Aspect of the sky.	Barom. red. to 32°.	Temper. of the air.	Depres. of M. B. Ther.	Wind.	Aspect of the sky.	Barom. red. to 32°.	Temper. of the air.	Depres. of M. B. Ther.	Wind.	Aspect of the sky.		
1	29,389	79,7	1,2	cm.	rn.	,440	84,	3,5	n.	cu.	,402	85,3	3,6	n.	cu.	,346	89,7	5,5	s.	cu.	,332	86,	3,5	n.	cu.	,307	81,8	2,1	n.	n.	1,72	1,45
2	,321	79,5	1,8	n. e.	do.	,391	86,	5,3	n. e.	do.	,336	87,3	6,8	n. e.	do.	,321	89,3	7,8	n. e.	do.	,325	83,	3,5	n. e.	n.	,328	81,	1,8	n. e.	cis.	0,32	0,21
3	,357	79,7	1,5	do.	cy.	,415	83,8	3,9	do.	cus.	,395	82,	1,5	cm.	rn.	,359	82,5	2,	s.	rn.	,341	84,3	3,3	s.	cus.	,357	82,	1,8	s.	cu.	0,64	0,28
4	,411	79,	1,3	s. e.	rn.	,469	85,	5,1	s. e.	cu.	,455	83,8	4,1	s. e.	cus.	,421	84,5	4,8	s. e.	cis.	,413	83,3	3,8	e.	cis.	,434	81,5	2,3	s. e.	cis.	0,14	0,05
5	,506	80,	1,5	s.	cu.	,550	85,5	5,8	s.	do.	,513	86,7	6,	s.	cu.	,449	88,5	7,6	do.	cu.	,437	87,	6,3	s. e.	do.	,463	84,	4,3	s.	ci.		
6	,454	79,	1,8	s. w.	rn.	,492	82,	2,5	s. w.	do.	,459	86,	5,5	s. w.	do.	,419	83,	3,	s. w.	n.	,411	82,3	2,8	s. w.	do.	,406	80,	1,8	s. w.	cis.	0,38	0,28
7	,416	80,	2,3	do.	cu.	,451	84,	3,8	s.	cus.	,412	82,3	2,1	do.	rn.	,355	81,3	2,8	do.	cis.	,335	80,7	2,2	do.	n.	,343	78,7	1,	do.	rn.		
8	,380	77,	1,8	do.	rn.	,441	81,5	2,6	s. w.	rn.	,428	80,7	1,5	s. e.	n.	,410	81,8	2,1	s. e.	do.	,410	81,7	2,2	s. e.	cis.	,405	80,5	1,8	s. e.	cus.	2,63	2,33
9	,551	77,	1,3	s. e.	do.	,599	80,5	2,3	e.	do.	,589	84,3	4,8	do.	cis.	,550	83,	3,1	e.	cus.	,524	84,5	3,6	e.	do.	,524	81,	1,8	do.	ci.	3,00	2,83
10	,604	80,	1,5	do.	cu.	,669	87,5	5,8	s. e.	cu.	,649	89,	7,8	do.	cu.	,601	89,3	8,3	s. e.	cu.	,572	87,5	7,5	s. e.	cu.	,572	83,5	4,3	do.	cis.	0,40	0,20
11	,606	81,7	1,5	s.	do.	,646	86,5	7,	s. w.	do.	,608	88,3	8,4	n. w.	do.	,537	90,5	9,8	w.	do.	,523	89,5	8,3	do.	do.	,519	82,	3,3	do.	n.		
12	,508	81,	2,3	n. w.	ci.	,558	82,7	3,5	n. w.	cus.	,509	86,7	6,5	do.	do.	,445	84,7	4,8	n. w.	cus.	,435	83,	2,8	s. w.	cis.	,427	82,	1,8	s. w.	cis.	0,37	0,25
13	,438	79,5	1,6	n. e.	cy.	,475	86,	5,5	w.	cu.	,443	87,	6,8	n. e.	do.	,398	87,5	5,6	n. e.	cis.	,349	86,3	4,6	do.	do.	,368	85,3	4,4	do.	cu.		
14	,422	81,5	2,	do.	cu.	,481	87,	4,8	n. e.	do.	,462	90,7	9,	do.	do.	,401	92,5	10,6	do.	ci.	,399	87,	7,1	s. e.	cus.	,415	85,	4,3	cm.	ci.	0,22	0,13
15	,420	81,	1,8	do.	do.	,458	82,5	3,3	do.	do.	,441	87,5	7,	do.	do.	,367	90,5	9,8	do.	cu.	,342	90,	9,2	n. e.	cu.	,381	85,5	5,8	n. e.	cu.	0,14	0,09
16	,411	79,7	1,8	do.	cy.	,449	84,7	5,2	do.	do.	,416	86,3	6,3	do.	do.	,355	87,5	6,3	do.	do.	,335	88,	7,	do.	do.	,366	85,	6,3	do.	do.	0,21	0,15
17	,394	81,	2,8	do.	cu.	,473	84,3	3,8	do.	do.	,464	85,	4,4	n.	do.	,432	89,3	8,4	s.	do.	,430	89,	7,5	s.	ci.	,443	85,5	5,8	s.	ci.		
18	,502	80,7	1,8	s. e.	do.	,548	87,	6,	s. e.	cus.	,513	89,3	8,3	s. e.	do.	,468	88,5	6,	s. e.	cis.	,440	87,8	6,1	s. e.	cis.	,433	85,	4,3	s. e.	cis.		
19	,448	81,7	2,	s. w.	do.	,496	85,5	7,3	s. w.	cu.	,476	83,	4,3	s. w.	cis.	,425	81,5	2,6	cm.	rn.	,413	81,7	2,8	s.	cy.	,400	81,	2,3	do.	rn.		
20	,466	81,	2,1	do.	cus.	,547	79,	1,8	do.	rn.	,529	82,7	3,5	do.	n.	,471	31,	2,8	s.	cis.	,472	82,3	3,4	s. e.	cis.	,477	83,	2,8	do.	cis.	0,24	0,14
21	,547	81,	1,8	s.	cu.	,615	87,3	6,3	s.	cu.	,588	89,5	8,	s.	cu.	,530	87,3	6,6	do.	cu.	,528	86,7	5,2	s.	do.	,533	85,3	5,4	s.	do.		
22	,556	81,5	2,6	do.	ci.	,624	87,	6,5	do.	cus.	,576	88,3	7,8	do.	do.	,510	88,7	7,7	do.	cis.	,510	88,	6,8	do.	ci.	,499	86,	4,5	do.	cu.		
23	,550	81,5	2,3	s. w.	cu.	,627	78,5	1,3	cm.	rn.	,615	76,	1,3	cm.	rn.	,518	78,7	3,2	w.	do.	,479	79,7	2,2	w.	cu.	,505	79,3	1,8	w.	rn.	2,97	2,65
24	,510	78,	1,5	n. e.	rn.	,569	83,	3,5	n. w.	cu.	,527	84,5	4,5	w.	cu.	,444	88,	6,5	do.	cu.	,436	88,	7,	do.	do.	.437	84,	3,5	do.	cu.	0,62	0,54
25	,431	79,8	1,4	do.	cus.	,481	85,7	4,9	n. e.	do.	,445	88,8	6,8	n.e.	do.	,385	90,7	7,5	n. e.	do.	,367	90,3	8,6	n. e.	do.	,396	84,	3,3	n.	do.		
26	,408	80,3	1,6	s. e.	do.	,450	87,	6,5	s. e.	do.	,423	88,7	6,8	s.e.	do.	,371	88,9	7,4	s. w.	do.	,357	85,7	4,5	s. e.	cis.	,384	84,7	4,	s. e.	cis.	0,58	0,45
27	,434	79,	1,1	cm.	n.	,476	81,8	2,1	do.	do.	,456	86,5	3,5	do.	do.	,438	84,7	5,2	do.	cus.	,438	84,	4,	do.	cu.	,487	82,	1,8	do.	ci.	0,38	0,26
28	,533	79,7	1,	s.	do.	,602	86,	4,8	e.	do.	,575	87,5	6,6	s. w.	do.	,534	85,5	5,5	s.	do.	,530	84,7	3,2	s.	cis.	,523	82,5	2,8	cm.	cus.	0,68	0,55
29	,564	79,5	1,3	s. e.	rn.	,614	83,	3,1	s. e.	cus.	,575	88,	6,	s. e.	do.	,526	88,	6,3	s. e.	ci.	,513	85,7	4,8	s. e.	do.	,528	81,7	3,5	s. e.	rn.	0,37	0,28
30	,508	81,3	2,4	s. w.	cu.	,562	80,	1,5	cm.	rn.	,541	83,	2,5	cm.	cus.	,444	85,7	6,5	s. w.	cis.	,444	85,5	4,8	s. w.	cus.	,445	82,5	2,8	s. w.	cus.	0,34	0,34
31	,465	79,7	2,	n.	do.	,529	86,	5,1	n.	ci.	,483	88,3	7,4	n.	ci.	,412	90,	7,3	n. w.	cu.	,406	87,7	5,5	n.	do.	,406	83,5	2,3	n.	n.		
Mean,	29,468	80,0	1,8			,522	84,2	4,3			,495	85,9	5,5			,440	86,5	5,9			,427	85,5	5,0			,436	82,9	3,2			1644	1346

Abbreviations. In the column "wind," small letters have been used instead of capitals; *cm.* means *calm.* In the column "aspect of the sky," *cy.* is *cloudy; cl. clear; rn. rain; ci. cirrus; cu. cumulus; cs. cirro-stratus; cus. cumulo-stratus; cc. cirro-cumulus; n. nimbus.*

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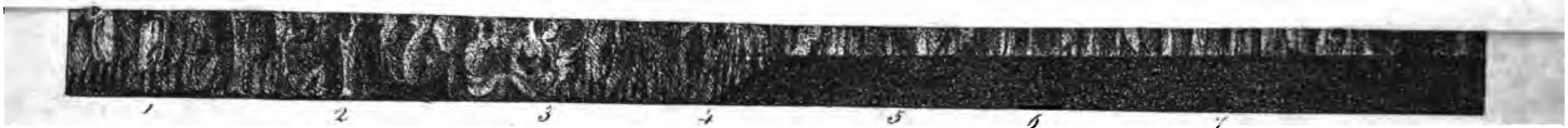
ASTOR, LENOX AND
TILDEN FOUNDATIONS

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the Month of August, 1832.

Minimum Pressure | Observations made at

K
UBL ARY
ASTOR, LENOX AND
TILDEN FOUNDATIONS



A View of the Procession at Jugunnath's Festival.

T. Black Asiatic Lith: Press. Calcutta.

THE

CALCUTTA CHRISTIAN OBSERVER.

No. 5.—October, 1832.

I.—*General Characteristics of the Native Newspapers.*

As Christian Observers, it is our intention to watch, and from time to time, report the prospects of heathenism, and the progress of moral and intellectual emancipation among the Hindoos. And as one distinct mode of tracing the channels in which the separate currents of enthralled and disenthralled minds may begin or continue to flow, it is our intention to give an occasional notice of the tone, temper, and scope, literary and religious, of the periodical publications of native growth. At present, by way of introduction, our notice will be confined to general characteristics.

For ages, in number so appalling as to confound the feeble intellects of these degenerate days, the sons of Hindoostan slumbered and slept, amply satisfied that their fore-fathers absorbed all judgment, all wisdom, all knowledge, and left them nothing to do but to confess their own inferiority, and admire; lay prostrate their own reason, and adore. Out of these listless slumberings they have been awakened, not by the noise of the car of successive conquerors, however often it may have rolled over plains deluged with blood; but by the noiseless operation of wide and diffusive benevolence, on the part of strangers situated at a distance equal to half the globe's circumference.

In the van of a thousand various preparations, the enlightened Editor of the DURPUN stepped forth, and projected the bold experiment of a native newspaper. The experiment was tried and eventually succeeded; and to its success must be attributed much of the quickening impulse lately communicated to this new and unwonted species of modern oriental literature. The Durpun occupies a sort of neutral position. Though edited by a Christian, it does not enforce on the attention of its readers either the doctrines or the claims of the Christian revelation: and being edited by a Christian, it ought not to admit, without editorial reprehension, expositions and defences of Hindooism, or open attacks and covert insinuations against Christianity. It abridges and condenses much European and Asiatic intelligence. It holds out a favourable medium for the expression of native sentiment on all topics, social, civil, and political. Its circulation is very extensive, and being published in both the Bengalee and the English languages, it is accessible to all classes of readers.

After a short time, sprung up the BRAHMUNICAL MAGAZINE—foaming with impetuous ire, like one suddenly awakened out of a long and profound sleep, to defend his person and his property from the unexpected attack of some inveterate foe. Its career was rapid, fiery, meteoric. And both from want of solid substance, and through excess of inflammation, it soon exploded, and disappeared.

A long pause next ensued, when, at last, the field was entered by the redoubted Editor of the CHUNDRIKA, the Goliah of the faithful votaries of idolatry, and the impassioned advocate of religious suicide. And being hailed, not merely as the champion of the posterity of a race whose genealogy boastfully ascends into the recesses of a past eternity, but as the self-elected representative of sages, and demigods, and full-grown divinities that encircle with golden radiance the heights of Soomeroo—this renowned leader proudly stalks in front of his legions, treating with high disdain the claims and pretensions of a revelation which is but of yesterday, compared with the mighty roll of ages that has wafted down his own hoary chronicles, and eyeing with contemptuous scorn all the magnificent triumphs of modern philosophy. With him the recent rise and progress of Christianity seem to resemble the sudden growth of some russet weed, that springs up in a day beneath the protecting shelter of the monarch of the forest, and may be trampled under foot, or crushed beneath the wheels of the vehicle of every noble passenger; and the whole vast mass of European literature and science seems but as a drop, one single drop, surreptitiously abstracted from the boundless ocean of *shaster* erudition. By him the present is viewed solely in the mirror of the past, and nothing in it is valuable that has not the stamp of an immeasurable antiquity. And being himself the chosen high priest of those ancient mysteries, which it were profanation for the multitude to attempt to comprehend, and a still greater profanation not to believe and venerate, nothing can awaken a holier indignation than to presume to question his own infallibility as the dispenser of them: while the sacrilegious attempt to intrude upon the long and undisturbed reign of ignorance, and prejudice, and imposture, and abominable cruelty, is more than enough to excite his pious horror, and call forth his anathematic denunciations. Still, we find that under a full conviction of the unchangeableness of the horrid system which has made this fair country become "a proverb, a by-word, and a reproach," among the nations, he speedily rallies, and wholly recovers his placid self-complacency. With infinite satisfaction he mounts on the wings of tradition, and reaches some of those fantastic regions of the past, that exclude the view of things present, and even things terrestrial. And there, enlightened by another sun, encompassed by another atmosphere, surrounded by other fields, and associated with beings of another order, he enjoys, in reference to earth, a kind of oblivious absorption. And we might as well expect by the artillery of reason, and argument, and observation, and fact, to dislodge him out of this lofty citadel of complacent self-security, as expect that the planets could be moved out of their orbits, by the artillery of the clouds. And seeing that the attempt would be so profitless, it is much better to allow him the unmolested enjoyment of present repose. Its duration cannot be of long continuance. For when those hitherto unscaled towers that afford a refuge and a hiding place are successively undermined by the very instruments which he now views with disdainful scorn, he may—rather he must—be awakened by the crash of descending ruins.

Next arose in self-defence the Cowmoodee. It is the avowed organ of those Hindoos, who, on account of their frequent intercourse with enlightened Europeans, do not hesitate speculatively to reject idolatry, but many of whom in practice hesitate as little to pay external homage to its rites and observances. Opposed, therefore, in theory to the Chundrika, it vigorously assailed the frivolities and misstatements, the bigotry, irrationality, and self-sufficiency of its senior and contemporary. On certain abstract subjects it succeeded in carrying the convictions of minds that were unwarped by prejudice and unbiassed by partiality. Inimical to Hindooism, as at present constituted, it assumed an appearance alike hostile to all other forms of faith. Accordingly, instead of proposing a substitute, it advocated the necessity of reform in the prevailing system—the necessity of sweeping away the mass of corruptions which have been accumulating in dead letter and living practices through a long succession of ages, and the consequent propriety of reverting to the purer and less abhorrent system of the Vedas. In this dialectic warfare each party denounced the other, as apostates from the Hindoo religion, and, by consequence, its bitterest foes. Professing to adore the Vedas, the Chundrika was equally resolute in adoring the Poorans, and upholding the burdensome ceremonial thereby inculcated: and it charged the Cowmoodee with the crime of relinquishing the larger moiety of the revelations vouchsafed by the supreme Bruhma. On the other hand, high as the Chundrika boasted of having soared, the Cowmoodee professed to have soared still higher, even to the very summit of the mountain of truth, where enraptured by the alleged beauty and sublimity of the monotheism, or rather, pantheism of the Vedant philosophy, it looked down upon its opponent, grovelling at the base, tumbling and tossing alternately in the mud and mire of impurity, and for ever enveloped amid the chill damps and noxious vapours of a loathsome superstition.

In the hands of the present editor, who combines in his character the gentleman and the scholar, the Cowmoodee is eminently mild, temperate, and conciliatory in its tone; and is characterized not less by the classical elegance of a style founded on the best Sanscrit models, than by the weight and shrewdness of its remarks on topics of general interest.

About a year and a half ago, a raging mania for newspaper writing—a certain *scribendi cacoethes*—seemed to seize the native mind. A thick crop of ephemeral publications immediately appeared. They sprang up with the rapidity of mushrooms, and were as short-lived. Distinguishing general principles the most of them had none. Conjecture alone could in most cases supply the clew to their real intent and purpose. The sheer novelty of the thing, suggested the concoction of some: the vanity of dictating from an editorial chair gave existence to others. Some were indebted to the bitter spirit of retaliation, for their being: others owed their parentage to the eager calculations of filthy lucre. But multiplied as were the causes of their origin, in their after-results they appeared fatally to harmonize. By these results the idea was irresistibly suggested, that instead of being laboratories for the manipulation of wholesome sentiment, they had become scape-valves for the discharge of the superabounding fumes of rancour, and hatred, and virulence,—and these fumes being emitted in continuous explosions, the valves naturally closed, leaving the remaining feculence to subside in each foul repository.

Amidst the general agitation, only three appeared, which rose superior to the rest, in ability, matter, and execution; and these have survived the wreck and ruin of their less fortunate contemporaries.

The **Reformer**, published exclusively in the English language, excited, on its first appearance, an unbounded curiosity, chiefly from the circumstance of its being the *first* English newspaper conducted by Natives. But curiosity was soon gratified and gave way to disappointment, when it was credibly reported, that though nominally edited by a Native of rank, it was in reality the production of an East Indian, whose services were hired for the management of the editorial department. And disappointment gave way to sorrow on the part of many, when it was found, that in politics it assumed a tone of rancorous and undiscriminating violence towards the British Government: that it was unskilful and injudicious enough to attempt the erection of towers and palaces out of the surrounding rubbish, by beginning at the top of the intended edifices—forcing a poor, blinded, ignorant, superstition-ridden race to listen to weekly orations on their rights and privileges as members of a great polity, before they were capacitated to comprehend one jot or tittle of their rights as men: and that in religious matters it became at once the echo and the auxiliary of the Cowmoodee as to sentiment, while utterly devoid of the praise-worthy moderation now manifested by the latter. In its advocation of the Vedant system, it advanced the most baseless and extravagant assertions instead of sober evidence; while it loaded with reproaches and abuse the purest, the holiest, and the sublimest truths that ever shone in the spiritual firmament of a benighted world. "How could this blind and tenacious cleaving to error, and this contemptuous rejection of the truth, ever prove helpful in reforming a nation corrupt to the very core?"—was the natural exclamation of every true friend of India. And how could one refrain from applying the apposite and pointed language of the poet?—

> Formless themselves, reforming do pretend,
> As if confusion could disorder mend.

It is, however, but just to add, that of late the general tone of this Paper has greatly moderated. There seem now to be certain unequivocal symptoms of an improved spirit, especially in the discussion of religious matters. Every such symptom we hail with unmingled satisfaction. Verily we live in a strange age. What would have been a wonder and an astonishment a few years ago, has now become a matter of every-day occurrence. Well may we exclaim with the Roman poet, *Tempora mutantur, et nos mutamur in illis.* And amid changes so rapid and so vast, why should it be deemed too visionary to expect, that even this resolute upholder of a motley inefficacious metaphysico-religionism may yet become the Defender of that Revelation, which alone can enlighten beclouded humanity, emancipate it from the galling fetters of sin, and raise it to the participation of those joys and pleasures that endure for ever?

Soon afterwards appeared the INQUIRER and the GYANANESHUN, the former in English and the latter in Bengalee, and both conducted, *bona fide*, by Natives. These are the organs of that small party of educated Hindoos, who have made the highest attainments in English literature and the highest advances in liberality of sentiment;—who, alive to the inefficacy of half-measures, and scorning the hypocrisy of double-dealing, have at once renounced, both in theory and practice, the whole system of Hindooism, pure and impure, ancient and modern, Vedantic and Pouranic; and who, being thus left in a region of vacancy as regards religion, have announced themselves to the world as free inquirers after truth.

The Gyananeshun, from the circumstance of its being written in the Bengalee language, is but little known—and certainly not half so well appreciated as it deserves. Its attacks on the monstrous system of Hindooism generally, and on the all-absorbing selfishness and pride of the Brahmunical order in particular, are bold, unsparing, and destructive. Its ridicule is in general well pointed, its sarcasms most cutting, its arguments aptly chosen to convince the understanding of an ignorant Native, its allusions appropriate and just, and its illustrations extremely felicitous. One circumstance is greatly to be lamented, that while, from the stores of English literature, the editor endeavours to supply a reasonable substitute for the literary fables of the Shasters, he is not yet prepared to recommend and supply a worthy substitute in place of the religious system which he labours unceasingly to demolish.

We now pass, though it may be somewhat abruptly, to another theme.

Most of our readers come from a land where the alternations of the seasons are known in their extremes. The dull monotony of a tropical clime may often force them to look across the intervening ocean, and in imagination lead them to those scenes that are hallowed by a thousand endearing associations. They may remember the time and the place when and where, with transport of feeling, they could exclaim with Randolph,

How Flora decks the fields
With all her tapestry ! and the choristers
Of every grove chaunt carols ! Mirth is come
To visit mortals. Ev'ry thing is blithe,
Jocund, and jovial !

They also can remember the perfect contrast to this season of balmy influences. Right well do they understand the poet in his description of a time when,

Nought around
Strikes the sad eye but deserts lost in snow,
And heavy loaded groves ; and solid floods,
That stretch, athwart the solitary vast,
Their icy horror to the frozen main.

And not less vividly can they recall to remembrance the return of those " softer gales, at whose kind touch the dissolving snows are lost in livid torrents." The channeled streams now labour to tear asunder their icy fetters : they continue to rise : they swell into floods : and at length, with resistless impetuosity they burst their frozen barriers, overflow their wonted boundaries, and with unsparing fury spread terror and devastation over the surrounding country.

Soon exhausted by the unnatural effort, the rage of the elements abates. The waters, gradually subsiding, withdraw within their accustomed limits : and in streams and rivulets they glide along, covering the banks with verdure, and the plains with smiling plenty.

It is not our intention minutely to push the application of these remarks. It is enough to state, that there is a balmy, blithesome period—the spring-season of youth,—the due cultivation of which must ensure an autumn loaded with golden fruits, and the neglect of which must be prematurely succeeded by a state of being more dreary than the winter of old age. And in no country in the world can the transition from the verdant to the bleak, from the improvable to the almost unimprovable state of existence, be more rapid than in India. No sooner is there manifested the incipient development of those varied tendencies, mental and moral, which if well directed, might be purified, strengthened, and ennobled, than they are, one and all of them, perverted or arrested:—the moral sunk into the lowest depths of debasement, and the mental crushed beneath the brooding incubus of monstrous fables and life-devouring forms. In such a state of things, who could escape? Not one. And few can expect to escape till a brighter morn dawn on this benighted land.

As one out of the innumerable multitudes who have fallen victims to a soul-withering superstition, must be reckoned the spirited editor of the Inquirer. But to him it can never be a matter of reproach that his was the inevitable doom of all: though it must be matter of eternal thanksgiving to the great God, that, through His blessing, he has been enabled to conquer the destiny that seemed irreversibly prepared for him at his birth. While yet a youth, how could he help being entrapped in the thousand entanglements that beset him? As a Brahmun, he would from infancy be initiated into all the mysteries of Heathen priestcraft: as a Koolin Brahmun, a Brahmun of the very highest caste, he had before him the prospect of much worldly enjoyment, and the certain prospect of unbounded reverence from the great mass, who would esteem it their highest privilege to be permitted to do him honour. The all-absorbing system of religious mechanism would soon entwine itself around every faculty, check every noble aspiring, cramp every energy, impede every genial current of thought and feeling, till the whole soul became sluggish, frozen, and cheerless as the ice-chained hills and waters of an arctic winter.

But a gracious Providence had better things in store for Krishna Mohun Banerjea. Placed at the age of 12 in an Institution where the rudiments of English literature and science were imparted, he greedily drank in large draughts of English feeling and sentiment. What a scene then began to present itself to his astonished view? Hindooism appeared spread out like a dark and boundless universe:

> "Where all life dies, death lives, and nature breeds,
> Perverse, all monstrous, all prodigious things,

Abominable, unutterable, and worse
Than fables yet have feigned, or fear conceived,
Gorgons, and hydras, and chimeras dire."

For a time, he weighed, laboured, and struggled. And before he had obtained a single glimpse of the beauteous universe of revealed truth, he was aroused into uncontrollable indignation at the darkening shades of the horrid spectacle presented to his mental eye. Unable to keep silence, he forthwith announced the publication of the Inquirer Newspaper, as a medium for giving vent to his feelings, and the heavings of his soul. And forth he did break with a tremendous noise—resembling that of many waters dashing to pieces the barriers that long confined them. From the sudden rebound of execration with which this first shock was met on the part of the Hindoo community, the editor half shrunk, and when he gazed at the havoc he had made, he seemed half inclined to relent. But he had gone too far. There was no alternative but either to brave the execration of a blind and bigotted race, or to hazard the contempt of all truly wise and good men. He chose the former. And onwards did he rush in his wild career, like an overflowing torrent carrying destruction wherever it swept, and hurling, in indiscriminate confusion, the defences and refuges of a tyrannical priesthood, and the towers and bulwarks of *all* religions, into its whirling eddies.

After the first paroxysm of indignation had exhausted itself in unmeasured utterance, the rage of destructiveness somewhat abated, and the Inquirer gradually returned to a channel of thought and expression more regularly marked by bounds of reason and sobriety. Still it resembled the mountain stream, which, within its comparatively narrow bed, seems ever restless—grumbling at the many obstacles that thwart its progress—then suddenly starting forwards—next tumbling over a precipice—and growling angrily as it escapes from the dark and fathomless pool.

Its approach to the champaigne country, where it might proceed more gently and usefully—fertilizing, instead of spreading desolation all around—was greatly accelerated in consequence of the commencement of a course of Lectures by the Rev. Mr. Duff, on the Evidences and Doctrines of Natural and Revealed Religion, specially addressed to those educated Natives who professed to denounce Hindooism, without having succeeded in discovering a substitute. From the first, the editor of the Inquirer was a most regular and most attentive hearer; and to his credit be it spoken, he has never relaxed in his endeavours to impress his countrymen with a sense of the duty of attending, in order to give the subject a candid examination. The first symptom of improvement in his paper appeared in the unhesitating assertion of the being of one Supreme Intelligence, whose power, wisdom, and goodness, as manifested in the works of creation, are unbounded. Afterwards were admitted many discussions, chiefly carried on by correspondents, respecting the evidences and doctrines of Christianity. And though, in conducting these, the editor took no very decided part, yet did it most clearly appear to which side he was inclined to lean. While he admired the moral precepts of the Gospel, his mind was long painfully agitated with doubts respecting the divine authority and inspiration of the Scriptures, and the reasonableness of the doctrines therein propounded. But now, though no positive or formal editorial announcement has been given, there are many unequivocal signs, in the way of tacit acknowledgment, and from private sources we know, that all doubts on these grand topics have been finally removed. We regard the Inquirer, therefore, as rapidly hastening to a goal, whence, after receiving a fresh accession of vigor and power from the impulse of heavenly truth, it is destined to start on a new career of glory and of usefulness, not merely as a mighty engine for demolishing the hideous fabric of idolatry and superstition, but as a highly favoured instrument for aiding in the erection of the magnificent temple of Christianity over the tottering ruins.

May the God of all grace send down his Spirit, savingly to enlighten the understanding and impress the heart of this interesting young man, that he may be guided into *all* truth—may become mighty in the Scriptures—mighty in pulling down the strongholds of error—and mighty in proclaiming the unsearchable riches of Christ among the most besotted and priest-ridden people under the sun.

There is one native paper published in Calcutta, in the Persian language—chiefly occupied with details of proceedings at the courts of Mussulman princes in the Upper Provinces. But, however gratifying to a few partizans, may be accounts "full and particular" of all the jealousies, intrigues, cabals, and ceaseless fluctuations in the household circle of beings, who live mainly on the shadow of a title, it is not to be supposed, that these can prove equally interesting to the public in general. The reputed editor is a man of no ordinary talent and attainment. With his knowledge of the English language, and acquaintance with English authors, and withal, his professed liberality of sentiment, we wonder that he does not labour more to bring the results of European erudition into closer collision with the pseudo-philosophies of the followers of the prophet of Mecca. Few natives in Calcutta can surpass him in the requisite qualifications. Or, if the subject be not congenial to the minds of his readers, why not attempt to throw some new light on the moral and religious condition of Mussulmans in India—recount the divisions and subdivisions, that have taken place amongst them—trace the modifications, which the system of the Koran has undergone, when brought into permanent contiguity with the hundred-headed systems of Hindooism—or offer suggestions as to the best mode of finding access to the minds of "the faithful," which at present form the strongholds of a bigotry, that seems protuberant like Himalaya amid the multitudinous bigotries of the earth?

There are several other native publications which have recently appeared, of a highly meritorious description, such as the Gyanodoi, Bigyana Sebadhi, &c. But as these entirely consist of literary articles selected from English authors, and translated into Bengalee, they do not properly fall within the scope of our present remarks. D.

II.—*Journals of the Rev. Joseph Wolff, Missionary to the Jews, containing his Travels from Meshed to Sarakhs and Mowr, in the kingdom of Khiva; and from thence to Bokhara, Balkh, But-Bamian, Cabool, Peshawr, Lahore, Loodianah, and Simlah, for the purpose of discovering the Lost Tribes of Israel.*

[Continued from page 186.]

Wezirabad, in Punjab, in the Kingdom of Runjeet Singh,
60 miles from Lahore, 13*th June,* 1832.

LOVELY GEORGIANA,

You will be glad to receive this journal from the land of Hindoostan, written in the house of Signor Avitabile, an excellent gentleman from Italy, general of H. M. Runjeet Singh, and governor of the city and territory of Wezirabad, who lives here in a princely style, and with whom I took this morning a ride out in his carriage. I left you in my last journal at the gate of Bokhara, which journal I have forwarded by means of the messenger of Mr. Burnes, to Lady William Bentinck at Simla. I now continue my journal.

Bokhara, 4*th March,* 1832.

Hakeem Beyk, who has the title *Gosh Bekie*, i. e. prime minister to the king of Bokhara, sent a man to the gate to bring me into the town. As I was dressed like a Turcoman of Organtsh, several of the people exclaimed, "Behold an Organtshman has arrived." I said to myself: "You have guessed well!" I entered the town, which strikes one at once as a populous and ancient place. With the Bible in my hand, I was brought first to the house of the chief servant of the Gosh Bekie, where a comfortable room was prepared for me, and a short time after thè Gosh Bekie sent his servant to bring me to his house. Entering his room, I met his excellency sitting with a chief merchant of Bokhara, whose name was Emeer Sharaf, both of whom knew Mr. Moorcroft and his party. Gosh Bekie asked me to sit down, and after I had delivered to him the letters of introduction, which I had for him from the chief mujtehed of Meshed and Mullah Mahommed

Ali of. Birjant, he asked me whether I knew Mr. Moorcroft? I told him that I only knew him by reputation.

Gosh Bekie. "Do you come now directly from London?"

Wolff. "From Malta and Constantinople."

Gosh Bekie. "Is King George still alive?"

W. "No, but William his brother is now king!"

Gosh Bekie. "Did you hear of Moorcroft's death?"

W. "I heard of it at Tabreez; they say that he died at Balkh!"

Gosh Bekie. "No, but at Aukhoy.—Why did you come to this country?"

W. "I am a Jew, who believe in Jesus Christ, and I therefore go about to argue with the Jews about the truth of the Gospel. I have been three times on this account to Jerusalem, and nine times in Egypt, and twice in Persia: and having learnt that Bokhara and Balkh are the Halah and Habor mentioned in 2 Kings xvii. 6, and that many Jews are here, I came here to converse *with them;* and to see the Mullahs of the Mussulmans; and then proceed on my way to Cabul, for I have learnt that the Afghans believe that they are the descendants of the children of Israel.

Gosh Bekie. "Do you know Shujah al Mulk and Shah Zemaanah, Ludiana?"

W. "I have never been in India."

Gosh Bekie. "How has the dispute between the Governor General of India and Runjeet Singh ended?"

W. "I know nothing about it."

Gosh Bekie. "Do you eat of our meat?"

W. "Not at Bokhara, for two reasons: 1, because you eat horse-flesh here; 2, I don't want to give offence to the Jews with whom I wish to speak!"

I did not like to tell him the third reason, which was that I was warned at Meshed not to eat with the Mussulmans at Bokhara; for they are in the habit, as they told me there, of poisoning foreigners: which report however I believe to be groundless; for after all I drank tea frequently with Gosh Bekie.—Gosh Bekie told me after this to go back to my lodging, and remain there until he had spoken with the Emeer Almoomeneen, the "Prince of the Believers," to see whether he would permit me to live with the Jews of Bokhara.

5th March.—The king sent one of his servants, desiring me to show him all my letters of introduction and Firmans from Constantinople, which I did. In the afternoon Gosh Bekie sent for me: he asked me politely to sit down, as he did the day before; and, at the same time, several Jews were present, among whom there were Khakham Eliahie from Bagdad, and Rabbi Simkha Calander, i. e. principal man of the Jews of Bokhara.

Gosh Bekie. "I must tell you, that you have in your face a great resemblance with Moorcroft; and I suspect that you came here to reclaim the property of Moorcroft, which we are not in possession of."

W. "Gosh Bekie, I don't tell lies. I am no relation of Moorcroft; for I am a Jew by birth, but my wife is no Jewess, and her name is Lady

Georgiana, and she is the daughter of a Vizier who was a greater man than you are here! Here is the Bible—this is my occupation."

Gosh Bekie (to the Jews). "This gentleman tells me that he was a Jew, but believes in Jesus!"

Khakham Eliahie, from Bagdad. "Seven years ago a person came to Bagdad with Bibles and New Testaments, whose name was Joseph Wolff, who pretended to be a Jew; but when once going to the bath, we observed that he was not circumcised, and we burnt all the books which he had given to us—and we found him to be a Russian!"

W. "I am the same Joseph Wolff, who brought the books: but you lie like a dog if you say that I was in the bath at Bagdad; and if Gosh Bekie permits me, I will give you instantly a visible proof that you lie!"

Gosh Bekie. "Do you believe in Jesus?"

W. "The fulness of the Godhead was in him bodily. He was the word of God, that was made flesh in the womb of the Virgin Mary by the power of the Holy Spirit. He died for our sins, rose again, and went to heaven, whence he shall come in the year 1847, and reign at Jerusalem 1,000 years!"

Gosh Bekie. "Is Jesus mentioned in the books of the Jews?"

W. "Throughout the Old Testament."

Gosh Bekie. "Is our prophet mentioned in the Bible?"

W. "The empire he established is mentioned, but he is not predicted as a prophet."

Gosh Bekie. "Whereabout is his empire mentioned?"

W. "In Daniel vii. 8."

Gosh Bekie. "You are our guest, but I consider you as an Englishman; and I believe you to be a relation of Mr. Moorcroft, who died at Aukhoy. You may lodge with the Jews here, but the king does not allow you to go to the Mussulman mullahs for the sake of your own safety. The way to Cabool is shut, on account of the snow, for these three months to come; and at Balkh the *Gazal* fevers prevail. Go either back to Meshed, or by way of Russia."

W. "I must be considered both as a Jew and as an Englishman, for I was naturalized as an Englishman by king George and the House of Lords; and in order that all of you may believe that I am a Jew by birth, you shall have a visible proof!" And saying this, I turned to the Jews outside the house, and gave to them *a visible proof.* They all exclaimed: "Booreedah! Booreedah!" "He is circumcised! He is circumcised!" and the crowds of Jews, who in the mean time had collected in the room, exclaimed: "Sudden death to Rabbi Eliahie the slanderer!"

Gosh Bekie pronounced me to be a sincere man, and immediately observed, that he should have much to say with me. The Jews brought me to their house, where I was submitted to a second investigation: and this gave rise to frequent discussions, for my open confession of believing in Jesus, and still to be a Jew, struck them with astonishment, especially as the Jews of Meshed had written to them that I had done a great deal of good to the Jews there by recommending them to Abbas Mirza's protection. Having before me the example of Paul, I went with them to the synagogue, and read in the law of Moses; and as they wanted me to sing one of their hymns in the English style, I sang one to the tune of "God save great George, our king!" However as I was so entirely out of practice with regard to their ceremonies, I left off going with them to their Synagogues.

6th March. A large caravan of Nogays, i. e. Mussulman merchants from Cargan, arrived from Orenburg, which city is called Kulaa by the inhabitants of Bokhara. There were about 400 camels and about one thousand Nogays and Carjaes. I observed however among them two Russians, who passed as Mussulmans. They seemed to be *spies*, for they called on me and wanted to know about the movements of the army of Abbas Mirza. There are at Bokhara two Armenians, one of whom has lived there for many years, and the other came from Astrachan viâ Organtsh. The hatred towards the Russians is not so great at Bokhara as it is at Organtsh, for Allah Koli Khan, who is king of Organtsh, is a decided enemy of the Russians. Armenians may go unmolested from Astrachan to Khiva or Organtsh, but not so the Russians at Bokhara. There seemed to me to subsist among the people a very great lukewarmness with regard to their apprehensions of the Franks, either English or Russians, ever coming to the country of Bokhara. They are so frequently molested by Yadkur Beyk, the son of Daniel Attaluk, at Shahr Sabz, and by Mahommed Murad, Beyk of Kontos, that they would be glad if any power would re-establish order in the kingdom of Bokhara. The people of Bokhara are good-natured, but exceedingly effeminate, of no energy, and a complete *kingdom of mullahs.* There are about 1,80,000 to 2,00,000 inhabitants at Bokhara. The governing nation are the Osbek, but half the population are *Gholam*, i. e. slaves, who have bought their liberty, and now hold high offices in the state. The mother of the present king, who is still alive, was a slave-girl. Most of the inhabitants of Bokhara are therefore secretly Gizlbash, and if the Persian government would not frighten its neighbours by its avarice and system of oppression, for which Baba Khan (as Fath Allah Shah is called at Bokhara) is so renowned, Bokhara would easily be taken by Abbas Mirza: but as this is the case, many Persians who are taken slaves, and sold to Bokhara, prefer rather to remain slaves than to return to Persia.

Behadur Khan, king of Bokhara.

Behadur Khan, king of Bokhara, is about 28 years of age; he spends his morning in reading the Arabic writings, as Jelaol and Baidawee, with the mullahs. After he has read with the mullahs, he goes to the grave of Baba Deen, a Divanee, a *sanctified fool* at Bokhara; and the rest of the day he sits upon the throne of judgment, and hears the complaints of his subjects. He is feared by his ministers, and considered to be a *just king.* He is now more desirous than before to cultivate the acquaintance of foreign powers; which change in his disposition is ascribed to Gosh Bekie and Mullah Bedr-addeen's influence; who see the necessity of it. Behadur does not oppress either his Mussulman or Jewish subjects! The Jews, though 10,000 in number, do not pay more than 300 dollars per annum. Theft is punished with death; striking, with cutting off one's hand; and quarrelling in the market place with imprisonment.

Gosh Bekie, his prime minister, is in correspondence with the Governor of Orenburg, who sends frequent presents to the king and to Gosh Bekie. Some years ago, a Russian embassy was sent to Bokhara for obtaining three objects: 1, that Bokhara should not interfere in their (the Russians) marching towards Khiva; 2, that the people of Bokhara should give back the Russian slaves; 3, that Bokhara should allow them to march towards India. All these requests were refused. My authorities are 1, Mullah Mahommed Ali of Birjant; 2, Gosh Bekiē, and several other Mussulman mullahs of Bokhara, and the Jews. There are at Bokhara 400 Hindoo merchants from Shikarpoor—great rogues indeed!

Mullah Pinehas, chief Rabbi of Bokhara.

Mullah Pinehas the elder, the chief Rabbi of the Jews, with the rest of the Rabbies, called on me. He tells me, that the ancient Rabbies of Bokhara asserted, that Bokhara is the Habor and Balkh the Halah of 2 Kings xvii. 6, but they have no written account about it. At my arrival at Balkh, I ascertained from the Mussulman mullahs, collected in the room of Aishaan Khoja, that Balkh was built by a son of Adam, and was first called Hanah and then Halakh, and by the later writers Balakh. This account makes me not only suppose that the account is true, that Bokhara and Balkh are the *Habor* and *Halah* of 2 Kings xvii., but likewise that Turkistan is "the land of Nod," (Genesis iv. 16,) where Cain dwelt when he went out from the presence of the Lord, and that Balkh is Enoch, (Gen. iv. 17,) built by Cain! Is it not remarkable, that the Jews who slew the Antitype of Abel, who slew Jesus Christ, should "dwell in the land of Nod," like Cain of old, and wear a *mark*, by order of the king of Bokhara, like Cain of old, iv. 15; in order that they may be known to be Jews, that no body may give to them the *Salaam*, *i. e. Peace!*

Thou, my nation, thou art a fugitive and vagabond on earth, an exile and outcast on high; but the blood of Jesus Christ cries better things than the blood of Abel, and he will soon make darkness light before thee, and crooked things straight. Jesus Christ shall bring out the prisoners from the prison, and them that sit in darkness out of the prison-house! And though now it is prohibited by order of the king of Bokhara to give you the *salaam*, *peace*, you shall soon dwell in that city where thy officers shall be *salaam*, *peace*, and thine exactors *righteousness!* You shall soon be in the city of Jerusalem, governed by the King of Jerusalem! Surrounded by his saints at Jerusalem! Governed by Jesus, the King of kings, at Jerusalem! Loving Jesus, and beloved by Jesus, the King of Jerusalem! And you shall look upon him whom you have pierced, and mourn; you shall look upon Jesus the King of Jerusalem, The Jews of Bokhara know only this much of their history. The Jews emigrated from Babylon to divers parts of Persia, and settled especially in great numbers at Sabzawar, in Khorassan, two days' journey from Meshed. Already before the time of Chèngis Khan, the Jews of Sabzawar were carried to Balkh and Samarcand. When Samarcand fell in ruins, a great number of them went to Bokhara. They gradually fell into ignorance, and lost the knowledge of their laws and customs, and sat in common with the Mussulmans; and there was no Rabbi among them, who was able to teach the law of Moses and the Prophets, until sixty years ago, when Rabbi Joseph, Ben Rabbi Moshe Cheimoon, from Fetz in Africa, arrived in the city of Bokhara. He preached: "Woe is me, oh my brethren, to find you in such a condition, that you have forgotten the law of Moses and the Prophets, and the words of the wise men." He refused to eat of their meat for six months, during which time, he taught them to kill animals according to the custom and laws of the Jews; ordered them all to go to the bath, and purify themselves; induced them to send a man to Constantinople, Wilna, Livorow, and Capusta, for the purpose of purchasing Talmudical books; he sent for a *Sopher*, who wrote for them the law of Moses upon parchment; he took under his instructions several young men, and made Bokhara, as they express themselves, "a little Jerusalem!" He passes by the name of Rabbi Joseph Maarabee, i. e. the African. He married again here, though he was married at Fitwan. He died six years ago, 81 years of age, lamented by every Jew of Bokhara.

All the present Rabbis of Bokhara are the disciples of Rabbi Joseph Maarabee. There are however some anecdotes related of him, which make me doubt his *orthodoxy*. He allowed, for instance, the learned Jews to drink *milk* immediately after they have eaten *meat*, provided there was no ignorant Jew present. And Rabbi Pinehas, Ben Simkha, a young man of extraordinary talent, tells me, that his continual prayer was: "Oh Lord, when will the time come that the followers of Jesus of Nazareth will take possession of these countries!" He knew mathematics and astronomy. I was much displeased with him however to learn, that a few years ago, when the New Testament in Hebrew was sent from Orenburg to Bokhara, Rabbi Joseph Maarabee perused it, and ordered it to be destroyed! There are some *wise* sentences of Rabbi Joseph Maarabee current among the Jews of Bokhara; for instance, "Chocolate gives strength, and is useful for the propagation of children." "Cremordi Tatar is a very powerful medicine!" "The wisdom of the Farmasoon (Free Masons) has been taught by Solomon!" "One meditates best in walking about in the room!" "Gibraltar is the greatest fortress in the world!" &c. His wife, his two children, Abraham and Isaac, and his son-in-law, (the latter I hope is now convinced of the truth of Christianity by my conversations with him,) are still at Bokhara. The name of Rabbi Joseph Maarabee is mentioned by every Jew of Bokhara with affection and veneration. He was without doubt a man of great merits; for he drew the Jews of Bokhara out of ignorance, made them acquainted with their writings, and brought them into connection with the Jews of some parts of Europe; proved to the Mussulmans, that the Jews are not without a revealed book; and thus protected them against slavery. He made himself respected by the king, and was classed by the Mussulmans among the Mosaic mullahs! There is however a stain upon his character; he left his wife Sarah at Tetuan, together with his son Jehudah, of both of whom he never heard any tidings! I could not do such a thing to thee, my dear lovely, my dear sweet Georgiana. I could not do such a thing to thee, my dear little Henry Drummond Charles Wolff, my dear little boy, my dear little son!

Baruch, the brother of Joseph Maarabee, accompanied him on his way from Tituan to Persia; on their arrival at Solemania, the daughter of the king saw Baruch, who was of a beautiful countenance, had a fine beard, and beautiful eyes. The daughter ot the king tried to tempt him, but Baruch resisted like Joseph in Egypt, for which he was put to death.

Mullah Joab.

Mullah Joab, Ben Mullah Baby, called on me. I proclaimed to him "Jesus Christ and him crucified" for six hours, and the dear man wept; others however present told me that all was a lie. Mullah Joab was Hakim or judge at Arandajah, in the province of Dera Ghazee Khan, in Multan: the name of the Prince of that country is Mahomed Khan Puluje Pehrawee. I bought from him a translation of the Hebrew Pentateuch into Persian. He is a man of much feeling, but cannot get over his prejudices against Jesus Christ. He knew Mr. Moorcroft.

Jews of Samarcand.

I have already stated the number of the Jews of Samarcand; whose settlement is older than that of Bokhara. Isaac Cashee from Meshed resides there; he is a Jewish Soffee, who has a great many disciples, and even Jews from Bokhara go there to attend Cashee's lectures on Hafiz, to which poem he gives an allegorical meaning. The name of the Rabbi of Samarcand is Abraham Galeb, and their president is called Badal Halafda.

Jewish Renegadoes at Bokhara.

There are about 300 families of Jews turned to Islamism at Bokhara; the Osbek however do not intermarry with them, and they take the daughters of the Gholams, slaves. They are employed as spies to Government.

Mr. Moorcroft and his Party.

It is the general opinion of the Jews of Bokhara, that Moorcroft was poisoned by order of Shah Hydar: but the Jews and Mussulmans of Balkh, and Gosh Bekie deny it; and the king observed to Gosh Bekie, "We must give Joseph Wolff permission to travel through our country, in order that we may get rid of the bad name which we have got by the death of Moorcroft."

Jews at Chocan.

The Jews of Chocan are all of Bokhara.

Jews of Shahrsabz.

The Jews of Shahrsabz are like those of Bokhara and Balkh, originally from Sabzawar.

Synagogues at Bokhara.

The Jews of Bokhara have four synagogues, but all in ruins, and not one of them fit for a place of worship, and they are not allowed to repair them.

Inhabitants of Bokhara.

The original inhabitants of Bokhara are the *Osbek ; Os* means *self*, *Bek*, lord ; they divide themselves into the following tribes :

1. *Mankind*, of which tribe the present king is.

2. *Kaseagle ;* 3. *Ajameile ;* 4. *Moitan ;* 5. *Mengetshik ;* 6. *Karaboing ;* 7. *Sanser ;* 8. *Moghul ;* 9. *Antijane ;* 10. *Monas.*

The Osbek are a good-natured people, but very vicious, and given to unnatural crimes. After the Osbek, the Gholam, or slaves who have bought their liberty, are most numerous at Bokhara.

3*dly*. The *Nogay* Mussulmans, from Carjan and other parts of Russia, who are employed as interpreters at court, for almost all of them read and write the Russian tongue with great facility. Almost every respectable mullah has a Nogay mullah as his guest.

4*thly*. Three hundred Hindoos from Shikarpoor, who are merchants ; a deceitful and bad people.

5*thly*. *Afghans*, in great numbers ; they reside chiefly in the caravansery of Mullah Bedr-Addeen, a very great merchant, who trades to Hindoostan and Cabul. He has a house at Cabul as well as Bokhara, and is highly esteemed both by the king of Bokhara and Dost Mahomed Khan of Cabul ; he was very kind to me, and spoke on my account to Gosh Bekie and the king. He likes the English nation, and told me that he should be happy to be of use to them ; he detests the Russians, and wished to know from me all the particulars about the late war between Russia and Turkey. I told him, that if it had not been for the English nation, the Russians would have taken Constantinople long ago—he reported this to the king.

6*thly*. *Tatshik*, a mighty nation; they are spread from Karakol to Bokhara, Chocan, Balkh, Kontos, Cabul, and Peshawr. They are the original inhabitants of those countries ; in the time of Mahommed, they received the doctrine of the Arabian Cromwell from conviction, for which reason Mahommed gave to them the name *Tatsh Almakhlook**, the crown of the human race ; hence they have the name of *Tatshik*. There are a few Arabs at Bokhara, but many around Balkh. The city of Bokhara is visited by people of Kashgar, Yorkand, Chocan, Herat, Cabul, Persia, Russia, and Hindoostan. The merchants of Bokhara frequently go to the great fair of Makrea in Russia; frequently to Moscow, Astrachan, and Orenburgh. They know Napoleon Buonaparte well at Bokhara ; for his invasion of Russia and capture of Moscow caused great poverty at Bokhara; for many merchants of Bokhara had deposited their merchandize in the city of Moscow. There are only two Armenians, as has been before stated, one of whom has been there only a few months, and the other 20 years. The one who has been there for 20 years is an unkind, stupid, and ignorant fellow; the other is rather a man of the world, and came often to me. He told me that Serope, an Armenian, who favors the plan of the Russians to unite the Armenian church with the Russian, had been made Archbishop of Astrachan, and will most probably be Patriarch of Ech-Miasin; for Paskewitsh exiled Nerses from Tiflis, an excellent prelate, and generally beloved, on account of his bold protest against Paskewitsh, in interfering with the church of the descendants of Hayk, i. e. the father of the Armenians. Serope had formerly embraced the Roman church, and returned again to the Armenian. He is mentioned in the Memoirs of Henry Martyn by the name of Serafino. Dear Henry Martyn was deceived by him.

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* This appears to be a fanciful derivation of the name. The people of these countries are well known in the Poorans (Hindoo historical works) as Takhshas.

12*th March*, 1832. I had the following conversation with Mullah Joab and other Jews of Bokhara about Christ. *Myself.* "I myself believe that the Jews will be restored to their own land; but how do you reconcile the death of the Messiah?" Joab requested me to tell him, and thus I preached to Joab and to the rest Jesus Christ and him crucified, the efficacy of his blood, and his second coming in the clouds of heaven.

Opinion of the Jews of Bokhara about the ten Tribes.

Some of the Jews say, that the Ten Tribes are beyond China, where one must cross the Sambatyon, in order to come to them; but the river is very stormy during the whole week, except the Sabbath-day. On the Sabbath-day, Gentiles are allowed to cross it, but not the Jews; for the Ten Tribes would say, "Why do you transgress the river by crossing it," and would stone them according to the Mosaical law. This is fabulous; more reasonable accounts I heard by Rabbi Joseph, Ben Zachariah, Ben Mazliakh, from Sanaa, in Yemen, who now lives at Bokhara—a very learned man, who speaks the Hebrew beautifully, as all the Jews of Yemen do. He tells me, that at Bankut, near Bombay, the *Benee Israel* seem to the Jews of Yemen to be the descendants of the Ten Tribes of Israel. This is more probable. He tells me, that the Jews of Yemen believe the Afghans to be the descendants of the children of the strange wives mentioned in Ezra x. 17, 18. Rabbi Joseph Ben Zechariah is a very learned Jew. He came to Bokhara from Sanaa to take possession of 4,000 tomauns, which he heard that his father, who died at Bokhara, had left. On his arrival at Bokhara, he got only 30 tomauns. Both himself and his father have been rivals and enemies of the great Joseph Maarabi, and Rabbi Joseph Ben Zachariah even asserts, that his father was poisoned by Rabbi Joseph Maarabi; I shewed to him Isaiah liii. He said, that the sufferings of the Messiah, son of Joseph, not the Messiah, son of David, were described in this chapter. I desired him to shew to me in the Prophets, the existence of a Messiah, son of Joseph. He pointed out to me Ezekiel xxxvii. 19. I proved to him by the following verses of the same chapter of Ezekiel, that the Prophet spoke merely of the future re-union of all the tribes of Israel. He confirmed the accounts which I had heard from Jews of Yemen when at Jerusalem, that the Jews of Yemen had rejected the invitation of Ezra to return to Jerusalem, knowing that they should be brought into captivity again. All the Jews of Bokhara and Rabbi Joseph from Yemen assert, that the Black Jews at Cochin are the descendants of the black slaves of king Solomon, who were proselytes to the Jewish religion. However, according to Arabian writers, the Black Jews are the descendants of Arabs, who were converted to Judaism by several Rabbis, who went during the time of the second temple to Mecca, when they worshipped at Mecca Lat and Uthal; and converted them to the religion of Moses. Those learned Jews, Moradge Dahab says, entered the temple of Abraham, the caaba, with the law of Moses in their hands; and the idols of Lat and Uthal fell down, and were broken in pieces in the temple of Abraham. And suddenly many of the tribes of Tob and Koreish embraced the religion of Moses. The same Jew of Yemen, now at Bokhara, asserts, that the temple of Mecca had been the temple of Abraham. Had Harwee, an Afghan writer, says, "that the Jews went to YEMEN after the destruction of Babylon by Nebuchadnezzar; "for," they said, "as the temple of Solomon is destroyed, we must go to the temple of Mecca, which was built by Abraham." Gosh Bekie shewed to me a Persian manuscript called *Mutalle Anwar*, in which it is said, that the Afghans are the descendants of the Copts in Egypt, who went with Moses and the children of Israel out of Egypt, and turned Jews; and in the time of Mahommed, they turned Mussulmans. If this is the fact, the Afghans are that mixed multitude mentioned in Exodus. I must compare the Afghan with the Coptic language. Rabbi Pinehas Ben Simkha called on me; he told me, that three events shall happen before the arrival of the Messiah—1, Russia shall force her Jewish subjects to serve in the army; 2, the Ottoman power shall subdue Russia, and then be subdued by Russia; 3, Elijah shall appear.

The Jews of Bokhara believe, that Cabul in Afghanistan is the Cabul mentioned in Joshua xix. 27. If the Afghans are descendants of the Jews, it may be that the Jews of Cabul in Palestine gave the same name to their new colony; just as the Jews who settled in Spain in the time of Solomon gave to their colonies in Spain the name of those cities which they inhabited in Palestine; for instance, *Gadiz* received its name Kadesh (Cadiz) from the Jews of Kadesh. *Maqueda* from Maqueda in Palestine; *Andalusia* from Lus; *Toledo* from Toledot. See Mariana's History of Spain.

Chief Mullahs of the Mussulmans at Bokhara.

1. Mullah Tshape Newees. He is eighty years of age, highly respected by the king.
2. Makhsome Daw, Mullah Calandaryan.
3. Daw Mullah Saleh Alem.
4. Mahsoome Daw Mullah Kalaan.

The prime minister (Gosh Bekie) sent again for me, and told me, that the Emeer (the king) had given me permission to proceed to Cabul, or wherever I please. He desired me to drink tea with him, which I did. A great many mullahs were assembled in his room;

and a conversation about Jesus Christ took place. I told him again, that the fulness of the Godhead was in Jesus bodily. Gosh Bekie said to the mullahs. that the faith of the English was more pure than that of the Russians. He told me then that he must have a long conversation with me before my departure.

14*th March*, 1832. A Jew from Bashgala in Curdistan called on me, from whom I got an exact statement of the number of Jews in Curdistan, belonging to Persia.

1.	Hamadan,	150	families,	750 souls.
2.	Tusurgan,	40	do.	200 souls.
3.	Nawand,	40	do.	200 souls.
4.	Khormobad,	50	do.	250 souls.
5.	Algad,	20	do.	100 souls,
6.	Kermanchah,	20	do.	100 souls.
7.	Senaa,	150	do.	750 souls.
8.	Garooz,	50	do.	250 souls.
9.	Sakuz,	50	do.	250 souls.
10.	Karaa,	50	do.	250 souls.
11.	Soleimonea,	200	do.	1,000 souls.
12.	Karadagh,	200	do.	1,000 souls.
13.	Halabjan,	20	do.	100 souls.
14.	Khoronbar,	20	do.	100 souls.
15.	Penjween,	20	do.	100 souls.
		1080	families.	5,400 souls.

Rabbi Pinehas Ben Simkha told me, that 146 days before the arrival of the Messiah the son of David, the Messiah the son of Joseph must appear. I desired him to solve the difficulty in Psalm cxi. "The Lord saith to my Lord, Sit thou at my right hand." Who was the Lord of David? Rabbi Pinehas replied, it must be translated, the prophet said to David, The Lord saith to my (the Prophet's) Lord, i. e. David חלכקי "Remain for a while with the Zeminite, i. e. Saul, until I have made thy enemies thy footstool." I easily shewed to him the absurdity of this interpretation, and the grammatical incorrectness of it.

Rabbi Matathia called on me: I shewed to him Isaiah vii. 14, and asked him who that son of a virgin had been? He replied, the Messiah.

W. Why is this birth of a Son of a Virgin such a stupendous miracle, as described in Isaiah vi. 11?

Matathia. She must have had a Son without a husband!

W. And when did this take place?

Matathia. I do not know!

W. It took place by the birth of the Virgin Mary!—And a long conversation then took place about Jesus Christ and Him crucified; for I must observe, that the London Christian Observer is very unjust in his remarks, that since I have adopted the views of the personal reign of Christ upon earth, I neglect the preaching of Jesus Christ crucified. I preach ten times Jesus Christ and Him crucified, before I once preach to them the personal reign of Christ upon earth; for though the personal reign of Christ at Jerusalem is a consolation to the believers, and a holding out of a beautiful prospect to them, yet Jesus Christ crucified is the medicine, the remedy to the sinner, and the only consolation to the afflicted, to those that mourn, and to the dying man. The cross of Christ is the banner of salvation, when the enemy surrounds us, to be lifted up against the enemy!

16th March, 1832.—I proclaimed the Gospel of Jesus Christ to Rabbi Gaday, and to many other Jews.

My Turcoman Awaz called on me; he advised me to go back with him to Sarakhs, for he said to me, that he had heard that three Englishmen had been killed some years ago on their way to Balkh; but I was determined to go on by way of Balkh.

Awaz told me, that if ever Khakham Eliabu, from Bagdad, who wanted to make me suspected in the eyes of Gosh Bekie, should come to Sarakhs, the Turcomans should put him to death! I told him not to do any such thing.

17th March, 1832.—Gosh Bekie sent for me. A good many Mussulman mullahs were with him: he introduced me to them, and they asked me about the Divinity of Jesus Christ? I replied again, "the fulness of the Godhead was in him bodily!" They asked then a great deal about Shujah Almulk and Shah Zemaan, both Afghan kings, who are pensioned by the British Government, and live at Loodianah. I could give no account about them. After this Gosh Bekie took me alone, and said to me, If you ever come to the Governor General of India, or to the King of England at London, tell them that we wish, (i. e. Behadur Khan, the king, the mullahs, and myself,) that the English Government should send an Ambassador to this place, and that he may bring his wife with him; and as soon as he is relieved, he may take her away with him; for there is a law at Bokhara, that the wife must stay: and we further wish, that English officers should be sent to teach our troops European discipline; and if the Ambassador would bring some presents for the king, especially English watches, they would be most acceptable. The Governor of Orenburg has lately sent to us a great many manuscripts, 700 in number, and they desired three things of us; 1. The restitution of those slaves who are Russian subjects; 2. Their being allowed to take Khiva; 3. A passage to India. Mullah Mahommed Ali, when at Birjant, told me, that the Russians had sent for that same purpose an Embassy to Bokhara. Gosh Bekie told me farther, that a physician would be welcome at Bokhara.

Rabbi Pinehas Ben Simkha.

19th March, 1832.—This was a joyful day to me, for Rabbi Pinehas Ben Simkha professed his belief in Jesus Christ, having been convinced by the prophecies I pointed out to him. He told me, that Rabbi Pinehas the elder had been convinced of the same truth! He advised me however not to speak with every Jew of Bokhara about it, for many Jews are ignorant, prejudiced, and obstinate. Rabbi Pinehas Ben Simkha has however a great desire of learning the mystery of Free Masonry, and wishes theerfore to go to Europe.

I addressed the following letter to Rabbi Pinehas the elder:—

GREAT RABBI OF THE JEWS OF BOKHARA,

"The Lord gives his covenant of peace unto Rabbi Pinehas!

"Know ye, that I Joseph Wolff believe, that Jesus of Nazareth is the Messiah who was cut off, but not for himself; and that Jesus of Nazareth is the Messiah who has given his soul unto death; and who has interceded for his enemies: and that Jesus of Nazareth is that Son who was given unto us, and upon whose shoulders the government shall be; and that Jesus of Nazareth is that Messiah who shall come like the Son of Man from the clouds of Heaven, and shall redeem Israel—saith Joseph Wolfl the Englishman!"

Afghans.

19th March, 1832.—I visited to-day some learned Afghans. They say, that the Afghans were the descendants of Khaleed, the son of Waleed; who was by his father's line a Jew, and by his mother's line a Khoreish! Waleed was an inveterate enemy to Mahommed. Mahommed, they say, prayed to God the Lord of the worlds, that some of the family of Waleed should be converted. Gabriel appeared to Mahommed, and said to him: "Cease to pray, for a giant of the family of Waleed shall turn to Islam;" and that giant was Khaleed the son of Waleed, a mighty man, full of truth and integrity. One day a battle was fought against the Koreish. Khaleed lost his way, and came into the midst of the camp of the enemy! The Koreish asked him, "Who art thou?" Khaleed, who never lied, replied, "I am Khaleed, the son of Waleed, a warrior in the army of the Prophet of God: I came to fight against you, and have lost my way!" The Koreish, though infidels, were still a high-minded people, and they replied, "There thou wilt find the army of Mahommed, the son of Abd-Allah. It will soon be decided whether Lat and Uthal are true or vain Gods!" Khaleed replied: "There is God, and nothing but God, and Mahommed the Prophet of God!" and swiftly rode off. The battle was fought, the victory gained, and the Koreish fled! Khaleed turned to Keis Abd Alrasheed, the Afghan, and said: "Go and tell the Afghans in the mountains of Ghor, that the battle is fought, the victory gained, and that our brethren of Khaibar and the Koreish are fled, and that the temple of Abraham at Mecca is ours, and that the people of Arabia in the desert exclaim, Allah, Ula Illa Allah, U Mahommed Rasool Allah!" "God; and nothing but God, and Mahommed the Prophet of God!"

The Afghans believe that their language was the language of hell, and that Afghana, who was the architect employed by Solomon in building the temple, had learned that language from the demon who was chained by Solomon. They have many poems in their language, which is called Poshtoo.

Song of the Afghans in the Caravansary of Mullah Bedr-Addeen, at Bokhara, where I lodged.

"Who is king without the name?"
I. *Chorus.*
"It is Dost Mahommed Khan!"
II. *Chorus.*
"It is Dost Mahommed Khan!"
"Who revenged the blood of Futteh Khan?"
Chorus.
"It is Dost Mahommed Khan!"

"What bold slave took up arms
Against his master Shah Kamran?"
Chorus.
"It is Dost Mahommed Khan!"
"Who put to flight Shah Kamran?"
Chorus.
"It is Dost Mahommed Khan!"
"Who has his harem filled
With Frank-like white girls
Of the Seeahposh Kaffrestan?"
I. *Chorus.*
"It is Dost Mahommed Khan!"
II. *Chorus.*
"It is Dost Mahommed Khan!"
"Who subdued Ali Beyk of Seikhem!
I. *Chorus.* II. *Chorus.* III. *Chorus.*
"It is, &c. It is, &c. It is, &c."
"Who has opened the road
From Cabul to But-Bamian?"
Chorus.
"It is Dost Mahommed Khan!"
"Whose name is known,
In the city of Istambole?"
I. *Chorus.*
"It is Dost Mahommed Khan!"
II. *Chorus.*
"It is Dost Mahommed Khan?"
III. *Chorus.*
"It is Dost Mahommed Khan!"

One of them observed: "As soon as the *Franks* let loose Shujah-Almulk, there will neither be a Dost Mahommed Khan, nor a Kohandil Khan, nor a Sultan Mahommed Khan! Afghanistan must be governed again by a crowned king: we are neither Balkhwee, nor Hazara, nor Turcomans. Hindoostan has belonged to us;—now we are afraid of Runjeet Singh, a Kafer. Let the Franks send us a king, and we are their humble slaves. The Franks have taken Hindoostan, not by the sword, but by knowledge, justice and equity; and they shall take the world by knowledge. Let us look at their women at Bombay, they know to read and to write!"

A Mussulman mullah called on me; he had travelled in Yorkand, Kheta, Tibet, Cashmeer, and been at Calcutta, Bombay, Mecca, Egypt, and Constantinople; he went from Bombay to Calcutta in a ship commanded by a Captain Taylor. He predicted that the English shall soon be masters of China and Afghanistan. He desired me to read to him some portions of the Bible; which I did. Samarcand is called here the "Ornament of the face of the earth!"

Army of the King of Bokhara.

The king of Bokhara can place in the field above 20,000 men.
The king of Kontos, Mahommed Murad Beyk, 12,000 men.
The king of Khiva, 30,000 men.
The king of Shahrsabz, Yadgar Beyk, son of Attaluk, 4,000 men.
The king of Chocan, 100,000 men.

In order to make a just estimate of the force of those kings, I would compare the force of the king of Bokhara with that of the king of Wirtemberg; that of Khiva with the king of Sweden; that of Shahrsabz with that of the Grand Duke of Baden; that of Kontos with Hesse Cassel; that of Chocan with that of the king of Bavaria. There are at Bokhara 100 colleges filled with mullahs: the books they read are Zelaal, Baidawee, and all the ancient commentators of the Coran; they take all their astronomical, astrological, medical, and philosophical knowledge from the Coran and its commentators.

Soffees of Bokhara.

The Soffees of Bokhara are quite different from those of Sheeraz and Meshed. The Soffees of Sheeraz and Meshed are mystical infidels and antinomians. They say that they believe all revealed books existing in the world, without feeling themselves bound to observe the laws of any; they say, that *bad* does not exist in the world, and those mystical philosophers in Germany, who compare the Soffees of Persia with the schools of the Prophets in the time of Samuel, should go to Persia and see the profligate lives of the Soffees in Persia! Germany, my Germany, thou art gone far astray, and thou hast run away from the ways of the Saviour. Thou Luther, thou my Luther, how wouldst thou be ashamed to hear the infidelity taught in those universities where thy creed, Christ's creed, was established by thy boldness!

The famous Klopstock, when he sent back the letter of the hundred rulers of France, by which they made him a citizen of France, assigned as a reason that a German could never be a citizen of a nation, who rose against a lawful king; and now hear an outcry of the Germans against their legitimate sovereigns!

But the Soffees of Bokhara are different from those of Sheeraz and Meshed. The Soffees of Bokhara strictly believe in the Coran, and try to regulate their life accordingly. They are not addicted to unnatural crime and vices, as the rest of the Mahommedans of Bokhara are.

Order established by the King of Bokhara.

The kings of Bokhara and Khiva have established complete order in their capitals and in their neighbouring territories.—The king of Bokhara has established order as far as Balkhand, the king of Khiva thoughout his country. Those who praise to the sky a republican government should go and see the difference between the republican government of the Turcomans and those monarchical ones of Bokhara and Khiva.

Baba Deen.

Baba Deen was a dervish at Bokhara, several hundred years ago, who was a *Deevana*, fool; or as the dervishes explain it, *drunk of the knowledge of God.* He walked about naked in the streets of Bokhara. A Jew, Dabestan mentions, who turned Mussulman several hundred years ago, at Dehli, proved to the Mussulmans that Isaiah the prophet walked about naked, by Isaiah xx. 2.—Baba Deen was highly respected by the king of Bokhara, who rose when he entered the room. After his death, the Mahommedans began to perform pilgrimages to his grave, which they do to this day—and the king of Kontos, who is a deadly foe to the king of Bokhara, and who plunders the kingdom of Bokhara every year, sends every year an offering of rice to the king of Bokhara in honor of Baba Deen.

[*To be continued.*]

III.—*Correspondence with H. H. Wilson, Esq. and Answer to the popular Charges against the Missionaries.*

It may be in the remembrance of many of our readers, that a paper appeared some time ago in the public prints, written by H. H. Wilson, Esq. and containing, amongst other matter, what appeared to many a very serious accusation against the Missionaries of Bengal. Not contented with forcing them into an unfair and invidious comparison with other clergymen, it struck at the very root of their usefulness, by asserting, that their measures had been such as to draw down upon them "the inveterate animosity of the better order of Natives;" while it more than insinuated, that this had been caused by some disgraceful practices of their own.—In these circumstances, the Missionaries of different denominations in Calcutta felt, that they had only two alternatives—either to confirm by their silence, that which had already received but too much sanction from the authority of the writer, or to ask for an explanation, that they might defend themselves. They chose the latter, and appointed a sub-committee to correspond with Mr. Wilson. These sent him, through their secretary, the following letter.

SIR,

In the Bengal Hurkaru of the 3rd ultimo, there appeared a paper, said to have been written by you, at the request of the late Bishop Turner, regarding the study of Sunscrit literature in England, in which the Missionaries are mentioned in the following terms: "In Bengal the better order of Hindoos regard the Missionaries with feelings of inveterate animosity, whilst they invariably express a high respect for the clergymen of the Established Church. They cannot avoid seeing that the latter are held in higher estimation by the European society, and that they cannot be reproached with practices which not unfrequently degrade the Missionary character in the eyes of the Natives."

The Missionaries of all denominations in Calcutta, at their monthly meeting on the 7th instant, have therefore directed me to apply to you for an explanation. Such remarks, coming from one whose reputation, as a scholar, stands so deservedly high, and extensively circulated as they have been all over Britain and India, are calculated to do very serious injury to the Missionaries, and (what is of more importance) to the great work in which they are engaged. They are not conscious that either in purity of motives, or in strict morality of conduct, they fall behind their brethren of any church; and they therefore request that you will be kind enough to mention particularly, what practices you allude to, when you say, that, "the clergymen of the Established Church cannot be *reproached* with practices, which not unfrequently degrade the Missionary character in the eyes of the Natives." There certainly ought to be very strong grounds indeed for an assertion so materially affecting their personal characters and their future usefulness, and which they cannot help thinking to be as unjust as it was totally unprovoked.

I am, Sir,
Your obedient servant,
G. GOGERLY,
August 8, 1832. *Secretary.*

To this letter, the following answer was returned:

Sir, *August* 10*th*, 1832.

I am exceedingly sorry to learn that the paper you advert to should have given pain to the Missionaries of Calcutta, for whom generally I have a high respect, and with several of whom I have long been, and hope long to be, on terms of kind and friendly intercourse.

The document in question was not written for the press, nor had I any share in its publication. It was a private communication to the late Bishop, made at his request; and it could not therefore have originated in an intention to do any injury to the Missionaries, or to deprive them of that support which their pious labours have hitherto merited and received.

I do not imagine that any such mischievous result need be apprehended, or that the passage you quote will be understood to reflect upon the motives or moral conduct of the Missionaries of Bengal. I regret that the expressions should have suggested such an inference to their minds, and readily agree with you that it is wholly unjust and unfounded. If duly considered, however, I think they will be satisfied that the passage does not authorize such a conclusion. It does not import that the Missionaries are reproached with any dereliction of moral rectitude or Christian virtue; that the reproaches they have incurred are just or well-directed, or that the practices which degrade the Missionary character *in the eyes of the Natives*, are contemplated in the same light by Europeans and Christians. The purport of the paragraph is not that the clergymen of the Established Church are more moral or more pious than their Missionary brethren, but that they are not so unpopular with the higher order of Natives as the Missionaries; and therefore, were they equally well versed in the languages and literature of the country, they would possibly be more successful labourers in the dissemination of Christianity.

The causes of this preference are the practices alluded to, and I have heard them frequently urged by Natives as derogatory in a religious teacher. In specifying them as topics of reproach, you will bear in mind, that I do not speak my own sentiments, nor those of a member of the Christian community, but those of the Hindoos, whose ignorance of European manners—whose obstinate prejudices, and dark superstitions—would disqualify them, even if their passions and fears were not at work, from justly appreciating the motives and actions of a Christian Missionary. With them then, preaching in the streets and public ways, in open chapels—addressing religious discourses to an idle and ignorant mob, is a violation of decorum and a profanation of sacred things. Visits to fairs and melas for such purposes, or the indiscriminate distribution of tracts, they hold in similar estimation; and uninvited presence at their ceremonies, in their temples, or at public assemblages, for the purpose of reviling the objects of their veneration, they regard as undignified and offensive intrusion. The conversion of low and indigent people they ascribe to interested motives, and charge the Missionaries with misrepresenting the number and respectability of these converts. They tax the Missionaries generally with uncourteous demeanour towards the Natives, with disregard for their feelings, and contempt for their institutions—with pertinacity in controversy, and unfairness and want of temper in discussion—with uncharitableness in judging of the national character, and with exaggeration and untruth in the printed statements or the reported speeches addressed to the Christian public. They also make it a matter of reproach that the Missionaries are influenced by motives of worldly advantage, and impute to them as faults their being concerned in traffic or money transactions—their acceptance of stipendiary secular employments, and their establishing printing presses and schools, as means of subsistence or emolument. These are the practices which, with or without foundation, are imputed to the Missionaries generally, not individually—which however venial, indifferent, or meritorious in our eyes, have lowered the Missionary character in the opinion of the more respectable Natives of Bengal, and with which they do not reproach the clergymen of the Established Church.

I am, Sir,
Your most obedient servant,
H. H. WILSON.

On the receipt of this letter, the sub-committee thought it to be their duty, to draw up an answer to the charges and objections stated by Mr. W. to be advanced by respectable Natives; and this the rather, that, however unfair, and, in many cases groundless, they were very generally believed. The first draught was read and approved of at the next monthly Meeting*, and after some corrections, we now present it to our readers. If it tend to remove, or soften the prejudices of those who wish well to the work, but keep aloof from the workmen; or if it in any wise further the blessed cause of our Redeemer, which we trust we love more than life; our purpose will be fully answered. We have only to add, that in the following statement, we, the Mission-

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* That we might not fail in courtesy to Mr. Wilson, the Meeting directed their Secretary to inform him of our intention to publish his letter, with some remarks. He returned a reply, informing us, that for his own part he had no objections to the publication of his letter, but expressing his doubts as to the propriety of our agitating the question; particularly, as we had not been attacked. Probably our design has been misunderstood by him. With Mr. Wilson, as an individual, we do not wish to have any controversy. Charges have been brought against us, and we wish to answer them. It is with these charges alone, that we have now to do. Mr. W. himself informs us of "the inveterate animosity of the better order of Natives;" and the general notoriety of the accusations against us, requires and demands, that we should defend ourselves. Whatever may be the opinion of others, we at least think it right to meet openly every charge brought against our characters, and to court the fullest inquiry into our conduct.

aries of different denominations in Calcutta, answer for ourselves only, and we alone are responsible for its contents.

While we thank Mr. Wilson for his ready admission, that "every attack on the motives, or the moral conduct of the Missionaries of Bengal, is wholly unjust and unfounded," and for his individual expression of high regard for their general character, we rejoice that his letter has afforded us so good an opportunity of meeting many, (we believe we may say almost every one) of the popular charges against us. Had they been confined to the Natives exclusively, it would clearly have been a matter of importance to have met them fairly and honestly; but the duty becomes still more clear, since we have reason to know, that they are generally prevalent even among our European fellow-countrymen. We are grieved for this, and we think they have not dealt us even-handed justice. When we entered on a work, the noblest and the holiest, which can engage the energies of man, we had counted the cost, and we were prepared for opposition and reproach from the people amongst whom we labour: but it was scarcely to be anticipated that our own brethren should often rise up against us. We do not indeed ask for any indulgence at their hands, because they are of the same name, and the same faith; neither do we wish to make our profession a mantle for our faults; we are willing even to be tried by a stricter standard than other men, because we have a higher responsibility: but we surely have a right to ask, that we be tried by "the measure of a man," and that we be not condemned unheard. A Missionary is liable to the passions and feelings of other men, and few have their tempers and their motives more severely tried; while, generally speaking, his retired habits, his peculiar studies, and want of knowledge of the world predispose him to be credulous and hasty. Even when most successful in his endeavours to follow his Master's will, and to do his Master's work, he is conscious that it is in weakness and frequent infirmity, "with fear and much trembling." As a human agent, he can only use human means, leaving the issue to God; "Paul may plant, Apollos may water, but God alone giveth the increase." We do not think that there is any thing in the charges against us that renders it requisite to claim even these fair and necessary allowances; nevertheless, we do claim them, that in no case "the Gospel of Christ be evil spoken of on our account." For ourselves, as individuals, we seek not the praise of men; neither do we shrink from their censure; but for the sake of a great cause, we are most anxious to have the good opinion of all who know us. Without farther preface then, we shall proceed to notice briefly all the practices, which Mr. Wilson has specified as topics of reproach against us among the Natives, appealing in our defence neither to the passions nor the feelings, but to the justice and common sense of our accusers.

First then, they say, that "*preaching in the streets and public ways, in open chapels, addressing discourses to an idle and ignorant mob, is a violation of decorum, and a profanation of sacred things.*" To this practice we cheerfully plead guilty, reminding all who call themselves Christians, that we are following the example of our blessed Lord, and of the Apostles and holy men of old; and that it is in a great measure to the adoption of this very practice by the Reformers of the 16th century, that we owe the light and the liberty in which we stand. But this must surely be an objection of the Natives only; and to the Natives accordingly do we reply. Our religion is totally different from theirs. It is not addressed to a particular caste, or to a particular nation, but professes to be glad tidings of great joy unto *all.* It considers all men, without respect of persons, as perishing sinners, and reveals unto all, how they may be saved; and if it have a favorable leaning to any class, it is to the poor and lowly—to that very idle and ignorant mob, whom it is indecorous for us to approach. We think it therefore no "profanation of sacred things" to publish unto all the goodness and the love of God; and to tell them of the judgment, and the resurrection unto life. In this we follow the example of our Master; and we appeal to themselves whether this be not more reasonable, than to say with their priests, "We have a message from God to you regarding your everlasting salvation; "but we will not suffer you to read it; neither will we read it ourselves, and "declare it unto you." One might think, indeed, from the tone of these reproaches, that it is one of the most pleasant things in the world, to go out into the streets and public ways under the sun of Bengal, or to preach in close and heated chapels, and be liable to every interruption and insult, sometimes amounting to actual outrage, which petulance or mere wanton mischief may please to inflict. But surely it is contrary to common sense, that any man, with European notions and feelings, should voluntarily choose to undergo such an ordeal, if his object could be better, or as well accomplished in any other way. Should any one suggest to us a more practical or a more efficacious method of intercourse with the people of India, he will find us most willing to adopt it also; but until then, from a sincere love for their souls, we must continue to preach the way of salvation to this idle and ignorant mob, even though it be in the streets and public ways.

"Visits to fairs and *melas* for the indiscriminate distribution of tracts" is looked upon in the same light. By "indiscriminate," we suppose Hindoos to mean "giving to all castes;" and Europeans, "the giving to all who apply for them, whether they be likely to profit by them or not." We know that the practice is objected to by both; and we think, very unreasonably. These tracts are little publications, circulated to advocate the opinions which we hold. The same thing is done by every body of men, who wish to disseminate their particular opinions; and, except in our own case, we have never heard a whisper against the wisdom and the usefulness of the practice. Each tract was never expected necessarily to produce conviction in the mind of every individual who reads it; and many, we well knew, would never be read at all. We look not, however, to that which is left undone, but to the practical good done by them at a trifling expence; and by referring to our periodical reports, it will be found, that enough has been done to satisfy any reasonable man; more perhaps, than under all the circumstances of the case, could be reasonably expected. The state of the case is shortly this:—The more respectable Hindoos will not read our books at all; and in any case, whether they will, or not, are we therefore to do nothing for the great mass of the population? Our errand is to win souls unto Christ; and it is preposterous to think that we are to accomplish this by merely sitting still, until they choose of themselves to come unto Him. Luther did not wait quietly, until the people of Europe were enlightened:—he did better, he strove to enlighten them. His writings were not the effect, but the cause of the general demand for knowledge. But we do not believe that, in these days at least, any one is disposed to underrate the agency of the press; so we pass on to an objection sometimes made to the contents of the tracts. That they are *read* and *understood* by numbers who receive them, no one who, like the Missionaries engaged in their distribution, was in the habit of hearing them asked for by name, and the contents of those formerly received made the subject of frequent conversation, by their Native hearers, could for a moment hesitate to believe. And, as to the sentiments they contain, we can only say, that if any person look over the names on the list of the Tract Society, and know, that after passing the Examining Committee, each new tract is further liable to the corrections of every individual member, and must be translated into English for this very purpose, he cannot in common justice deny, that we have done all in our power to secure their being well written, and what is far better, practically useful.

"*Uninvited presence at their ceremonies, in their temples, or at public assemblages, for the purpose of reviling the objects of their veneration,*" is the next practice with which the Natives reproach us, holding this to be an "*undignified and offensive intrusion.*" We did not know that it was customary to invite any one to a temple, or a public assembly; but we know, that not one of us ever went to any of their temples for the purpose of reviling the objects of their veneration: such a proceeding might well have been construed into undignified and offensive intrusion. The only assembly to which the remark can possibly apply is the annual festival in honour of Doorga, to which the Natives are in the habit of inviting their European acquaintances; but the Missionary goes not there, because he feels that his presence at the festival of a heathen goddess, if he remained silent, would compromise his Christian character, and give countenance to idolatry, "that abominable thing," which, saith Jehovah, "my soul hateth;" while, to speak out for his faith, under all the circumstances of the case, would afford just reason of complaint to his inviter. But in regard to a really public assemblage, the case is altogether different. Our desires are directed to the one great object of bringing the religion of Christ, as much as possible, into contact with the minds of the people of India; and so long as men from all parts of the country meet in these assemblages, some of them from places which the sound of the Gospel has never reached, and may not reach for many a year; and so long as multitudes of them willingly receive our books, and listen to us with temper and seriousness, we are not prepared to sacrifice even the prospect of such mighty advantages, to what Mr. Wilson justly calls, "the obstinate prejudices" of a few bigotted Hindoos. We are surprised indeed, that the more respectable Natives should reproach us with reviling the objects of their veneration, seeing so many of the most enlightened among themselves profess to hold such in equal scorn and detestation, turning, as they say, with complete disgust from the popular superstitions to the purer doctrines of the Veds*. But we will avail ourselves of no subterfuge: we go not out of our way to revile the foul and bloody demons, the practical abominations, and the absurdities of the popular creed; but we should ill discharge our duty were we to draw no contrast between our own pure and heavenly religion, and theirs. It would evince a total ignorance of human nature, and of the low state of the Hindoo people, were we to make no use of one of the most powerful and efficacious weapons which argument can employ; neither can any reasonable person allow us to be sincere, and yet reproach us, because we will not be deterred from a great work, by an over-refined punctiliousness. There is indeed a spurious delicacy, a mincing and a mouthing charity, which would bid us say to the Hindoos, "Oh! your own religion is very good; still we assure you, you will find ours better." But we will not say so; for we do not believe it to be good; neither would it leave us any reply to him, who should tell us, "If my own religion be good, why should I lose fortune and family and every thing I hold dear, by changing it for one but a little better?"

After all, it is evident, that we make use of these practices, and the Natives object to them, even for one and the same reason; not because they are weak and inefficient, but because, in the hands of God, they are powerful instruments for pulling down the strongholds of ignorance and superstition, and erecting on their ruins the glorious fabric of an enlightened and spiritual religion. It was before them the ancient superstitions of Europe fell prostrate in the dust; it was by them that the haughty necks of Greece and Rome were bowed under the yoke of Christ. It would be extreme folly to lay aside these tried and tempered weapons, which have already done good service in the cause of God, merely because our enemies are strong, and a hard struggle is to be encountered.—" It is to preaching," says one of the most original writers of our day*, " that Christianity owes its origin, its continuance, and its progress; and it is to Itinerant Preaching, however much the ignorant may undervalue it, that we owe the conversion of the Pagan world to primitive Christianity, and our own freedom from the thraldom of Popery in the success of the Reformation."

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* It gave us as much surprise as pleasure to learn lately, that the Vedant party do not consider the Veds as a Divine Revelation, but merely as excellent moral and philosophical treatises.

It is quite unnecessary for us to say one word about the important uses of the Press. Even in India, there are some (and they are fast increasing) who *will* read. It needs no Prophet to foretel the inevitable result. They will *think* too: and it therefore becomes the duty of every one of their well-wishers to supply them with sound and wholesome materials for thinking. " In every great moral revolution," says the eloquent writer formerly referred to, " the thoughts of men, feverish and unsettled, require some better guide than the common-place precepts, and powerless directions, which education without religion can furnish." Now, it will not be denied in the face of a thousand facts, that we have constantly endeavoured, " through good report and through bad report," to preach to the Natives, to circulate religious knowledge among them, to give them religious instruction in our schools, and to avail ourselves of every lawful means we were acquainted with, for their enlightenment and real happiness. Let the schools, for the poor as well as for the rich, and for females as well as for males:—let school-books in the Native and English languages:—in short, let the records of almost every institution for education in Calcutta and its vicinity, testify whether Missionaries have not taken *an active and useful part in them all.* We do not pretend to the possession of high acquirements and splendid abilities; but we appeal to friend and foe, whether we have not done our utmost, and whether we have ever been sparing of our exertions, or even of our lives. *We ask them to point out any plan to us, which we have not already attempted, or any measure for the furtherance of our work, of which we have not already made use.* The question is not—What have we done in the best possible way, but, what have we left undone? and from the Hindoo gentlemen in particular we would request an answer. They will not associate with us, nor invite us to their houses; they will not come to ours; they will not enter our places of worship; they will not read our books; they will not send their children to our schools: they will neither speak, nor write of their religion or of ours. It is " a violation of decorum," to go among the people; it is " a profanation of sacred things," to preach to those who will listen, or to give books to those who will read them; it is " undignified and offensive" to say that the popular creed is degrading or superstitious. It is natural indeed that these practices should be displeasing to them; but it is not so easy to see why they should be topics of reproach to us. It is no doubt true, that our brethren, the present Chaplains of the Established Churches, cannot be " reproached" with them: but we do not think they value themselves the higher on that account; and we know, that the most successful among them in the conversion of the heathen, the revered Henry Martyn, was liable to the same charge. They have a different duty to discharge, in itself sufficient to occupy all their time and energies; but, while the name of Martyn is remembered, we cannot doubt that, were they to engage in the same work, they would be reproached with the very same practices.

We come now to the charges, which more directly affect our personal characters, and which, if found to be true, unquestionably would and ought to degrade the Missionaries in the estimation of every honest man. " *The con-*

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* Douglas of Cavers.

version of low and indigent people," says Mr. Wilson, "*they ascribe to interested motives; and charge the Missionaries with misrepresenting the number and respectability of their converts.*" It is difficult to make any precise answer to a charge so vague, and so unsupported by any kind of evidence. We acknowledge indeed with sorrow, that we have been often deceived and disappointed in those whom we were disposed to regard as under real concern for their souls: but are there none, but Missionaries, who have been imposed on by the low cunning of the low Bengalees? In common fairness, can this be seriously urged as a topic of reproach to us? If indeed we had lent ourselves to the imposition, or shown ourselves unwilling to listen to warning, or advice, the charge would have been a just one. But where is the man who will openly come forward, and lay this to our charge? When a poor Native in distress comes to our doors, we give him a few pice, whether he be Christian, Mahometan, or Hindoo; when any man comes from a distance to inquire concerning our religion, or for any other purpose, according to the universal and well-known custom of the country, some of us give him food and lodging for a few days*; and this we do, just as it is done and expected to be done by any of his countrymen. But the practice of offering a premium, or holding out interested motives to low and indigent people, we, as a body, unequivocally and unanimously deny. On the contrary how stands the case? Scarcely a month passes, in which applicants for baptism are not rejected by some one or other of us; and in order, that the less experienced may avail themselves of the knowledge of the older Missionaries, we have agreed that no native convert of doubtful character be baptized without the previous knowledge of the whole body, unless he be personally and intimately known by the Missionary to whom he applies; and we uniformly tell every Native, who comes in the guise of an inquirer, that he needs not expect a single pice at our hands. We know not indeed, considering the greatness of the sacrifice which every convert is forced to make, but that we are going beyond the spirit of the law; but surely we cannot be said by such conduct to hold out interested motives to any one. We dwell the longer on this charge, because it is often made, and always believed; and we intreat those who have been misled by it, to examine for themselves into the facts of the case, and no longer do us an injustice in their thoughts, of which we are altogether undeserving. We shrink not from the inquiry, but we court it. The latter part of the charge is a gratuitous piece of calumny, which we shall notice more fully afterwards. In the mean time, we pass on to the next set of assertions.

"*They tax the Missionaries generally with uncourteous demeanour towards the Natives; with disregard for their feelings, and contempt for their institutions; with pertinacity in controversy, and unfairness and want of temper in discussion; with uncharitableness in judging of the national character; and with exaggeration and untruth in their printed statements, or the reported speeches addressed to the Christian public.*" In regard to our demeanour towards the Natives, we have much pleasure in quoting the evidence of the well known Editor of the Reformer, in reference to this very point. In his paper of August 12th last, after giving insertion to a communication from an anonymous correspondent, (J. B.) making a complaint of much the same character as that now under consideration, the Editor adds, "We cannot take for granted all that J. B. says—*We have always found the Missionaries extremely mild in their conduct.*" As this gentleman, it will be allowed, is sufficiently acquainted with the opinions of the higher orders of the Natives, and will scarcely be suspected of any undue partiality for us, we presume that this charge may be thought scarcely to need a reply.

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* We readily acknowledge, that there did formerly prevail a custom of keeping inquirers on trial for two or three months; but, along with several other mistakes and abuses, arising from want of experience, it is not now practised.

In regard to controversial warmth, and want of temper, even if true, however, we never knew before, that it was peculiar to Missionaries : and the assertion that it is so, can only prove the very great ignorance of those who make it. We should wish to know also, how they are enabled to pronounce such a decided opinion, seeing they have never engaged in any discussion with us, nor ever been present when such took place. A charge of this kind against a respectable body of men requires something more to substantiate it than incompetent or partial testimony at second hand. The insinuation is, that, when hard-pressed in discussion, we take refuge in anger or unfairness :—a moment's thought will show the absurdity of this. The arguments brought forward on such occasions, as they are always the same, can scarcely be very novel, or very hard to answer ; while an ignorant and bigotted Brahmun, an impudent sircar, or a vain shallow school-boy, cannot be very formidable opponents to men, many of whom, to say the least, are as well informed and better educated than the most enlightened of the native population. Anger indeed will sometimes arise, but any manifestation of it is carefully suppressed ; who is there, that could always have a perfect command over his temper, were he to be insulted, reviled, and ridiculed, when he was perhaps speaking of the most serious subjects, and could see from the countenances of those around him that they felt a deep interest in what he said*; and that too, for no better purpose than to create a laugh, to exhibit a smattering of English, or to gratify the silly vanity of mocking an Englishman and a superior. If but a tithe of what we have often to submit to were generally known, we are sure that we should receive credit for extreme patience, instead of being reproached with want of temper. But the charge is made altogether in a bad and uncharitable spirit; so we turn to the next, that of "*uncharitableness in judging of the national character.*" Here we have certainly been a little too rash and hasty. Judging from our own experience, and from (what appeared to us) the unobjectionable testimony of the Natives themselves, we attributed the characteristics of Bengal to the whole country : this, we have reason to know, is incorrect; for a very different character and morality prevail in some of the other provinces. But in Bengal itself, we have seen nothing to induce us to retract our opinions—we blame not the Hindoos, so much as the demoralizing superstition which they follow, for their degraded moral condition ; and we give our wishes, our prayers, and our constant and untiring exertions to raise and to enlighten them. It was not by flattering their vanity that Paul brought the Romans, and the Corinthians, and the Athenians to Christ ; and yet how far in genius, in polished taste, even in morals, were they above the people of Bengal !—They were not flattering words which John the Baptist and the blessed Jesus addressed to the haughty Pharisees and Scribes ; yet we cannot think that either their words or their actions were uncharitable; neither will *we* ever consent "to say Peace ! Peace ! when there is no peace."

The next charge is a very gross one ; it accuses us of "*exaggeration and untruth.*" The charge of untruth we meet with a positive and instant denial; it is unjust and slanderous; and we challenge any man to point out a single conscious untruth in the whole of our publications. We regret exceedingly, that any one should be so prejudiced as to make such an assertion, which he must have known that he could not substantiate. Exaggeration there may have been, but it was a natural and unconscious exaggeration. There never was a book written, there never was a statement made by any man, giving an account of his own thoughts, and his own experience, in which this element did not unconsciously mingle; and we repeat again, there is a want of all common fairness in making this a topic of reproach to Missionaries. A young man, in the first glow of ardent and excited feelings, and before the credulous and trusting spirit of youth has been chastened by experience, is very apt to express himself strongly, when he sees a congregation of native worshippers kneeling in prayer to the God and Father of our Lord Jesus Christ, with all the external marks and expressions of devotion. He is no doubt often deceived; but how do we know this? even from his own ingenuous confession, given to the world in these very "false and lying" reports, from which, in almost every case, the facts are taken, which are brought forward to prove their untruth*. So few indeed take the least interest in our proceedings, that did not we ourselves publish our mistakes and disappointments, very probably they might never have been heard of. Whether then such natural and unconscious mistakes, as are to be found in almost every book on India†, and which are invariably corrected, as soon as experience enables us to correct them, afford sufficient ground for the gross accusation of intentional exaggeration and untruth, we leave to the consciences of our accusers to consider.

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* The writer of this note lately had the pleasure of seeing a congregation of more than 200 persons gathered from the streets, listening to a Missionary ; and he can testify, that the silence and deep attention would have done honour to a Christian audience.

One other sentence, full of charges, and our painful, but necessary task is at an end. Even private life is hunted for matter of scandal against us. "*They also make it matter of reproach,*" says Mr. Wilson, "*that the Mis-*

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* The following quotations from the Report of a Missionary Society, published in Calcutta two years ago, will shew how unjust is the accusation against the Missionaries on this and other subjects.

"To no vice are the Hindoos supposed to be more addicted than to meanness, and to no class in society is the temptation to this vice so strong as to the *abjectly poor*. Chiefly however from *persons of this condition of life*, or *removed but few grades from it, have been the converts made by this Society*. Their occupation is that of fishermen or cultivators of the soil. But notwithstanding the statements given in last year's Report, it seems scarcely to be understood, even by the friends of the Society, how completely worldly emolument, as a motive for the profession of Christianity, has been withheld from them; and in many instances what serious inconvenience, and actual suffering and deprivation, have been sustained on an open profession of the Christian faith. Wherever the Missionaries have gone, they have assured the people, that in their secular affairs they could afford them no relief; and that in any of their litigations with the zemindars, they would not be considered as a party concerned. Instances have occurred when humanity seemed almost to demand their interference; but, prudence seemed as imperatively to forbid. To some of their friends, the neutral conduct of the Missionaries has, on these occasions, appeared almost of doubtful propriety, and it has sometimes not been easy to decide in their own minds what was the precise line of duty: but whether any good would eventually accrue from their interference, they knew to be very problematical; to some extent, evil was certain. On the other hand, the influence of non-interference has been most salutary to the Mission in general. Many who otherwise, from low and unworthy motives, would have presented themselves as candidates for Baptism, have been deterred: the prospect of earthly gain appeared not only remote, but more than uncertain; the probability of suffering scarcely admitting a doubt. Thus the profession of the Christian faith became a test of principle, not an experiment of gain. In the humble calling in which they were brought up, the converts abide, working with their hands the thing which is good, and supporting their families by hard but honest industry. When these circumstances are considered, it must be obvious, that their deep poverty serves rather to illustrate and confirm, than bring suspicion on their sincerity."

We had proposed to insert additional extracts from other reports, equally adapted to vindicate us from the charges brought against us; but this paper having already extended to so great a length, we reserve them for another occasion, should such a one render their publication necessary.

† We would particularly instance Bishop Heber's Journal, in which unintentional misrepresentations of every description have been pointed out by various writers.

sionaries are influenced by motives of worldly advantage, and impute to them as faults, their being concerned in traffic or money transactions, their acceptance of stipendiary secular employments, and their establishing printing presses and schools, as means of subsistence or emolument." Now we question whether the Natives can form any idea of a man beyond the influence of worldly advantages ; and we cannot see that, it shows a great desire for our worldly interests, to come and die in a heathen land, leaving in some cases the reality, and in all, the prospects of competency and happiness among our fellow Christians in our native country, to live upon a pittance barely sufficient to support us in respectability, and which, we well know, will never be increased. There may be sometimes a worldly spirit in this, but assuredly it is not the spirit of money-getting. To the other parts of this most uncharitable passage, we reply, that one gentleman certainly does superintend a school, in order to support himself and his family ; but this was not until he had ceased to be connected with a Missionary Society, while he continues to render to the Missionary cause much valuable and wholly gratuitous assistance. To three of our number only can the latter part of the charge be in any wise applied ; and the rest of us give our cordial and unanimous testimony, that so far are these from being influenced by worldly motives, that there are none among us whose principles are more generous and disinterested. While they have never allowed themselves to enjoy any advantages beyond their brethren, they have by their extra labours, contributed very large sums, for the promotion of the best interests of those who are so ready to reproach them*. Happy indeed shall we be, when we see our accusers actuated by such motives, and pursuing such a system of money-making.

We have already briefly adverted to the ignorant and invidious comparison drawn between the clergymen of the Established Churches and the Missionaries. We love and respect many of them as brethren, and faithful fellow-labourers in Christ: but it is altogether absurd to say, that the holding out of worldly advantages, occasional misrepresentation, warmth of temper, and pertinacity in controversy are not to be found among them: and surely no one will be found to deny, that many of them are under the influence of worldly and interested motives. We were still more surprised to see it asserted, that they hold no "stipendiary secular employments"—an allegation, so notoriously in the face of facts, that great ignorance only can excuse or account for it. It is true, that many of them may not do so in India, (and considering the largeness of the salaries of all, it would be rather wonderful if they did† :) but it is well known, that in England a very great proportion of the whole body are obliged to take in pupils for their support. We do not reproach them for this, neither do we turn the faults of a few into a sweeping censure on the whole; but if these practices be topics of reproach to the Missionaries, they are no less so to their brethren of the Established Churches.

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* We regret that they will not allow us to mention the amount of the donations which they and their associates have raised for public objects ; but from a reference to the Reports of the Parent Society in England two years ago, we learn that they had then been sufficient to defray the greater part of the expence attending the erection of one of the largest Missionary premises in Calcutta ; and we have since noticed an additional donation of 10,000 Rupees, paid to the Society.

[† This *has been*, however, and still *is*, the case even *in India*. The late Dr. Buchanan and Mr. Brown, both Chaplains of the Hon. Company, several years ago held such employments in the College of Fort William ; and we rejoice to add, expended the receipts arising from their situations in a manner very honourable to themselves, and very beneficial to others. Other Clergymen of the Church of England, if we mistake not, have long held stipendiary situations in various public Institutions established at this Presidency. And lately, one of the number of those designated Chaplains, who is now engaged as Examiner in the College of Fort William, was recommended by Mr. Wilson himself, in his capacity of Secretary to the General Committee of Instruction, (see our work, No. III. p. 128,) to another similar situation in the Hindoo College.—Ed.]

We trust that we have repelled these calumnies calmly and temperately, as becometh the ministers of peace:—calumnies, we call them, quite as much in the spirit as in the substance, though in both there is very much to blame. Some of the charges we regard as honorable to us, because they prove that we are in the discharge of our duty; some of them are totally false; while some of them have at least a certain colouring of truth. In such cases, we have not hesitated to avow our errors, and to express our regret for them. In conclusion, we beg the Hindoos to judge of us more charitably. We have no other object than their good and their best happiness. We have left our own friends to dwell among them; we are willing (and we say it in sincerity, and not in boasting) to lay down our lives, if it be necessary, to make them " wise unto salvation;" and we appeal to themselves, whether or not we spare ourselves in their service. We have the pleasure to believe, that some enlightened men among them do justice to our motives, and are willing to befriend us in our great work. These have looked with a searching and philosophical eye into the spirit of the times, and can discover that nothing short of Christianity will satisfy the fast-rising wants of their countrymen. The sun of the Poorans is sinking into congenial darkness; and the meagre morality of the Veds, mingled with much absurdity, and buried under an obscure metaphysical jargon, can never have any practical effects on the countless millions of India. We bid the more influential Natives remember, how a nobler morality, a higher intellectual system, upheld and sanctioned by the greatest names of antiquity, gave place to the peaceful religion of the meek and holy Jesus; and we tell them, that such will be the inevitable fate of their own. They may as well strive to restrain the ocean within bounds, as to check or keep down the increasing thirst for knowledge. And where knowledge is, Hindooism cannot be. The choice is between Christianity, and no religion at all; and we ask every Hindoo, who wishes well to his countrymen, which is to be preferred? They know that we are speaking the truth; and surely it is time for them to give at least a fair hearing to that which we have to say. If they remain as they are, they will be despised by their own children; while now, we are willing even to act under them in the noble task of enlightening their fellow-countrymen, and of earning for themselves the praises and the blessings of all future ages. What a glorious career is open at this moment for the enlightened native gentleman, who will step forth from the ranks of his countrymen, and, availing himself of the only weapon which has never failed to be effectual, put himself at the head of the movement for Christianizing India.—We are surprised, that among the many intelligent men in Calcutta, no one has hitherto made a right use of his great opportunities for good, and solid fame, A short time longer, and they will see their place occupied by others—by some, it may be, taken from that idle and ignorant mob, whom they despise. And if none of the higher order of Natives will come forward, the work will be done without them. If they will, they will find in us willing and delighted agents to co-operate with them in their labours.

We trust, that we have proved unto all unprejudiced men, that we are unfairly accused, and that no " degrading practices" can be charged upon the Missionaries of Calcutta. But one thing more we must say. It is not thus, that judgment is passed in other cases. In all other circumstances, the cause throws its shield over those who are engaged in it. Lord Byron's many faults are forgiven, because of his noble exertions for Greece; and even to hint, that Howard had a failing, would draw down universal indignation. But we arrogate nothing to ourselves, when we say, that our cause is the highest of all. It is attended with most danger and suffering—conversant with the purest and heavenliest motives—barren of earthly fame. Next to the prophets and holy men of old, who spake as they were moved of God, the names of Martin, and Brainerd, and Schwartz are without their like in the world ; and many an obscure and humble Missionary goes forward with a zeal and a devotion not inferior to theirs. In " Brown's History of Missions," there are more examples of real heroism, of moral and physical courage, of perseverance under the most appalling difficulties, of patient endurance under trial and suffering, than are to be met with in all the annals of secular history. We do not deny, that along with this there was occasional weakness and want of judgment ; but why should the allowance granted to all others be denied only to us ? It surely would be a better, and a more Christian work, instead of reproaching us, to come forward to advise and to assist us. Why, we ask, are there so very few to encourage us? so very few to bid us " God speed" in our glorious ministry. It is well for us, that we have other motives than the praise of men ; it is, indeed, well for us that we look not for an earthly recompense. Slander after slander, each more revolting and unfounded than the last, rise, and are wiped away in quick and shifting succession ; yet they prove but this, that the " reproach of the cross has not yet ceased." We upbraid not our brethren for these things ; but we intreat them, instead of looking on and reviling us, to join heart and soul in the holy work, wherein we are labouring, feebly it may be, yet with all our strength ; and to pray unto our Lord, " both ours and theirs," that he would hasten the time of his coming.

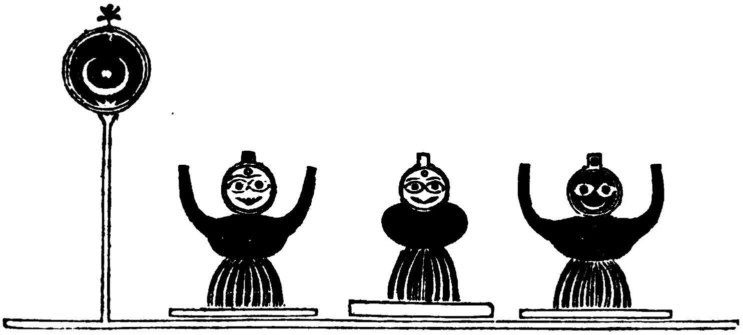
IV.—*Description of the Temple, Image, and Festival of Jugurnath, at Pooree in Orissa.*

[In illustration of plate prefixed to the present No.]

Juguturunath, Jugurnath, or Jugunnath, (viz. Lord of the world,) is the name of the most celebrated idol in India. He is said to be an incarnation of Vishnoo, or Daru Bruhma, literally " wooden god," but meaning god who has revealed himself in a body of wood. There are a great many images of this god, set up in different parts of India ; but the one established at Pooree in Orissa is the principal, and by far the most venerated.

The origin of this idol is by the Natives ascribed to Maha Raj Indradumana. This pious prince had been induced to set out from his own dominions in Hindoostan, upon a pilgrimage to a famous image of Nilu Madhuba, situated on the Nili Giri, or blue hills of Orissa ; but just before he reached the spot, the image suddenly disappeared from the sight of mortals. The prince was inconsolable at being thwarted in his pious designs of adoring the sacred image, when behold Vishnoo appeared to him in a dream, and consoled him with a promise of soon re-appearing in a form which should be celebrated far and wide throughout the Kalee-joog. The prince, resting on this promise, waited at Pooree for the advent of the new Abatar ; at length, one propitious morn his attendant brahmuns brought the welcome intelligence, that a most wonderful tree was making its way over the sea towards Swerga Dwar ; and that this could be no other than the new incarnation, as it was accompanied by the sacred insignia of Vishnoo, the *chockra*, *padma*, *concha*, and the mace.

Indradumana, filled with joy, hastened to the spot, and most devoutly embraced the sacred log. A cloth of gold was then thrown over it, and immense sums distributed to the holy brahmuns in attendance. The prince then by his pious supplications obtained the aid of Vishwakurma, the architect of the gods, who with one blow of his wonder-working axe formed the block into the *chatoor moorti*, or four-fold image, as represented below.



A temple was then built, and the images set up with great pomp and expence. The gods and goddesses all came down to worship them; a number of rites and ceremonies were decreed, and from that time to this, Jugurnath has maintained his pre-eminence among the gods of India*.

Of the twelve annual festivals which are celebrated at Pooroosootama, the proper name of Pooree, the Ruth Juttra is by far the most important. The drawing which accompanies this number furnishes an interesting representation of the commencement of this festival, and the remarks which follow are intended still further to explain or illustrate the principal objects presented to our view in the plate.

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* It is not improbable—that Jugurnath and the images associated with him at Pooroosootama, owe their origin, as suggested by Mr. Patterson, (Asiatic Researches, vol. viii. page 62) to a superstitious veneration of the word " om" or " aum." This mystic symbol of the Deity is in Oriya written ଓଁ or frequently by ଁ alone. This latter symbol holds a conspicuous place on the Soodursun (a circular board covered with cloth, and elevated on a perpendicular staff), which is one of the four images or *moortis*, said to be formed by Vishwa-kurma. This symbol is often made by the Oriyas to represent Jugurnath. The Bhagubut is the text book of most of the Oriyas, and in that work the *omkar* is frequently celebrated. Thus in the 17th chapter of the 11th book, it is said by Krishna, among other praises of himself,

ସକଳ ମନ୍ତ୍ର ମଧ୍ୟେ ସାର । ତ୍ରିବେଧି ବ୍ରହ୍ମ ମୁ ଓଁକାର ।

Sakala mantra madhya sára, trebedhee Brahma mu omkára.

" Among all mantras, I (the) Triune Brahma (as) omkár (am) supreme."

The building immediately over No. 1. is a *Muth*, or Hindoo monastery, belonging to the Ramanuja sect of Voishnobs. Most of the buildings, which line the principal street of Pooree, are establishments of a similar kind. These establishments tend greatly to keep up the celebrity of Jugurnath, as most of them are devoted to him, and interested in drawing pilgrims to his shrine. They are generally liberally endowed, and many of them are *very* rich. Within their cloisters, the most learned professors of Hindoo mythology are found, and to see and converse with them must with the pundits of other countries be as much an object of desire as a sight of Jugurnath himself: indeed, it is difficult to account for the visits to Pooree, of many learned men who despise the popular idolatry, but on this ground. Disputation with pundits of other parts of India has ever been a favorite pursuit with Hindoos, and their history furnishes us with many accounts of the travels of their ancient sages for this purpose, such for instance as the sages Sunkara, Ramanuja, Choitun, &c. who are said to have disputed with and overcome the professors of every opposing sect.

It may be observed respecting the Mahant or Gooroo of the *Muth* in the plate, that when the late excellent Mr. Harington visited Pooree, just before he left India, the Mahant called upon him. He is a venerable old man, with grey hairs, and on that occasion appeared leaning upon two of his favorite disciples. In reply to some questions respecting the connexion of Government with Jugurnath, and the abolition of the pilgrim tax, he said, "that Jugurnath was never so popular as under the British protection; that his glory was now spread through the three worlds; and that it would be a pity for the Honorable Company to destroy all the holiness they had acquired by leaving him to himself." It should, however, be remarked, that while such interested characters as Pundas and Gooroos wish for the continuance of the tax, its abolition would be an extremely popular measure with the people in general.

No. 2. in the plate directs our attention to the "mighty Pagod." Here "the Lord of the world," impiously so called, has for successive ages established his destructive sway. Here, from generation to generation, myriads of human beings have fallen victims to his impious domination, and whitened with their bones the horrid plain where he dwells. Hither, in obedience to the mandates of his priests, they have bent their fainting, wearied steps, and dropt and died unpitied and unknown. This far-famed temple is said to have been built in A. D. 1198, by Rajah Anunga Bhim Daib, under the superintendance of his minister Bajpoi, at a cost of from 40 to 50 lakhs of rupees. The principal tower is supposed to be 184 feet high, and upwards of 28 feet wide within the walls. It is surrounded by a stone wall 20 feet high, and nearly 650 feet square. Within this enclosure are upwards of 50 smaller temples, devoted to the various gods of India. The walls of these temples, and especially of the great temple, are covered with the most filthy representations in durable and massive sculpture; and from fragments on the outer walls, it is probable they were once thus disgraced also. These obscene figures and emblems are a very common appendage to the temples in Orissa. Witness the Black Pagoda, the temples at Jajipoor, and a new temple now building, dedicated to Jugurnath, at Rhumba, on the side of the Chilka Lake. But they abound all over the province; and in Pooree itself, it is easy to point out as much evidence of the above assertion as any man will feel disposed to contemplate.

The land within 10 miles, or according to some accounts 10 *koss* of this temple is holy, and denominated the Shree Kshetra; and to die within its limits is considered a sure passport to eternal bliss. Upwards of 3,000 families of priests and other servants of the idol are supported directly by this temple, while about 15,000 of the inhabitants of Pooree are supposed directly or indirectly to profit by it. Among other servants of the idol in this temple are 300 or 400 families of cooks, to prepare the idol's food, called Muhaprasad, or "great favour;" and 120 dancing girls, prostitutes of course, to dance before the gods.

No. 3. may guide the eye to the principal gate of the temple, called Singha-dwara, (or "the Lion gate.") By this gateway the pilgrims enter when they go to worship the idol. There are three other entrances, one on each side of the square, but they are comparatively little frequented. At each of these gates is placed a number of *seapoys* or *burkandasses* belonging to the Government, for the purpose of keeping off intruders and guarding the sacred idols. There is moreover a stone pavement, perhaps 20 feet wide, before the Singha-dwara, on which no polluted Christian, or Mussulman, or even a Hindoo of low caste, is permitted to set his foot.

No. 4. is placed beneath the beautiful column standing immemediately opposite Singha-dwara. It is surmounted by an image of Aruna, or the dawn personified. This chaste specimen of Hindoo sculpture formerly occupied an appropriate place before the temple of the sun, or Black Pagoda. It was removed from thence, and placed where it now stands, by a wealthy inhabitant of Pooree.

Nos. 5, 6, and 7. point to the cars of Bullubhadra, Soobhudra, and Jugurnath. Bullubhudra (No. 5) is called the Burra Thakoor (or Great Lord), and in several minor particulars enjoys the pre-eminence, such as having rather the largest car, standing nearest the temple, being first brought out, &c. But he does not receive a tythe of the adoration, that is paid to Jugurnath. The face of Bullubhadra is painted white. Soobhudra, the sister of Jugurnath, has the smallest car. She is made without arms, and is painted of a yellow colour. There is little notice taken of her by the majority of the worshippers. Jugurnath is painted black, with a red mouth, and red and white circles for his eyes. He is the great object of attraction. Some of the pilgrims say, that he is more vindictive than Bullubhudra; hence their extra endeavours to propitiate him and secure his favour.

All the idols are made of the *Nimb* tree, and it is probable that the mysterious deposit within them is the Salgram. Some indeed have supposed that it is a bone of Krishnu, and others have fancied that it is a box of quicksilver. The images are as ugly and as monstrous in their appearance as any thing that can well be imagined. Their very distant approximation to the human figure does not extend below the bosom, and all the rest is a mere huge block of timber. Arms and feet they have properly none; but these appendages, made of gold, are supplied on state occasions.

All the images are profusely adorned with various kinds of ornaments, and their bodies are clothed with rich silks and shawls. These images are brought out of the temple on two occasions, viz. at the *Snan*, or Bathing festival, and at the *Ruth Jattra*, or Car festival. On the former occasion, they are placed on an elevated terrace to the east of the temple, within the sacred enclosure. Holy-water in brass lotas is brought in native pomp with music playing, and the sacred canopy preceding it; and then poured over the idols, which has the effect of obliterating the lineaments of their misshapen countenances. While this ceremony is performing, many of the most zealous devotees rush forward, and with their hands rub off the paint from the images, to smear on their bodies, and thus of course rapidly hasten on the work of spoliation. When the uncouth blocks are sufficiently saturated with the holy-water, they are dressed up in the most captivating style. The crafty Brahmuns so manage to adjust the ornaments, that the face of the idols is almost hidden, and their faded beauty is scarcely perceived. Thus they remain till evening, receiving the adoration of the gaping multitude, while the Brahmuns pocket the offerings of many a kind, which the zeal of the worshippers prompts them to bestow.

After this day's exhibition, the gods, (for gods they are, though subjected to "all the ills which flesh is heir to,") are reported ill until the Ruth Jattra; or in other words, they are kept secret, in order to be repainted, that they may appear with their freshest looks on that occasion.

In the mean time, the building of the new cars proceeds, urged on, we blush to say, by the numerous *chupprasses* under the superintendance of the civil authorities of the station. These cars are, under the care of the British Government, built new every year; and when the festival is over they become the property of the *pundas*, or priests of the idol, who break them up, and sell them for a considerable sum. The writer of these remarks paid five rupees for one wheel only of Jugurnath's car. Bullubhudra's car is 43 feet high, and has sixteen wheels. Jugurnath's car is 41 feet high, and has fourteen wheels*. Soobhudra's car is 40 feet high, and has fourteen wheels. The upper parts of these cars are covered with cloths, green, blue, red, yellow, and other gay colours, hung in strips fantastically arranged, and adorned with various devices, formed with silver spangles, &c. The tower of each car is surmounted by a globe and flag, while from various parts of it birds, monsters, and flags project, producing a picturesque effect. The platforms on which the idols sit enthroned are about 10 or 12 feet from the ground. These are decorated with varied coloured shawls, and different figures of Hindoo mythology. Immense cables are manufactured, with which to tug the cars, and are fixed to the carriage part of the vehicles. As it has been observed respecting the wheels of the cars, they are extremely ponderous, and the rough spokes project from 1½ to two inches beyond the felloes, so that the poor wretches who may throw themselves under them are inevitably crushed to a horrid mass of flesh. Several such sacrifices have occurred to my knowledge within the last seven years; and on one occasion, particularly, I was coming up to Jugurnath's car, as it passed over the body of an up-country Brahmun. The entrails, blood, and brains of this infatuated victim were spirted about in every direction.

On the second day of the new moon in Asar (June or July), the Ruth Jattra commences. The cars are the day previous arranged in front of the Singha-dwara, and purified for the reception of their holy burdens by various incantations and ceremonies. When the propitious hour arrives for the gods to take their annual ride, they are brought out of the temple—not with pomp and state, consistent with the divine honors they at other times receive—but as though they were the vilest dead dogs in creation; some drag them, others push them, and with as little ceremony as can well be imagined, they are thus rocked along to the cars. Then, oh ! what desecration ensues ! a rope, yes a rope is twisted round the neck of the great Jugurnath, and what with some tugging above, and others shoving him below, he is constrained to ascend an inclined plane to his station on the car; then, however, as if to atone for the insult offered to his godship, the Brahmuns with the multitude prostrate themselves and worship him, while a shout, as of " the voice of many waters," shakes the earth, with " victory to Jugurnath our lord," (Jugurnath swamie ke joy.) The other idols are brought out in like manner. The Khoorda Rajah then sweeps the cars, and the purification process is completed, when suddenly a rush of some thousands of men, appointed to draw the car, who come jumping and shouting like so many wild infernals, announces, that the gods are about to commence their journey. They immediately seize the huge ropes, and range themselves in order; if peradventure any of them are found loitering by the way, a smart application of the ratan to their bare backs soon sends them to their posts. The scene now presents its most picturesque and animated appearance. The cars dressed in their gaudy colours, towering far above the vast wilderness of heads, have at a distance a very imposing air; while the loud sounds of idol music, the elephants of the gods and their worshippers stationed here and there, adorned with gay trappings, the vast numbers of devotees from the house tops and elevated verandahs of the adjacent houses, waving their *chowries*, and the various acts of adoration practised by the zealous worshippers accompanied by their loud acclamations, combine to give an air of state to the festival, and stamp its character as a worshipping assembly. Here and there a few Europeans are to be seen, some on their elephants, and others on horseback, witnessing the ceremonies. Some few are engaged in company with those who were once idolators, but now Christians, in distributing the words of eternal life to the thousands of eager applicants, who are perishing for lack of knowledge. But others (O that truth and fact did not oblige us to make the reflection!) are too closely connected with these idolatrous proceedings, and too deeply interested in the ungodly gains arising from them. Oh Britain! my country, my country! honored as thou art for deeds of wisdom and benevolence far and wide, how is thy proud name tarnished by thy patronage of these obscene blasphemies, and how are thy sons dishonoured by their willing services to these abominations. When shall the time come, that thou shalt say of thy connection with all these scenes of wickedness, "What have I to do any more with idols?" and of the price of the blood of both body and soul of thy subjects, "It is polluted."

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* Some say that Jugurnath's car is the largest, and that it has sixteen wheels, while Bullubhudra's has but fourteen.

The tremendous shouts of the men, and the hissing and the hooting of the women announce, that the cars are about to move. All seems infernal revelry, and involuntarily reminds one, that this is the triumph of hell over the fallen soul of man! Here Satan seems to have carried his power to the utmost to insult the Majesty of heaven, and to laugh at the awful extent of his dominion over his deluded subjects. It is the very acme of his triumph. The object, which he has seduced the people to worship, is the ugliest and most senseless in creation; and the service, which under the name of divine worship, they pay to him, consists of the most lascivious gestures, and most obscene addresses. Buchanan in his Journal mentions these obscene songs and gestures, and the writer has heard and witnessed them many and many a time. Although it is a shame to speak of those things, which are done by them, not in darkness, but in the open front of day, and, that too before upwards of 2,00,000 people, men, women, and children, yet a partial exposure of these abominable songs may be perhaps necessary to their everlasting suppression, as well as to give an idea of the moral degradation of the people who can listen to them with such evident delight. In the repetition of these songs, the speaker steps forward to the extreme verge of the platform, and addresses the crowd in boisterous language; he has usually a long wand in his hand, with which he makes the action to accompany the words, so that his meaning is often understood where his voice does not reach; and occasionally some half dozen of obscene Brahmuns fall pell mell upon each other close under the nose of the idol, and repeat the filthy pantomime. The following stanzas, with many more of the same kind*, were taken down from the mouth of the speaker, by a Christian Brahmun: a folio of similar stuff might be compiled.

ତିନ ରଥ ବାଣ୍ଡେ ଠିଆ ।
କି ଶେହିବୁରେ କାଳିଆ ମୁହା ।।
ଚଉଦ ବଷରା ଝିଅ ବୋଲଉଛି କାଖାରୁ ଯାଉଛେ
ମୋତେ ଦେଇନ୍ତ ଉଭାରେ ଥିବୁଂ ଶେହ୍ଲୁ ଥିବୁଂ କାଳେ କାଳେ
ଭାଇ ହେ ନା ହୋ ।
ଜଗନ୍ନାଥ ନାମ ମାଳିକା ।।
ବାଣ୍ଡ ଖଳା ଦ୍ୱାରୀକା ।
ଦ୍ୱାରୀକା ଲୋକେ ଥାଁଇ ବୋଇଲେ ଉଲ କାଳୁ ବାବୁ
ବାଳା ସ୍ତ୍ରୀ ବିଧବା ଖେଇଲେ ବଇକୁଣ୍ଠକୁ ଯିବୁଁ ।
ଭାଇ ରେ ନା ହୋ ।

The number of pilgrims which attend the festival, depends greatly on the time in which it occurs. Whenever there are two new moons in the month of Asar, it is said, that a new image of Jugurnath is made, and a much larger attendance is expected. In the year 1825, it is calculated, that not less than two and a half lacs were present. The writer of this article attended on that occasion, and witnessed such scenes of cruelty and misery, as no time can ever obliterate from his memory. In one small space of ground (about an acre) he with a beloved colleague now no more counted upwards of 140 dead bodies, and in another place 90: the latter especially were exposed close by the high way, on each side of it, naked, swollen, and putrefying in the open face of day; while the numbers, which might be seen in other places, and on the road-side, many koss from Pooree, defied calculation.

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* We here intended to give a Latin translation of these verses—but the sentiments are so vile and loathsome, that we forbear.—We have retained two stanzas of the original, under the hope that they may lead our readers who have it in their power at once to exert themselves, that with such abominations the British character may be no longer associated.

Were I to detail facts which came under my observation, of husbands losing their wives, wives their husbands, children their parents, and parents their children, I could almost fill a volume; let it suffice to quote the concluding language of a journal written on that occasion:—"We have relieved many a child of misery by administering medicine to the sick, clothing to the naked, food to the hungry, and money to the destitute; but what we have been able to do falls short indeed of the wants of the miserable. Many a heart-rending scene we have been called to witness where we could afford no relief;—many poor creatures we have dismissed with partial assistance, under a full persuasion they would soon want again and die: and many a scene of death have we endured; and turned away with a heavy overflowing heart from many a dying fellow-creature, without God and without hope, the victims of this wretched superstition."

The same wretchedness and mortality annually occur, but I have not since that awful year witnessed them to the same extent. There is now a large hospital built for the accommodation of the sick, and the dead are more decently disposed of, at least those which die in the hospital; yet much improvement might be made in this respect. Misery and death to a great extent, however, must necessarily result from this festival. The long, wearying journeys of the pilgrims, the scantiness and badness of their food, the exposure and excitement to which they are subject; the polluted effluvia arising from the numerous putrefying corpses scattered here and there; connected with the unwholesomeness of the place, which from the peculiar habits of the people, is during the Jattra a mere mass of filth; must induce disease and wretchedness, which too often end in death.

Perhaps I cannot do better than conclude this account with furnishing a few particulars drawn up by a Brahmun, now a Christian, and another Native, a writer, since dead. There is probably more truth in this simple statement than in any offered to the public.

"In Orissa, having cut down the Nimb-pita tree, they (the Brahmuns and workmen) by manual labour form it into an image. Then they paint it into the resemblance of a (human) picture, with vermilion, yellow, black, white, and green colours. Thus making it with their hands, they anoint it with various kinds of perfumes and sandal-wood, and adorn it with flowers and leaves; after which, placing it in a stone temple, they serve and adore it."

"About 630 years ago, Anunga Bhim Daib, Raja of Orissa, built the first temple, at an expense of from forty to fifty lacks of rupees. Then the Brahmuns with various *muntras* from the Veds consecrated the images. They made a representation of the lotus flower on the back of the three *moortis*, under which is an excavation with a door. Having brought from the Gangootree river, at the bottom of the Chitrakote mountain, three round stones (the Salgrama), they designate them Sila Vishnoo. Then within the images they place them under the lotus, which they paint, they lock the door, and adorning the image with various coloured cloths, they worship it as Sila Vishnoo. From that time to this, they have cut down the *nimb* tree, and made and worshipped this image 50 or 100 times, or it may be oftener.

But the old images, having been thrown out (in the temple yard), from the operation of wind and rain become rotten. But the stone they call Sila Vishnoo, with great secresy, no one seeing it, they take from the old wood and place in the new. They then falsely assert that he who effects this removal dies. The Raja sometimes begs the old block, and taking it away, places in it the Salgram, and worships it.

"At this present time, in consequence of the power of the English extending through numerous countries, many causes of alarm are suppressed. On this account the pundas spread themselves through different parts for the purpose of collecting pilgrims. Having arrived at their respective stations, they repair to people's houses, and compel them to eat Mahaprasad (Jugurnath's food), and by much flattery, induce them to receive various kinds of cakes. Having furnished themselves with strips of cloth, which have touched the sacred limbs of Jugurnath, they suspend them round their necks, saying, 'See, you are highly favoured! sitting in your houses you have obtained these precious relics.' Then they say, 'Come, accompany me to my country. There God is revealed. There the goddesses Lukshmee, Saruswuttee, Bimblee, and 10,000 others constantly serve him: moreover, the gods of heaven, earth, and hell, all the 330 millions of gods worship him. His glory is immense. All casts before him eat out of one vessel. In the month of Asar is the Goondicha Jattra. He himself comes out of the temple and sits on his car. He himself causes the car to move. In one day, he eats 70 poata, (about a thousand pounds weight;) but all that he eats of different kinds who can declare. Listen however to a truly wonderful fact. In the cook-house, they place seven cooking pots, one above the other, over one fire. The bottom pots are not cooked, but the top one is!' In this manner they tell a number of tales, and persuade the people to come. Having arrived, they direct them to different houses, saying, 'This is the holy land, here the fruit of pious actions is enjoyed. Come, I will obtain for you an interview (*dursuna*) with Jugurnath, and cause you to bathe in the five holy places, (viz. Indradummun tank, Lokenath do. Seeta-gunga do. Chokerteerth Sea, and Markunda tank,) thus you will obtain salvation for seven generations of your ancestors: but bear in mind how you will propitiate me.' In this way they lead them to the temple, and give them a sight of Jugurnath. At that time many priests surround them, and stroking their heads, exclaim, 'Behold the visible god glorified! present him with an offering of 25 rupees; give us a present of 10 rupees; come quick, no delay.' In this way, by much talking, they wheedle them out of their money, and take all they can get. Others come begging to their lodgings. If they have no more money, these *pundas* coax them out of a promissory note, and make them engage to pay when they reach home. They also make a number of cakes, and bring for the pilgrims to eat. For that which is worth 4 annas they exact 12—for an anna's worth they take 6 annas. If they refuse to have them, they abuse them with filthy curses and speeches (which I omit), and say, 'You—where will you get such food as this! Thus saying they cram it by main force into their mouths. Thus the *pundas* exceedingly oppress the people, and by a variety of cheating tricks get from them their wealth. Sometimes when the pilgrims enter the enclosure of the temple, they steal the ornaments from their noses and ears, and take away their clothes and money. If they resist, the *pundas* assemble, and beat them till they make off, crying out, 'O father, O mother, I die, I die!' and thus they escape from the temple. Or if the *pundas* see a beautiful young woman, they allure her into the temple, and having seduced her let her go, telling her, 'This is a holy place. I am a holy man. By having surrendered your person to me it is purified; the sins of a million of births are destroyed; know that you have certainly enjoyed Jugurnath. God and his worshipper are inseparable.' On other occasions giving the pilgrims some potion to eat, they render them insensible, and rob them of their wealth. I have seen from 5 to 10 boys watch near the gate for a single pilgrim: then laying hold of him, they beat him till he cries out, 'Mercy! Mercy!' but no one coming to his assistance, he sinks down through much beating: then becoming insensible through fear, they rob him of his property and decamp."

On this extract we may observe, that no one can tell what Hindoos will do so well as a Hindoo, and especially as a Hindoo Brahmun; while as to what is transacted within the walls of Jugurnath's temple they alone can give you information. I have myself been an eye-witness of such acts of robbery as are noticed at the close of the extract. I recollect on one occasion, while I was talking to the people at the Ruth Juttra, the poor pilgrims at the outer gate of the town were admitted; they had been collecting for a long time, but were not before allowed to enter because they would not or could not pay the tax. It was grievous to see the needy people (many of whom came from distant parts of India) with their little all tied up in a bundle, and suspended under their umbrellas, in some unguarded moment, rushed upon by the *pundas* like tigers, and their all taken from them. These villains of Jugurnath lie in wait, and when they see an old or disabled pilgrim, rush upon him, give him a blow upon the head with a large stick, and snatch the umbrella with the bundle out of his hand! I saw, I believe, *fifty cases of this kind while I stood!*

And even at the last festival in July, one or two cases came under my notice. I have frequently been appealed to by people in the streets of Pooree respecting their property, which had been taken from them; and on one occasion especially, I remember, a respectable man coming to our house, and complaining that a *punda* had invited him to his house, where he gave him deleterious tobacco, which stupefied him. His host then robbed him of all his money, which was a considerable sum. This I believe is a common practice.

I have travelled over different parts of the country, and in almost every place some one has complained of the cheating and thieving of the Pooree people. At Berhampore, beyond Ganjam, a merchant told me, that he took about 400 rupees worth of cloth to Pooree, where a *punda* cheated him out of it all under pretence of finding him customers. Tales of a similar kind I have been told without end. Indeed the *pundas* and their adherents at Pooree have obtained the distinction of being the most wicked and oppressive among Hindoos. A poet of their own said of them after his visit to Jugurnath,

"The children are robbers, the old men are robbers,
The Jogeys and Gooroos, they are all of them robbers;
They are robbers in the village, and robbers in the town,
And none beside robbers, of their women are born."

So much for a general account of this mighty Moloch, and his worshippers. We propose to enter upon more minute details on a future occasion. S.

Oct. 1832.

Missionary and Religious Intelligence.

CALCUTTA.

1.—Baptism at the Old Church.

In our last number we mentioned the fact of Baboo Mohesh Chunder Ghose having been baptised at the Old Church, and we dwelt rather largely on the external circumstances connected with his conversion from Hindooism to Christianity. In the *Christian Intelligencer* for the present month, is a letter addressed by the Baboo to the Rev. Mr. Dealtry, "detailing the steps by which he was led to renounce idolatry, and to adopt the Christian faith," in which is a total silence in reference to those circumstances spoken of by us as facts. We, in common with many others, were greatly surprised, and concluded that either we had unintentionally fallen into a great error, which we were bound to remedy without delay, or that the Baboo, for some unknown reason, had purposely suppressed the truth. We immediately made enquiry; and the following communication will set to rest the matter, as it regards the correctness of our former account:—

"*To the Editors of the Christian Observer.*

"Gentlemen,

"Having been informed that certain misunderstandings have arisen by my keeping silence to take notice of the facts that were mentioned in the Christian Observer, about myself after my baptism; I hereby send a few lines to obviate them, if possible. The facts that were mentioned in the fore-mentioned periodical, regarding the external circumstances connected with my change of mind, are perfectly genuine—there is not a syllable of them strained or forged. I have nothing to say of the opinions which the writer there held—my business is with the evidence of simple facts, and I have done my duty in having corroborated them.

"Most obediently your's,
(Signed) MOHESH GHOSE."

After this candid acknowledgment, and especially when it is known that the Baboo in private conversation and in letters addressed to his friends does not hesitate to declare the *whole truth*, and yet in the paper to which we have referred does not say a word on the subject, we must say, it appears to us "passing strange." In a letter shewn to us, by his own special permission, he strongly declares, that "he hopes that his being baptised by Mr. Dealtry will not give rise to the opinion that he was led to the faith by him, for that Mr. D. as well as himself were directly opposed to it:—he solemnly assures his friend, that if there be a mortal man on earth, to whom he owes so much for turning his atheistical mind to the consolation of Christianity, it is to Mr. Duff.—Adding, that this should be taken as his sincere opinion, as he could not be satisfied in his conscience as long as he had not done justice on this point."

Now we do not conceive it of the least consequence to know by whose instrumentality this young man was led from darkness to light, or by whom he was baptized into the Christian faith; for God forbid that we should ever think of giving that glory to sinful man which alone belongs to His most Holy Name; but we conceive that common gratitude, on the part of an individual who was so much indebted to the exertions of another, should at least have led, in his published statement, to an acknowledgment of the facts of the case. When Mr. Derozio died, the Baboo, according to his own statement, was a professed Atheist, though he "*felt* contrary to what he *thought*." "One error led to another: Atheism led to Materialism, Materialism to Necessity, and Necessity to a disbelief of the immateriality of the mind, and a state of reward and punishment." Now of the Baboo's "*best friend*" who so far enlightened his mind as to rescue him from the grossness of idolatry, but who left him involved in the mazes of a most profound metaphysical labyrinth, the most respectful language is used; but of that other friend who, under God, was the means of extricating him from this labyrinth, and of instructing him in the Evidences of Christianity, until he was fully persuaded of its truth, of that friend the Baboo does not condescend to say one single word.—This we conceive to be uncourteous, ungrateful, and unjust.

We much regret that the paper which has thus called forth our animadversions should have appeared in the pages of our contemporary, without the explanation which candour and justice appear to demand.—We have for its conductors the highest respect; and we sincerely hope that credit will be given us when we say, that we have been induced to make these remarks *only from a love of truth and fair dealing.*

2.—Baptism of a Native.

In our last No. we mentioned the opening of the new puckah Chapel for the use of the Native Church connected with the Baptist Mission in this city. We have now the pleasure to report, that on Lord's day, September 16th, a young man, formerly a Hindoo, was in this place baptized, in the presence of several European friends, and an overflowing congregation of native spectators. Rev. W. Carey of Cutwa preached to the native congregation, and then addressed the candidate; after which, Rev. A. Sutton of Pooree addressed the English part of the audience, and baptised the convert. Appropriate hymns were sung during the intervals. The Lord's Supper was administered in the evening, when the convert was received into the fellowship of the church by Mr. Pearce the Pastor.

We have great pleasure in stating, that the individual thus brought into the fold of Christ, if (as we are well satisfied is the case) a true believer, owes his salvation to the exertions of his benevolent master. This gentleman was in the habit of conversing with his servants on the vast importance of salvation; and as soon as he perceived that the least desire was excited in the mind of this man to know the way of life, he secured his introduction to a Missionary, and the opportunity of attending native worship. He has continued to attend for the last eight months, and has given the most satisfactory evidence of "repentance towards God and faith in our Lord Jesus Christ." May not other Christian masters follow the example thus set before them; and in this manner secure for themselves the unfading glories of those who "turn many to righteousness?"—Were but all Christians who are heads of families awake to this important part of their duty, how rapid would be the progress of Christianity! "God, even our own God, should bless us, and all" around us "should see his salvation."

3.—GENERAL ASSEMBLY'S INSTITUTION.

An examination of the boys educated in the above seminary took place in the Town Hall, on Friday, the 21st September. Lest it should be considered that we gave a *partial* account of what took place on the occasion, we have preferred extracting the following statement from one of the daily prints; and as we perfectly agree with the observations made by the writer, we shall abstain from any further remarks.

"About a year ago, we had occasion to mention with marked approbation the appearance made at a private examination by the native youths attending the English seminary supported by the General Assembly of the Church of Scotland, and under the superintendance of the Rev. A. Duff. Since that time the efficiency of the peculiar system of tuition and discipline first introduced into this seminary has been increased by the accession of Rev. Mr. Mackay, who was appointed to co-operate with Mr. Duff in all those plans of usefulness which tend to secure the ultimate accomplishment of the objects contemplated by the General Assembly. Since his arrival, Mr. Mackay has been actively engaged, and has had, we believe, his due share in bringing about those splendid results that were witnessed in the Town Hall on Friday last.

"The examination was very respectably attended, and it was gratifying to observe, the interest and the pleasure with which the audience listened to the answers by the boys. Never was there a more satisfactory reply given to the charge, that religious instruction hinders and interferes with the progress of the pupils in other branches of learning; for we are persuaded, that the young men of the 1st class, in intelligence, and sound general knowledge, are before any other of their own standing in Calcutta, while in a knowledge of the evidences and leading doctrines of Christianity, they will stand no unequal comparison with the educated youth of England. The other classes are fast following them, and all, in consonance with the object of the institution, have been taught to consider religion as the first of all sciences and the most important of all pursuits. Indeed, from no other source can the Hindoos possibly derive the self-denial, the patience, and the strength of motive, which are indispensable in the task of enlightening their countrymen. But, that the system may be better understood, we shall give a short sketch of the work done in the school. There are twelve classes. The five lower classes are in various stages of proficiency, from barely knowing the letters of the English Alphabet to a complete mastery of the First Children's Instructor. They are never allowed to pass a lesson, until they understand, and can express accurately in Bengallee the meaning of each word, both separately, and in connection with the rest. The seventh has begun the Second Instructor. The sixth has advanced into the First Reader, and the fifth learn besides the Elements of English Grammar; while the fourth class, in addition to this, has begun the Elements of Geography. The second and third classes read the Gospel of Matthew and Archdeacon Corrie's little work on Ancient History; they are also taught English Grammar, the Elements of Arithmetic, and Pearson's Geography. Nearly all the boys, from the very youngest, devote an hour every day to writing. The first class is exclusively taught by Messrs. Duff and Mackay—they are instructed in Physical Geography, and have a correct and clear notion of the figure of the earth, and of the motion of the heavenly bodies, with their causes and effects. In the New Testament they are now reading the Acts of the Apostles, and they never allow any difficulty, which their own ingenuity, or that of their friends, may have suggested to them, to pass without examining it thoroughly, and having it clearly explained to them; and from a careful study of Leslie on Deism, and Wood on the Prophecies, they have made themselves masters of the arguments for Christianity from Prophecy and Miracles. In arithmetic, they are fast advancing, and they still carry on their studies in Ancient History. Particular care is taken that they not only give the meaning in which a word is used, but trace it to its original, and mention as many of its compounds as they can recollect. Every week almost, a theme is given out, and each of their exercises is examined and criticised, separately; for which purpose two hours in each week are allotted—and it is pleasing to observe, along with a fair knowledge of the subject proposed, the originality and complete independence of thought evinced in them. No class is left idle for a moment; and the spirit and attention of the boys is kept up by continual succession of questions and familiar examples, varied in every possible way, likely to interest and amuse them, and to engage their minds in their work. The consequence is, that to most of the boys absence from school is a real privation, and rather a disappointment than pleasure. Indeed, to many of them, school is the happiest place they know. Messrs. Duff and Mackay are aided in the teaching department, by the active and efficient labours of three East Indian gentlemen; but to keep all the classes continually at work, the lower classes are chiefly taught by the boys of the 1st class, who are relieved, when they do their own lessons, by the boys of the second, while all are under the constant superintendance and occasional examination, repeated several times every day, of Messrs. Duff and Mackay. At the close of the day, the place which each boy occupies in his class is marked in a list, where an account is also kept of all those who have been absent and late: so that to determine each boy's comparative place, nothing further is necessary than to look at the lists of the last year. In this way, the prizes are decided. On every Saturday, there is a general examination of the boys on all they have done during the week; and at the end of every month, a certain number of questions (in the first class averaging from 40 to 60) on the month's work in all its branches is written out, and asked of each boy apart from the rest. We understood, that generally some of the boys make only four or five mistakes, and that several times some of them have answered every one. These questions too are selected *ad libitum*, and not by the person who teaches the peculiar department, as the teachers put them alternately. It is obvious, that very great credit is due to the Rev. Mr. Duff, for setting at work a system at once so efficient in itself, and so admirably adapted to avail itself of the quickness, and to counteract the unsteadiness of the Hindoo mind; while this examination has proved, that the execution falls in no wise short of the design. We anticipate, or rather we confidently venture to predict, great good to India from this institution; and we are surprised that more of the enlightened Hindoo Gentlemen of Calcutta do not give it a warm and an efficient support. Among the company we observed many Gentlemen high in the Civil and Military service of the Honourable Company, many leading Members of the Bar and of the Commercial Community, several of the H. C.'s Chaplains, and almost all the Missionaries in Calcutta and its neighbourhood.

"After the examination, the prizes awarded to the best boys, and determined by the class lists, were given them by the Rev. Mr. Fisher."

TAKEE SEMINARY.

Some time ago we extracted a notice from one of our contemporaries, containing an account of the formation of a new institution at Takee, which is situated on the banks of the Jumoona, about 40 miles due east from Calcutta. The institution owes its origin to the great and commendable liberality of Baboos Kalinauth Roy Chowdrie and Baycontonauth Roy Chowdrie, and is under the sole superintendence of the Rev. A. Duff. The system of tuition pursued, and the class books adopted are, we understand, the same as in the General Assembly's Seminary, the pupils of which were publicly examined on Friday last. It must be gratifying to the friends of native improvement to learn, that an institution so auspiciously commenced continues greatly to flourish. An examination of the boys attending it, as we have been informed, took place a few days ago, in the presence of the superintendent, who expressed his unqualified satisfaction at the rapid progress which the pupils had made in so short a time—a progress reflecting the greatest credit on the boys themselves for their diligence and attention, and on the present masters, Messrs. Clift and Blaney, for their energy and unabated zeal in promoting the best interests of the infant institution. A few premiums were at the same time awarded to the best boys in each class.

We cannot let the present opportunity pass, without publicly holding forth the example of the Chowdrie Baboos to the imitation of their countrymen. Many a wealthy native expends as much at this season on the absurd fooleries of the Doorga festivities, as would be more than sufficient to establish and endow a seminary like that at Takee. But the difference in the results of the respective expenditures is incalculable. The vast sums annually spent in the preservation of ancient follies may call forth the boisterous applause of ignorant men; but they only serve the purpose of perpetuating delusion and error, and thus prove a real curse, not a blessing, to the miserably misguided Hindoos; while all sums expended in founding seminaries of education cannot fail to draw forth the approbation of truly wise and enlightened men in every quarter of the world; and at the same time, prove instrumental in shedding the richest blessings on the present and succeeding generations. We do therefore most especially call on all Hindoo Gentlemen who profess liberality of sentiment to imitate the praise-worthy conduct of their enlightened countrymen, the Chowdrie Baboos; and, seeing that the first experiment has been attended with such distinguished success, we would also call on the latter not to quench, but rather to enflame their seal—not to contract, but rather to enlarge their liberality. We would call upon them to make such endowments as would secure the permanent support of qualified teachers—to erect such substantial buildings for the purposes of the institution as would last for centuries—and thus raise unto themselves enduring monuments that would hand down their names to the latest posterity, as the noble benefactors of their benighted countrymen.—*John Bull.*

MEERUT.

For the following items of intelligence we are indebted to the kindness of a correspondent at the station.

RELIGIOUS BOOK SOCIETY.

A Book Society has been formed at Meerut to take in Religious Periodicals, one from each of the Indian presidencies, and one or more from each British capital, and an American one.

This appears a good plan for the circulation of religious information, and exciting an interest in the progress of religion; and we are glad to learn, that it has met with support. The subscription required to meet the expense of the books is calculated to amount to twenty rupees per month, which being divided into small shares admits of a large number seeing the works who would be unwilling to incur much expense. The list of subscribers is already considerable, and far beyond the number calculated on by the originators of the society. The success attending the proposal at Meerut might stimulate the friends of religion to form a similar Book Society at other stations in India.

The works taken in at Meerut are—

London Christian Observer.
Record Newspaper.
British Magazine.
Dublin Christian Examiner.
Edinburgh Christian Instructor.
Calcutta Christian Intelligencer.
Calcutta Christian Observer.
Bombay Oriental Spectator.
Madras Christian Observer.
American Quarterly Publication.

MEERUT FREE SCHOOL.

A public meeting was convened, on Friday 7th September, when a plan for the establishment of a Free School at Meerut was submitted by the Rev. James Whiting, which after an interesting discussion was approved. A liberal subscription has subsequently been entered on, but the amount is not to be called for, unless the Government consent to make a monthly grant of a sum adequate to the support of an institution on the same scale as at other large stations.

BOMBAY.

Extract of a letter from the Rev. C. Stone, dated Bombay, Sept. 21, 1832.

You will have heard of the departure of brother and sister Graves for America. His health was so bad, that we have fears that he will never reach home. Since their departure we have had the pleasure of welcoming other fellow laborers from America, Rev. Mr. Ruggs and wife. We expect a printer will be sent out this autumn, who will probably arrive here in March next.

We are about commencing another edition of the Mahratta New Testament. Things move on here much as for some time past. If the progress of knowledge is to be estimated by the number of periodical papers here, I can say it is rapid. Four Native and a European Newspapers have been commenced within six months. The world of mind here, which has for ages been held dormant by superstition, is evidently waking up. Brighter visions are beginning to be seen rising beyond the horizon, which has so long circumscribed their views. While we hail this movement of mind as a harbinger to brighter days, we feel our responsibility as to the direction and impetus we give it. On the friends of Christ it depends, whether this march of mind shall be towards the bright regions of divinely revealed truth, or the dark regions of infidelity.

DOMESTIC OCCURRENCES.

[Where the place is not mentioned, *Calcutta* is to be understood.]

MARRIAGES.

SEPT.
1. At the Lower Orphan School, Mr. Robert Mortimer, to Miss Maria White.
Mr. Philip DeSilva, to Miss Thomasin Victor.
3. Lieut. George E. Hollings, 38th Regt. N. I. to Harriet Mary, daughter of the late Major W. A. Boscawen.
4. At Cawnpore, Mr. F. Fontom, to Miss Cecilia Mills.
12. At Delhi, Lieut. Geo. J. Fraser, Assistant Revenue Surveyor, to Welhelmina, youngest daughter of John Moore, Esq. of Liverpool.
13. Mr. T. Rochford Axcell, to Miss Elizabeth King.
15. William Thompson, Esq. Attorney at Law, to Ellen, daughter of J. Royce, Esq.
18. At Allahabad, J. G. A. Rice, Esq. Lieut. and Adjt. 6th Bengal N. I. to Mary Charlotte, third daughter of H. H. Harrington, Esq.
20. At Agra, A. U. C. Plowden, Esq. to Rosamond, eldest daughter of Lieutenant-Colonel Newton, 28th Regt. N. I.
22. At Mow, W. MacGeorge, Esq. of the Pioneer Corps, to Mrs. Olivia Duffin.
24. Mr. James Myers, to Mrs. Anne Rammo.
26. Richard Hugh Snell, Esq. Civil Service, to Letitia, Widow of the late John Shum, Esq.
At St. John's Church, Meerut, Mr. W. Greig, to Miss Caroline Orde.
27. Robert Barlow, Esq. Civil Service, to Augusta Louisa, daughter of the late Major General Seymour, H. M. S.
29. At Meerut, Capt. J. Hewett, 52rd Reg. N. I. to Miss E. Waller.
Mr. John Todd, to Mrs. Margaret Evans.

BIRTHS.

SEPT.
1. The Lady of R. Elton, Esq. Bengal Army, of a daughter.
2. The Lady of J. F. M. Reid, Esq. of a daughter.
The Lady of R. Stewart, Esq. of a daughter.
At Mirzapore, the Lady of John Frederick Gaitskell, Esq. of a daughter.
At Chuprah, Mrs. Julia Dessa, of a daughter.
At Meerut, Mrs. E. F. Greenway, of a daughter.
4. Mrs. G. R. Gardener, of a daughter.
Mrs. A. McKulloch, of a son.
5. The wife of Mr. D. E. Rodrigues, of a daughter.
At Ootacamund, the Lady of Andrew Robertson, Esq. Civil Service, of a Son.
6. At Chandernagore, the lady of H. Piddington, Esq. of a son.
Mrs. C. C. Rabeholm, of a daughter.
Mrs. J. N. Martin, of a son and heir.
7. At Ghazeepore, the Lady of Capt. Vernon, H. M. 38th Regt. of a daughter.
8. Mrs. J. Bolst, of a daughter.
At Chinsurah, Mrs. Howard, of a son.
At Chinsurah, the Lady of Lieut. J. Bruce, H. M. 16th, of a daughter.
At Agra, the Lady of Capt. Boileau, Engineers, of a daughter.
9. The Lady of R. Herbert Mytton, Esq. of a son.
Mrs. J. Dessa, of a daughter.
At Agra, the Lady of Capt. Aitchison, 28th Regt. N. I. of a son and heir.
At Kurnaul, the Lady of Capt. J. H. Mathews, H. M. 31st foot, of a son.
At Delhi, the Lady of Capt. R. R. Hughes, of a daughter.
10. At Ghazeepore, the Lady of Major G. M. Greville, of a still-born infant.
At Meerut, the Lady of Dr. Ross, 4th Light Cavalry, of a daughter.
11. At Dhee Buxar, the Lady of Lieut. Gwatkin, 60th Regt. of a daughter.
14. At Bancoora, the Lady of John MacRitchie, Esq. of a daughter.
15. Mrs. John Jenkins, of a daughter.
16. Mrs. William Byrn, of a son.
17. At Landour, the Lady of Lieut. W. S. Menteath, 69th N. I. of a daughter.
18. The Lady of Henry Holroyd, Esq. Barrister, of a daughter.
At Serampore, Mrs. Joshua Rowe, of a daughter.
At Lucknow, the Lady of Lieut. W. Macvitie, Artillery, of a son.
19. Mrs. John Gilbert, of a daughter.
At Sulkea, the Lady of James MacKenzie, Esq. of a son.
20. Mrs. E. J. Rebello, of a daughter.
At Midnapore, the Lady of D. J. Money, Esq. of the Civil Service, of a son.

21. At Intally, the wife of Mr. W. Dickson, of a daughter.
26. The Lady of J. Grant, Esq. Presidency Surgeon, of a son.
At Bheerbhoom, the Lady of Assistant Surgeon Fuller, of a daughter.
27. Mrs. J. D. M. Sinaes, of a daughter.
Mrs. James Bluett, of a son.
28. Mrs. J. Culloden, of a daughter.
At Cuttack, the Lady of W. Taylor, Esq. of a son.
At Allahabad, the Lady of Robin Bird, Esq. of a Son.
30. At Benares, the Lady of Julius Jeffrey, Esq. of twin daughters.

DEATHS.

Sept.
1. Mr. Robert Nisbet, Engineer, H. C. Steamer Ganges, aged 38 years.
Mr. James Gould, Tide-waiter, aged 56 years.
At Malacca, Thomas Williamson, Esq. aged 53 years.
2. Captain Rowland Dickson, H. C. Bengal Artillery, aged 40 years.
At Chandernagore, Mons. S. Bouché, aged 32 years.
3. At Bareilly, Lieut. James Burnett, 44th Regt. N. I.
4. Sarah Eliza, the Lady of James Donnithorne, Esq. Civil Service, aged 43 years.
Mrs. Julianna Laforey Tovey, wife of F. R. Tovey, Esq. aged 48 years.
At Jessore, Jane Amelia Ross, aged 8 years and 6 months.
6. At Berhampore, Mr. H. Darling, aged 30 years.
At Lucknow, Mr. James Duhan, Senior, late merchant at Cawnpore.
After an illness of but two and a half hours, Mr. James Perie, aged 25 years.
7. Mr. Thomas H. Fletcher, aged 23 years.
9. T. Pughé Gennoe, Esq. aged 40 years.
Mrs. Lizarda DeRosario, aged 105 years!
Mrs. Harriet Fraser, aged 50 years.
At Agra, Susan Charlotte, the infant daughter of Capt. Boileau, Engineers.
At Dacca, Mr. Edward Nicolson, Boogla Factory, aged 22 years.
At Karical, of Cholera, Maria Charlotte Penman, aged 7 years.
10. Ditto, of ditto, Eleanor Maria Penman, aged 15 years.
William Bedford Morris, Dept. Public Works, aged 32 years.
At Meerut, Henrietta Mary, the infant daughter of Captain, the Honorable Henry Gordon, aged 6 months and 7 days.
12. Mrs. Ann Doyle, aged 45 years.
13. At Agra, Gustavus D'Arcy, the infant child of Lieut. J. H. Law, 39th Regt. N. I.
14. Philip Hamilton Smith, Esq. aged 25 years, 11 months, and 14 days.
At Calpee, in Bundlecund, Ely Arthur, the infant son of Capt. C. J. C. Davidson.
15. At Howrah, Augustus Smith, infant son of Mr. Edward William Lowrie.
Mrs. Charles Lindergreen, aged 35 years.
Mrs. Joseph Gomes, aged 22 years.
At Lucknow, Emily, the infant daughter of Major and Mrs. Low.
17. At Benares, Richard Nossister, infant son of R N. Burnard, Esq. Civil Surgeon.
19. John Bell, Esq. aged 28 years.
20. William, infant son of Capt. W. J. Crawley.
At Berhampore, Mrs. Maria Townsend, wife of Mr. Conductor Townsend.
Mrs. L. French, wife of the late Mr. J. J. French, aged 21 years.
21. At Ballygunge, Arabella, daughter of James Dumoulin, Esq. aged 9 years.
At Barrackpore, Capt. T. Haslam, 25th Regt. N. 1. aged 42 years.
22. Mr. Joseph Tepper, Pensioner of the H. C. P. Establishment, aged 76 years.
Mrs. Phœbe Spencer, aged 35 years.
At Allipore, J. G. Bridgland, aged 5 years and 10 months.
Mrs. Ellen Thomas, aged 28 years, widow of the late Apothecary J. Thomas.
24. George Gilbert, infant son of Mr. F. Cornelius, aged 2 years and 6 months.
At Dum-Dum, Louisa Clementina, the infant daughter of Capt. T. A. Vanrenen.
Mr. W. Christian Rymer, aged 28 years and 8 months.
26. Isabella Doris, aged 3 months, infant child of Mr. John Rodrigues.
The infant son of Mr. and Mrs. A. Moreiro.
Elizabeth Louisa, daughter of Major James Tennant, Assistant Adjt. General, Artillery, aged 10 months.
At Allipore, Mr. John Abbot, aged 37 years.
27. Mr. Manuel Mendes, aged 40 years.
28. Mrs. E. Gomes, relict of the late Mr. Albert Gomes, aged 30 years.
29. Col. Robert Francis, late of the Bengal Military Service, aged 69 years.
Mr. Cornelius F. Kelner, Head Examiner, Military Board Office, aged 39 years.
30. In his boat, Mr. David Sutherland, of Dacca, Indigo Planter.
At the Sand Heads, on board the *Sea Horse*, the Rev. W. Hovenden, Chaplain of the Kidderpore Orphan Asylum.

SHIPPING INTELLIGENCE.

ARRIVALS.

SEPT.

4. Tropique, (F. brig,) R. Roy, from Bordeaux 7th April, and Madras (date not mentioned.)

5. Asia Felix, R. Fernandes, from Bombay 14th August.

Passengers:—Mrs. Colonel Hough, Messrs. W. Young and G. Cotton, Mariners; Master Waddington, Orphan.

7. Mary, (Bark,) Dobson, from London 10th April, and Mauritius 11th August.

— Zoroaster, (Brig,) from Penang 1st September.

— Lord Eldon, Dawson, from Liverpool 9th May.

Passengers:—Mrs. Wm. Johnson, and Wm. B. Johnson, Esq.

9. Challenger, (Schooner,) Macdonald, from Rangoon 24th August.

— Bounty Hall, Jackson, from Liverpool 30th April, and Madras 2nd September.

Passengers from Madras:—Lieut. Young, 38th Regt. and 7 natives.

12. Euphrates, Buckham, from London 10th May, and Madras 27th August.

Passengers from London:—Miss E. Salmon, Miss Salmon, Mrs. Major Salmon, Major Samuel Speck, 4th Regt. N. I.; Capt. J. A. Thompson, European Regt., Lieut. Sir A. McKenzie, 48th Regt. N. I., Lieut. W. E. Robertson, 49th Regt. N. I, Ensign Samuel Daniel, and Cadet Philip Cornish, 3rd Buffs. *From Columbo*:—Capt. F. L. Barlow, 20th Regiment.

15. Resource, Warren, from London 22nd April, and Madras (date not mentioned), and Vizagapatam 7th September.

Passengers from London:—Mrs. Barnard, Mrs. Templer, Miss Barnard, Miss E. Barnard, Miss E. Crump, Miss E. Templer, Miss Lynch, Miss Laidly, Capt. Barnard, B. N. I. Capt. Foulston Kings, Mr. Templer, Veterinary Surgeon, Assistant Surgeon Russel, and Mr. Gollen, Free Merchant. *From Madras*:—David D. Beth Hillel.

17. Abgarris, (Bark,) Tulloch, from Madras 8th September.

Passengers from Madras:—Mrs. Noyes, Mrs. Brown, Mr. Noyes, W. Saunderson, and Mr. J. DeSouza.

— William Wilson, Millar, from Rangoon 28th August.

Passenger:—Mr. Jones, Mariner.

20. Resolution, Jellicoe, from Penang 18th August, and Meadoo 1st September.

— Alexander, Waugh, from Portsmouth 7th May, and Madras 9th September.

Passengers from London:—Mrs. Richardson, Mr. Lushington, and Mr. Hodgson, Capt. Stack and Dr. B. L. Landham, H. M. Service, Dr. McKean, Dr. Ronald, and Dr. Campbell, H. C. Service, Mr. Newton. *From Madras*:—Armenian Bishop, Mr. Steel, Mr. Lardies, Mr. Edmonds, and Mr. Andrew Mason.

— Cashmere Merchant, (Bark,) Tingate, from Moulmein 1st September.

Passengers:—Mrs. Tingate and Mr. J. Ambrose.

— Freak, (Bark,) Potter, from Pedier 3rd September.

23. Collingwood, (Brig,) Snipe, from Liverpool 1st June.

25. Exporter, (Bark,) R. Anvyl, from the Isle of France, 16th August, and Madras 16th September.

Passengers:—Mrs. Anvyl from London; J. N. Lyall, Esq. from Mauritius.

— Alla, Alive, from Bombay 29th August.

Passengers:—Mrs. Andre, Miss Craig, and 2 Misses Chapman.

26. Forth, C. Robinson, from China 8th July, and Singapore 1st September.

Passengers from China:—Mrs. Robinson; Mrs. Russel, Capt. A. Tenton, B. N. I. W. Russel, Esq. died at sea on the 14th August. *From Singapore*:—Mrs. James Landers, late of Ship Lady of the Lake, and Mr. J. Owen, Mariner.

Remarks per Forth. The Brig Margaret capsized off the Water Island in the Straits of Malacca on the 1st September. The Lady of Dr. Thompson, and part of the crew were lost.

27. Woodlark, (Bark,) R. Jump, from Amherst Town 28th August, and Vizigapatam 22nd September.

Passengers:—T. Burgess, Esq. and Capt. T. D. Tozer.

28. Drongan, J. Mackenzie, from Mauritius 20th August, Pondicherry and Madras 20th September.

Passengers from Mauritius:—Lieut. Col. Roup.

— Samdanney, Aboo Bauker, from Bombay 23rd August, and Malabar Coast 10th Sept.

29. Fetty Rohoman, (Arab,) Nacoda, from Juddah.

— Fattay Mobarreck, (do.) do. from Muscat.

DEPARTURES.

Sept.

1. Brougham, (Bark,) J. B. Viles, for Bourbon.

2. Orissa, (Bark,) J. Tood, for Greenock.

Passengers:—Lieut. Garr and Lieut. Award.

— Johanna, (Brig,) E. McKeller, for Liverpool.

— Jessy, (Brig,) J. Auld, for Moulmein.

— Carnatic, D. Proudfoot, for China.

— Red Rover, (Bark,) Wm. Clifton, for China.

3. Merope, (Bark,) J. G. Briggs, for Mauritius and Bombay.

Passengers:—Mrs. Robison, 2 children, and one female servant; Mrs. Innes and servant; Capt. and Mrs. Wright, with I child and 1 servant; 5 European convicts.

— The Carnatic and H. C. Pilot Vessel Henry Meriton, on shore, at Hooghly Point.

4. The Carnatic was afloat yesterday at 2 p. m. and proceeded down. H. C. Pilot Vessel Henry Meriton still on shore.

5. Ernaad, Gilbert, for Mauritius.

Passengers:—J. Hay, Esq.; Capt. Hay; (Coldstream Gs.); G. Buggs, Esq.

6. Fergusson, Young, for London viâ Cape.

Passengers for London:—Mrs. Bonsfield, Mrs. Sunderland, Mrs. Lacey, Lieut. Lacey, H. M. Buffs, Lieut. Watts, 6th Light Cavalry, Lieut. Beatson, 54th N. I. Lieut. Watts, Artillery, Ensign Bridge, H. M. Buffs, Ensign Harvey, 17th N. I. Dr. Warlow, Assistant Surgeon, 1 child, 2 European females, and one native servant. *For the Cape*: Mrs. Col. Fagan, Miss Fagan, Cornet C. Fagan, 8th Light Cavalry, Mr. G. Fagan, Dr. Minto, Assistant Surgeon, Lieut. Everard.

— Elizabeth, (Bark,) Stephen, for Penang.

9. Emporium, (Amr.) Winslow, for Boston.

— H. C. S. Reliance, for China.

Passengers:—Mrs. Brightman, Mrs. Barnard, Mrs. Lamb, Miss Brightman, Miss Sophia Brightman, H. G. Brightman, Esq. Dr. Lamb, E. MacNaghten, Esq. H. Williams, Esq. R. Torrens, Esq. and A. Shank, Esq. Civil Service, T. McGregor, Esq. European Regt. H. McKenzie, Esq. Eagan Fuge, Esq. Master John Brightman, and Henry Brightman, one Portuguese and 6 native servants.

— The Burrakut put back.

12. Alexander, Jones, for Mauritius.

14. Haidee, (Bark,) Taylor, for Masulipatam and Vizagapatam.

15. Sovereign, McKillar, for Mauritius and Sydney.

Passengers for Sydney:—Lieut. Hopkins, Lieut. Austen, W. Campbell, Esq. Dr. and Mrs. Demster, four children and servant, and Miss Owen, Steerage Passenger.

— Swallow, (Bark,) Adam, from Bourbon.

17. Catherine, B. Fenn, for London viâ Cape.

Passengers for London viâ Cape:—Mrs. Col. Tod, Mrs. Udny, Mrs. Loch, Mrs. Capt. Dunlop, and 3 children, Mrs. Knyvett, Mrs. Donnelly, Mrs. Llewelyn and 2 children, Miss Udny, Lieut. Col. Tod, Lieut. Knyvett, B. N. I. Doctor Minto, Buffs, Mr. Udny, Junior, C. S. and Mr. Donnelly.

— Fifeshire, (Bark,) W. J. Crawley, for Bombay.

— La Union, (F. Bark,) B de la Souchais, for Bourbon.

19. Ruby, Thos. Hill, for Bombay.

20. Nestor, (Brig,) Thebault, for Bordeaux.

22. Patriot King, Pindow, (Bark,) for Liverpool.

23. Tropique, (F. Brig,) R. Roy, for Bourbon.

29. Brunswick, Bluett, for London.

Per Brunswick:—Mrs. Col. Warden and child, Lieut. Tollymack, Messrs. Smith, DeRozio, and Brusfield, Master Moore. Steerage Passenger, Mr. J. C. Hogg.

— Hydrose, Wood, for Bombay.

30. Shaaol Hamid, Dumont, for Bombay.

— Challenger, (Schooner,) McDonald, for Rangoon.

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the Month of September, 1832.

	Minimum Temperature observed at sunrise.					Maximum Pressure observed at 9h. 50m.					Observations made at apparent noon.					Max. Temp. and Dryness observed at 2h. 40m.					Minimum Pressure observed at 4h. 0m.					Observations made at sunset.						
Days of the Month.	Barometer reduced to 32°.	Temper. of the air.	Depres. of M. B. Ther.	Wind.	Aspect of the sky.	Barom. red. to 32	Temper. of the air.	Depres. of M. B. Ther.	Wind.	Aspect of the sky.	Barom. red. to 32°.	Temper. of the air.	Depres. of M. B. Ther.	Wind.	Aspect of the sky.	Barom. red. to 32°.	Temper. of the air.	Depres. of M. B. Ther.	Wind.	Aspect of the sky.	Barom. red. to 32°.	Temper. of the air.	Depres. of M. B. Ther.	Wind.	Aspect of the sky.	Barom. red. to 32°.	Temper. of the air.	Depres. of M. B. Ther.	Wind.	Aspect of the sky.	Rain Gauge, No. 1.	Rain Gauge, No. 2.
1	29,472	81,3	1,1	n. e.	cu.	,543	86,	5,5	n. e.	cus.	,513	89,3	8,1	n. e.	cu.	,465	87,7	7,8	n. e.	n.	,449	87,3	5,2	n. e.	cu.	,462	83,	1,8	n. e.	cl.	0,31	0,23
2	,522	81,5	2,8	do.	ci.	,579	85,5	5,6	e.	cu.	,565	87,	7,3	do.	do.	,498	88,	6,8	do.	cu.	,482	87,5	6,3	do.	do.	,500	83,	3,8	do.	cis.		
3	,551	79,3	1,4	do.	n.	,608	85,	4,8	n. e.	do.	,588	83,5	3,3	e.	n.	,534	87,	6,3	s. e.	n.	,518	86,	6,3	s. e.	do.	,519	82,	3,8	do.	cl.	0,55	0,41
4	,609	80,7	3,5	n. w.	cu.	,679	84,5	4,8	s. e.	do.	,653	88,5	7,6	s.	cu.	,592	87,9	6,9	s.	cu.	,589	87,5	7,	s.	do.	,585	84,	4,8	s.	do.		
5	,609	80,7	3,5	do.	do.	,682	87,	6,1	n. w.	do.	,648	88,7	7,8	n. w.	do.	,579	91,3	10,6	cm.	do.	,579	87,7	7,2	s. w.	do.	,574	86,	5,8	s. w.	ci.	0,91	0,74
6	,607	80,5	2,8	s. w.	ci.	,674	85,7	7,5	s. w.	do.	,642	86,6	7,6	w.	do.	,557	89,5	8,8	s. w.	ci.	,551	88,	8,	cm.	cis.	,552	85,	4,8	cm.	cis.		
7	,578	81,5	2,8	cm.	cu.	,646	85,7	4,7	cm.	cis.	,615	82,7	3,5	cm.	n.	,550	86,	6,5	n.	cu.	,530	85,5	5,6	n.	cu.	,529	84,	2,8	n.	do.		
8	,564	80,	2,3	s. w.	do.	,608	86,8	5,1	s. w.	cu.	,580	86,	5,	s. w.	cis.	,539	80,5	2,5	cm.	rn.	,508	80,	1,5	cm.	rn.	,508	80,7	1,2	cm.	do.	0,64	0,42
9	,525	80,	2,6	do.	cus.	,585	82,7	3,	do.	do.	,552	84,7	4,	do.	cu.	,492	88,5	8,	s. w.	cu.	,491	84,	3,8	s. w.	cus.	,519	83,	3,8	s.	do.		
10	,589	78,	1,1	s.	rn.	,670	84,3	3,6	s.	do.	,654	82,5	4,8	do.	cus.	,605	83,5	4,8	do.	cis.	,598	83,3	4,6	do.	cis.	,599	81,7	2,	s. w.	cu.	0,10	0,07
11	,643	80,5	1,6	do.	cu.	,714	88,5	6,6	s. w.	do.	,683	90,5	8,8	do.	ci.	,627	89,3	8,3	s. e.	do.	,623	87,	5,5	s. e.	do.	,623	83,	2,8	s. e.	ci.	0,35	0,19
12	,667	79,5	1,8	n. e.	rn.	,710	84,3	5,6	n. e.	ci.	,664	89,5	8,	cm:	cu.	,601	89,8	8,6	s.	cu.	,591	84,7	5,	s.	cus.	,593	83,	3,3	cm.	cl.		
13	,632	80,	1,3	n.	cu.	,700	88,5	7,1	n.	cu.	,654	91,	10,5	n. e.	do.	,592	93,3	11,6	n. e.	do.	,574	91,7	11,5	n. w.	cu.	,585	87,	7,1	n. w.	ci.		
14	,610	79,7	1,5	do.	rn.	,685	88,3	8,3	do.	cl.	,666	91,	10,5	s. w.	do.,	,592	93,	12,5	s. w.	ci.	,576	92,	11,2	do.	ci.	,579	88,5	7,3	do.	cl.		
15	,646	82,	2,8	n. w.	cu.	,697	88,7	8,2	n. w.	cu.	,661	91,5	11,	n. w.	do.	,606	93,3	12,1	n. e.	cu.	,584	92,8	11,8	do.	cu.	,574	89,	8,3	do.	cu.		
16	,664	79,5	1,3	do.	cus.	,709	86,	5,5	do.	do.	,689	85,3	4,1	do.	do.	,599	89,5	7,3	do.	do.	,585	89,	6,8	n. w.	do.	,582	86,	4,8	do.	do.		
17	,607	80,	1,8	s. w.	cu.	,647	85,5	6,	s. w.	do.	,619	86,7	6,5	s. w.	do.	,543	83,5	3,5	s. e.	n.	,544	83,3	3,6	s. e.	cus.	,487	79,5	2,8	s. e.	n.		
18	,591	81,3	3,3	s. e.	do.	,645	85,5	6,3	s. e.	ci.	,608	87,5	8,	s. e.	do.	,546	85,7	5,	do.	do.	,556	81,7	3,	do.	n.	,572	80,5	3,3	do.	cus.		
19	,663	78,7	1,5	do.	rn.	,733	86,5	5,5	do.	cu.	,726	83,	3,3	do.	n.	,689	78,7	1,2	cm.	rn.	,690	78,5	1,	cm.	rn.	,666	78,7	1,	do.	cis.	0,10	0,07
20	,735	78,5	1,	n. e.	cus.	,805	84,	3,8	n. e,	do.	,789	85,5	5,	n. e.	cu.	,720	87,7	6,	s. e.	cu.	,723	79,	2,8	do.	do.	,707	79,5	1,3	cm.	rn.	0,68	0,50
21	,746	78,5	1,3	cm.	cis.	,789	86,5	5,8	s. e.	do.	,749	84,	3,5	e.	cis.	,681	83,5	3,6	e.	cis.	,661	82,5	3,3	s. e.	cus.	,664	81,	2,8	s. e.	cu.	0,39	0,28
22	,747	76,	0,8	s. e.	rn.	,775	80,3	3,1	do.	cis.	,739	80,3	2,1	s. e.	do.	,673	81,3	3,4	s. e.	do.	,659	81,	2,8	do.	cis.	,655	79,7	2,5	do.	cis.		
23	,710	76,5	1,1	s.	cy.	,763	81,5	3,3	do.	do.	,753	82,	3,3	s.	do.	,706	78,5	2,8	s.	rn.	,694	79,	2,8	s.	cus.	,694	79,	1,8	s.	do.		
24						,845	77,	1,3	s.	rn.	,820	75,5	1,	s. e.	rn.	,743	77,7	1,2	s. e.	cis.	,723	78,3	1,4	s. e.	cis.	.739	79,	1,3	cm.	ci.	0,67	0,51
25	,713	78,	1,3	s. e.	rn.	,770	80,	2,5	s. e.	cus.	,726	82,3	3,1	do.	cu.	,646	84,0	4,8	do.	cu.	,652	83,	4,3	s.	ci.	,632	81,	2,8	s.	do.	0,13	0,10
26	,678	78,3	2,1	do.	cus.	,732	86,	4,3	e.	cu.	,705	88,	6,5	do.	do.	,655	88,5	8,5	do.	do.	,638	86,5	6,	s. e.	cu.	,642	84,	4,3	cm.	cus.		
27	,727	78,	1,8	n. e.	do.	,795	82,7	3,2	n. e.	ci.	,774	82,7	3,2	n. e.	ci.	,701	86,6	6,4	n. w.	do.	,704	82,	3,8	s. w.	cus.	,698	79,5	2,3	do.	do.	0,15	0,11
28	,782	77,	1,3	s. e.	rn.	,865	85,	6,1	s. e.	cu.	,840	88,	9,5	s. s.	cu.	,794	84,5	5,	s. e.	cis.	,764	82,5	3,6	s. e.	cis.	,754	81,	2,8	s. e.	cis.		
29	,839	77,5	1,3	s.	cu.	,893	84,7	6,2	s.	do.	,867	86,5	7,3	s.	do.	,778	89,5	9,3	n. w.	cus.	,773	89,3	8,3	n.	cu.	,776	87,	3,8	n.	cu.		
30	,811	79,	0,8	w.	cl.	,850	82,0	1,8	w.	do.	,826	89,3	12,3	w.	do.	,726	89,5	7,6	s.	cu.	,723	88,	6.3	s. w.	do.	,743	84,0	2,8	s. w.	cu.	0,04	0,03
Mean,	29,650	79,3	1,9			,713	84,8	5,0			,685	86,3	6,2			,620	86,6	6,6			,611	84,0	5,3			,610	82,7	3,5			4,88	3,63

Abbreviations. In the column "wind," small letters have been used instead of capitals; *cm.* means *calm*. In the column "aspect of the sky," *cy.* is *cloudy*; *cl. clear*; *rn. rain*; *ci. cirrus*; *cu. cumulus*; *cs. cirro-stratus*; *cus. cumulo-stratus*; *cc. cirro-cumulus*; *n. nimbus*.

THE

CALCUTTA CHRISTIAN OBSERVER.

No. 6.—*November,* 1832.

I.—*The Tears of Jesus at the Grave of Lazarus—A Sermon preached at Union Chapel Calcutta, on the lamented Death of* W. L. Cleland, *Esq. Barrister. By the Rev.* J. Hill.

John xi. 33—36.

" When Jesus therefore saw her weeping, and the Jews also weeping, which came with her, he groaned in the spirit, and was troubled ; and said, Where have ye laid him ? They said unto him, Lord, come and see. Jesus wept. Then said the Jews, Behold, how he loved him."

The imperfection of the human mind is manifest in scarcely any thing more than in its incapacity to see clearly, and feel forcibly, many subjects at once, or even many parts of the same subject. The effects of this imperfection are felt in the common business of life ; they are still more visible in the higher and nobler walks of literature and science, where to meet with a man extensively learned, and at the same time minutely accurate, is almost a prodigy. But its effects are most visible and most to be deplored in religion. There, for example, how common is it to meet with individuals who have confined their attention exclusively to one branch of the Christian system, its evidences, its doctrines, or its morals, instead of studiously aiming at a comprehensive view of the whole. In the great subject of the person and character of our Redeemer, who has not felt, from the stress, the very important stress, which is constantly laid upon his supreme divinity, some tendency to overlook, or but partially to recognise, his real humanity? We seem to forget that he was no less human than divine—*in all things made like unto his brethren.* This tendency is the more to be regretted in the instance specified, for thereby we often deprive ourselves of the consolation arising from several beautifully interesting features in our Lord's character. We will mention one in particular,—that susceptibility which there was in his mind for close and intimate friendship.

In the character of our Lord there was, it need scarcely be observed, a general, an universal benevolence, a benevolence which has been beautifully called " Friendship to all the world, friendship expanded like the face of the sun when he mounts above the eastern hills*:" a love which many waters could not quench: an emotion which, like a tide, rolled over every other passion of his soul; a principle which reproach, obloquy, meanness, ingratitude, desertion, so far from obstructing in its progress, seemed only to deepen in its channel, and to give strength and energy to its current. But from the Gospel history, it is not less obvious, that our Lord was susceptible of *particular* friendship:—a state of mind formed by the consent and harmony of dispositions, tastes, and habits; by mutual esteem, and by reciprocal tenderness and regard. He had not only the expansive benevolence of God, but the feelings and the sympathies of a perfect man. As such, we read of "*that disciple whom Jesus loved*," and amongst others who were honoured with his particular friendship, was a family residing at Bethany, consisting of Lazarus, and his two sisters Martha and Mary. The circumstances recorded of this family are well known, and need not be here repeated; it will be sufficient to say, that Lazarus died, and that the words of our text are expressive of the sorrow which our Lord felt at his death. Our first inquiry will therefore be into the causes of those tears which our Lord wept, and that sorrow which he felt at the grave of Lazarus. This being done, the subject will furnish us with several profitable reflections, suited to the present melancholy occasion.

I. Let us inquire into the cause of those tears which our Lord shed, and of those sorrows which he felt at the grave of Lazarus.

We are not surprised, that the children of Adam, the degenerate offspring of degenerate parents, born to trouble and exposed by sin to the wrath of God, should find abundant cause for tears. Were each of us to say with the prophet, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night," it would not reach the depth of that catastrophe which has befallen us. Moreover, the world in which we live is a place of sin: it is not surprising then that it is a scene of sorrow; for by the righteous government of Jehovah, sin and suffering are linked in a chain which is inseparable. *The wages of sin is death.* But how shall we account for the tears of Jesus? "He was holy, harmless, undefiled, and separate from sinners;" yet on more occasions than one, we read of his giving expression to his grief, by the effusion of tears. To this inquiry it may be replied,

1st. That the tears of Jesus, wept at the grave of Lazarus, were the tears of sympathy with the sorrows of others.

In treating this part of our subject, we must request our hearers to recall for a moment what has already been said of our Lord's real humanity, in which nature we have the most conclusive proofs, that he felt all the innocent emotions of a perfect man. Indeed, the Scriptures declare, that one of the special designs of his assuming our nature was, that by fellow-feeling, and personal experience of the trials to which we are exposed, he might be qualified to relieve the objects of his care. " Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of his people ; for in that he himself hath suffered, being tempted, he is able to succour them that are tempted."

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* Jer. Taylor.

Of this nature, the nature of man, there is probably, scarcely a stronger or more deeply-rooted principle than sympathy : or that humane uneasiness, which is excited by the ills and griefs of others. This emotion may be discovered in every grade of civilized life ; but stronger, more pure, and more exquisitely sensible, as the moral character is refined, ennobled, and improved. But the character of Jesus was perfect : such therefore must have been his sympathy with the woes and the sorrows of others. " In all our afflictions he was afflicted. Himself took our infirmities and bore our sicknesses."

He saw the breach made in the happy domestic circle of Bethany, the chasm it had occasioned in the minds of the sisters, their grief, and the general sorrow of the neighbourhood, at the loss of such a man, and the sight moved his benevolent heart ; it touched a master spring in his soul ; he mourned to see the tenderest ties violently burst asunder ; he was grieved to behold those whom he loved bleeding under the fatal stroke of separation, and the purest joys become the sources of the bitterest pains. " When therefore Jesus saw her weeping, and the Jews also weeping, which came with her, he groaned in his spirit, and was troubled." " *He wept with them that wept.*"

2dly. They were the tears of friendship. " Our friend Lazarus," said he to his disciples, " sleepeth."

In a world like ours, proverbial for instability, a world which gives too many proofs of the correctness of the language of the prophet, " Cursed is man that putteth his trust in man, and maketh flesh his arm," in a world of sorrow and of death, the loss of a firm, enlightened, and affectionate friend is a loss which words can but feebly express, which nothing earthly can repair ; not riches, nor power, nor worldly splendour : in all these, though courted by flatterers, and surrounded by multitudes, men have often felt that they were alone ; that there was not a heart which sympathized, or a bosom which responded the emotions of their own. They felt that a faithful friend was above all price. Even the joys of life soon become insipid without friends, to whom we can impart our pleasurable emotions; but if its joys cease to please, what must its sorrows be! they are insupportable. "To communicate one's self to a friend, works two contrary effects; *it redoubleth joys, and cutteth grief in halves**." But a friend, a true friend, our Lord had lost in the death of Lazarus: a man with whom he had probably often taken sweet counsel, and gone up to the house of God in company —a man who knew his joys and felt his griefs. For we may suppose that when wearied in body, and oppressed in mind by the obstinate unbelief of his enemies, and the mercenary meanness of his professed friends, he would sometimes retire at evening to the peaceful abode at Bethany, and there, on the bosom of friendship, lay to rest the sorrows of a heart, which might emphatically be said to be "*acquainted with grief.*" May we not suppose, that in the affection and unbought kindness of that family, he felt a tranquillity something like the security of a well-sheltered harbour to a mariner who has turned in from an ocean in a storm? Was it then strange that he should weep at the loss of such a friend? If he were capable of tears, was not this a fit occasion to draw them forth? He wept as a man might weep over the death of his dearest friend; and when the Jews beheld his tears, they said, *Behold, how he loved him!*

3rdly. They were the tears of commiseration over the miseries of man.

They were wept at the grave, most likely in a place of sepulchres, where every object which met his eye, would be an emblem and a proof of man's fallen condition, of his ruined nature. He would reflect, that all which he saw, (and he saw much more than eyes like ours can see,) was the consequence of sin. To his eye would be present in long perspective all the heart-rending scenes connected with every one of those monuments of our mortality; the languor, the pain, the sickness by which each tenant had been brought to that "house appointed for all living." He would think of the awful extent to which the conquests of the king of terrors have been carried; the ages and generations through which they have been protracted. "*What desolation he hath made in the earth.*" He would reflect on the fears, the cares, the bitter anguish of the bereaved. Was it a husband or a wife, a parent or a child, a friend or a general philanthropist, how many cords vibrate here, all which have been rudely struck by the hand of death.

He beheld what ravages death makes on the human form; how the strongest and the fairest are blighted and withered by his touch; and bodies, made to be the residence of immortal minds, the temples of the Holy Ghost, are reduced to ruins, to putrefaction, and to dust. He knew that the *approach* of death was generally terrific, and that the *moment of dissolution* was not unfrequently with extreme anguish, acute suffering, and convulsive agony: driven away from the scenes and the society which by a thousand associations have become dear to them, they go into a land of silence, a region unknown to them, into the dreary solitude of the grave. All this he viewed, and viewed as the fruit and consequence of sin. "The soul that sinneth shall die." He beheld sin like an invincible conqueror, marching through the earth, and death and hell follow in his train. "By one man sin entered into the world, and death by sin; and death has passed upon all men, for all have sinned." This gives death its sting and the grave its terrors; this makes the history of man like the roll which Ezekiel saw, which was "written within and without, with lamentation, and mourning, and woe." What a prospect for an eye like the Redeemer's—an eye that looked far and saw deep—an eye that took in the full compass of the sorrow with all its dimensions. If heroes, no way renowned for sensibility or generous sympathy, have been known to shed tears as they looked over a field of slaughter, of carnage and of death, who can conceive, what tongue describe, the emotions which must have struggled in the Redeemer's bosom, as he gazed upon this scene of mortality? The Jews hung their harps upon the willows, and refused to sing, whilst the temple lay in ruins; but here to the mind of the Redeemer was presented a far more affecting spectacle:—the desolations which sin had wrought; the ruin of a nobler edifice; the wreck of a world.

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* Bacon.

4thly. They were tears of piety over unbelief and impenitence.

On several other occasions we read, that our Lord was grieved at the hardness of heart, and the obstinate unbelief of many who attended his ministry. He sighed deeply in spirit when the Pharisees sought of him a sign from heaven, tempting him: and he pathetically bewailed the want of faith in others who had witnessed signal displays of his power. "O faithless and perverse generation, how long shall I be with you? how long shall I suffer you." The same cause, there can be little doubt, entered into his sorrow on this occasion: he was troubled, that the former repeated displays of his power should have produced so little effect. It is more than probable, that he had frequently conversed on the subject of the future state, the resurrection of the dead, the nature of this life as a state of probation, and the design of his own advent to this world, in the presence of the two sisters; but now neither what they had heard, nor what they had seen, was capable of preserving them from excessive grief, and almost overwhelming sorrow: "They sorrowed as those who had no hope." And when the Lord beheld it, he groaned in spirit and was troubled.

If however he was grieved with the sisters, he was much more so with the Jews. Looking around upon the assembled multitude, his eye beheld, and his heart pitied, many who instead of being convinced by the stupendous miracle which he was about to perform, would through their perverseneess, only be hardened in unbelief, and make it the means of more aggravated condemnation: thereby filling up the measure of their iniquity, that the wrath of God might come upon them to the uttermost. That such persons were present scarcely admits of a doubt; for in a subsequent part of the chapter, it is said, that whilst some believed, others went their ways to the Pharisees, and told them what things Jesus had done.

Moreover Bethany was in the neighbourhood of Jerusalem, at the distance only of about two miles; many of its inhabitants were present, and probably the city itself in view. He knew the day of grace with which that city had been favoured, a day of salvation, a morning without a cloud, a day created by the bright beams of the Sun of righteousness, which rose upon its inhabitants with healing in his wings. O happy Jews, had they but known their day! Oh happy Jerusalem, had she but improved her privilege! Soon would her peace have flowed as a river, and her righteousness been as the waves of the sea; her enemies would have been clothed with shame, but upon herself the crown would have flourished; salvation would have been her walls and bulwarks, and over all her glory, God would have placed a defence. But not milder was the morning, nor brighter the day, which she had abused, than dark and stormy would be the night that would soon set in upon her. What mercies they had despised! what miracles they had slighted! what offers of peace and pardon they had contemned! and beholding it, he wept over it, saying, "If thou hadst known, even thou, at least, in this thy day, the things which belong unto thy peace!—but now they are hid from thy eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round and keep thee in on every side; and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knowest not the time of thy visitation." He looked at the grave of Lazarus, and thought of the day when graves would open to receive thousands upon thousands of the inhabitants of that devoted city; not to hide them from the storm or shelter their heads from the day of battle, but to be a passage to the deeper, darker grave of hell. And his spirit yearned at the prospect; he wept over them, and his tears seemed to say, "Oh! that they were wise, that they understood this, that they would consider their latter end." Such, we may conceive, were some of the causes of grief to our Lord on that occasion. We will now proceed,

II. In the second place, to those reflections, arising from the subject, suited to the present melancholy event.

1st. There are occasions when tears are not only lawful, but due.

To weep, by some persons has been considered an indication of mental weakness; a proof of the want of dignity and firmness of character. Such persons seem to place the perfection of our nature, not in the right direction, or proper control of natural feelings, but in their suppression or total extinction. By aiming to make us more than men, they make us less than human. Not only do those feelings which are the sources of tears constitute one of the most beautiful features of man's mental economy; but they were implanted in the mind by the gracious Author of our being for wise and merciful purposes. Of these feelings, tears are the natural and eloquent language; a language so simple, that it requires no art to learn it; so forcible, that few can resist its power; so universal, that it is every where understood. Debarred from verbal converse by diversity of tongues, the whole family of man have here a channel of communication for the best feelings of the heart, a vehicle for the strongest sympathies of the soul. We can "weep with those that weep." But the heart itself is both relieved and improved by them: tears cool and refresh the fever of the mind, and help it to unburden itself of griefs too big for utterance. Entirely to repress them, hardens the heart into stoical indifference, and renders inert the generous emotions of pity and of love.

But tears on some occasions are not less dignified than amiable, and on none more so than when a man of inflexible firmness in his own griefs, a man who does not readily succumb under his own troubles, weeps over the sorrows of others. Such tears display a generous soul, a benevolent heart, a mind of true nobility, which is not contracted and shut up within the little circle of its own affairs, but looks abroad with a compassionate eye over the miseries of the whole family of man: such a mind is like the firmest and most durable marbles, which though almost impenetrable to the chisel, weep most under the action of the surrounding atmosphere.

Of this character was the mind of the great Apostle of the Gentiles. The world has never seen in a mere man a finer combination of all that is heroic, manly, or disinterested than met in the character of Paul. Under trials, which make other men's sufferings appear almost like childish tales, he could say, "But none of these things move me, neither count I my life dear unto myself:" yet the same Apostle could say, "I have great heaviness, and continual sorrow of heart, for my brethren, my kinsmen, according to the flesh." And when writing of the enemies of the cross of Christ, it was "*even weeping.*" But we may take still higher ground; He who is the perfection of moral beauty, the excellence of moral dignity, the express image of his Father's glory, in whose mind was a harmony and a concord unbroken and complete, even "*Jesus wept.*"

Let then your commiseration be worthily bestowed; let not your grief exceed the occasion which calls it forth; "sorrow not as those who have no hope;" and within such limits let your tears flow: reason and revelation, God and good angels, will all approve.

2dly. If the righteous are afflicted or bereaved, if they are removed by death, it is not for want either of pity or of power in their Lord and Saviour.

"Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?" He undoubtedly could, as the sequel of the narrative proves; but he had then, and he has now, wise and gracious designs to accomplish, by what to us, appear to be the mysterious ways of his inscrutable providence. In these he has designs of mercy toward them that are removed, and them who remain. With regard to the former, he often takes them from the evil to come. He who sees the end from the beginning, knows every snare that lies in our path, and every trap which is laid for our feet; he is acquainted also with our nature, with the weaknesses of our character, and knows how they will be wrought upon by particular circumstances: he can see that the career which we have commenced, though at present smooth, even placid and inviting, is beset with dangers too formidable for us to encounter, or that it will lead to devious paths where we might make shipwreck of faith, and of a good conscience: and like a kind parent who sees the clouds lowering, he calls his children home before the tempest bursts; or as the fostering hen, which shelters her brood under her wings before the kite swoops on his prey.

But even where no such danger awaits them, what is this world, and what the present life, to a spiritual mind, to a mind alive to the beauties of holiness, and to the joy and peace which are at God's right hand? Is it not a world of sorrow and of sin? Is not his life embittered by discovering every day, not only in others, but in himself, an evil nature, "a law in his members, warring against the law of God?" Can he ever remit his vigilance but at the peril of his soul? And every step, as he advances, has he not to contend not only "with flesh and blood, but with principalities, and powers, and spiritual wickedness in high places?" Does he not often feel that he has been overcome, that he has dishonoured God, whom by infinite ties he was bound to obey? To such a mind is it possible that this life can be other than a pilgrimage of pain, or this world a land of darkness? "But I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours; and their works do follow them." The race is then run, the journey finished, the combat ended, and each coming up as from battle, will receive from the hand of God a crown of glory, with these words, " Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many."

As it relates to those who remain, it may be observed, that every thing which promotes our spirituality of mind; every thing which makes the eternal realities of the future preponderate in the judgment, above the fleeting shadows of the present; every thing which assimilates us to the temper of Jesus, and fits us for the pure and undying pleasures of our future home, must ultimately prove a blessing. But in how many ways, under the blessing of God, do afflictions conduce to these ends. They loosen those ties by which we are bound and enslaved to this terrestrial state;—they strip the world of its false, unreal, but dazzling aspect, and teach us to judge of the value and importance of objects by higher, nobler, and juster principles, than the world's estimate; by the glory of God, the solemnities of eternity, the certainty and the awful consequences of the judgment-day:—they produce a holy solemnity in the mind, in which the " *still small voice*" of the Holy Spirit, which has been unheard in the clamour of mirth and revelry, becomes audible, and secures attention; they interpret Scripture and illustrate the promises; they prove the power and grace of the Redeemer; they " *teach us how to pray.*"

Nor are the beneficial effects of affliction confined exclusively to the righteous: they are among the means by which God often " *leads the blind by a way they know not;*" he removes the idol to which they have offered incense, due only to himself, that he may lead them to an object of firmer trust: they lose an arm of flesh, and are brought to lean upon the almighty arm of God; they are deprived of the mercies they have abused; and they then say with the prodigal, I will arise and go to my Father's house. The most careless are often aroused by the solemn event of death; it is a voice from the sepulchres, saying, " Be ye also ready, for in such an hour as ye think not the Son of man cometh."

Not unfrequently the example of a good man is not fully appreciated till after his death; it is as one of those birds whose exquisite plumage is not seen till they expand their wings for flight; when such men are gone we feel almost as Abraham did, that " we have entertained angels unawares." It is especially so with regard to that part of their example which relates to benevolence. The real modesty, the unfeigned humility of a truly good man, makes him strive to conceal from every eye, but the eye of God, the good which he is doing. To use the words of Solomon, " The ointment of his right hand often bewrayeth him;" yet still the full extent of the good which he did is not known till he is removed; then it becomes visible by the dryness of the channels which he was wont to fill with the streams of his benevolence. Thus whilst "the memory of the wicked will rot, the righteous will be had in everlasting remembrance."

3rdly. What ample encouragement is here afforded to the afflicted, to apply to the Lord Jesus Christ for succour in the time of trial. "Thou shalt not oppress a stranger," said Moses to the Israelites, "for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt." This argument applies with peculiar force and beauty to the sympathy of Jesus. He knows what it is to be afflicted; he has wept at the grave of a friend, and can tell how the heart is rent and torn with grief by such an event; he knows the bitter anguish which it produces, and though now he has ascended far above all heavens into the regions of peace and unruffled tranquillity, he did not leave his heart of tenderness behind him: "for we have not a high-priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin." Let the afflicted cast their care upon him, for he careth for them; let them fly to him as a refuge from the storm and a covert from the tempest, as the shadow of a great rock in a weary land.

There are seasons and passages in human history when our dearest friends can avail us little: their sympathy may not want tenderness; their ear may not be heavy, nor their heart hard; but their "*arm is short, and cannot save.*" It cannot hold back the stroke of mortality, it cannot ease a guilty conscience, it cannot illuminate the valley and shadow of the grave. But there is balm in Gilead, there is a Physician there. Jesus can mitigate our dying agonies, or give us strength equal to our day; he can assuage the tempest of our fears, and to the rudest storm say, Peace, be still: he can allay the anxieties of a troubled conscience; he can disarm death of its terrors and the grave of its sting; he can let down the light of heaven on the soul, and when the eye is sealed to things earthly, he can reveal to the mind visions of celestial glory. "In the valley of Achor, he can open a door of hope." "Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need."

4thly. We may learn, that though to our natural feelings death is terrible, it is not unconquerable.

It is not sufficiently considered by Christians in general, how much we owe to the Lord Jesus Christ, not only for the infinite mercies of redemption from the wrath to come; but for that clearer discovery, that brighter manifestation which he has afforded us of the nature and certainty of a future state. The doctrine of the resurrection of the body appears to be a doctrine purely of revelation; but even the immortality of the soul, whilst professedly believed by the majority of heathens, was held with so feeble a grasp, and seen with so dim an eye, that it might be considered a subject of speculation, rather than belief; an amusement to the fancy, more than a source of consolation to the heart. To some of them it afforded a fine theme for eloquence; but in the day of adversity, that dark and cloudy day, it administered no hope, no peace, no solace to the mind. Death to them was a gulf of darkness, unilluminated by a single ray of light.

This gloom was partially dissipated by the revelations of the Old Testament. Job could say, " I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God." David said, " Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life : in thy presence is fulness of joy, and at thy right hand pleasures for evermore." Daniel in prophetical strains exclaimed, " Many that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." But so much brighter are the discoveries of the New Testament, that life and immortality may be said to be "brought to light by the Gospel." There the shadows resting on the long night of the grave are scattered; and truth beaming from the bright face of the *Sun of righteousness* emits a splendour which irradiates the darkness of the tomb: " Them who sleep in Jesus will God bring with him." " Verily, verily, I say unto you, the hour is coming, when the dead shall hear the voice of the Son of man; and they that hear shall live."

Not only the truths which he revealed, but many of the miracles which he wrought, tended to corroborate this momentous sentiment; and except his own resurrection, none more so than that which has been considered. He had raised to life the ruler's daughter; he had restored to his widowed mother her only son, whom they were carrying out for interment;—but here was an instance of a man not only dead, but who must have seen corruption. Yet with an authority which nothing could control, and a power which nothing could resist, he said, " Thy brother shall rise again." " I know," said Martha, " that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live: and crying with a loud voice he said, Lazarus, come forth." The dead hear his voice and awake, the pulsations of the heart are restored, the tide of life circulates, the limbs move, the man arises, and comes forth " the living, the living to praise God." What a proof and emblem of the day, when all that are in their graves shall hear the voice of the Son of man, and come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation.

Death, though vanquished by the resurrection of Jesus, still as a vassal holds his dominions; the king of terrors is subject to the

Prince of life. "I am he that liveth and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death." As an enemy therefore, death to believers has no existence. To them it is not sent as the gloomy executioner of vengeance, but as a messenger of mercy, to call the exile home; to collect the scattered members of the family, whose names are written in heaven, into their father's house; to break their fetters and burst their bondage; to say to the prisoners, Go forth; to them that are in darkness, Shew yourselves; to bring them to mount Zion, unto the city of the living God, the heavenly Jerusalem; to an innumerable company of angels; to the general assembly and church of the first-born: and when all the purposes of the Redeemer shall be accomplished, when the number of the elect is gathered in, then "death, the last enemy, shall be destroyed. The Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God, and the dead in Christ shall rise." Then with his sceptre broken, his empire subverted, his shackles burst, and his captives set free, death, like Saul on the mountains of Gilboa, shall fall on his own spear; and death himself shall die. "Then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law: but thanks be to God, who giveth us the victory, through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord."

But it is time I should make some allusion to the mournful event which has called us together: we, like our Lord, have lately visited the grave; we have been to the house appointed for all living, and have there deposited, till the resurrection of the just, the mortal remains of a friend, and a Christian, a true benefactor to the human race. The sorrow evinced, and the marked respect paid to the memory of the departed, were great, but not greater than the occasion demanded. It was alike honourable for him to deserve, and you to pay, such a testimony of respect to his memory. It has fallen to the lot of few men to have as many friends and as few enemies as the deceased: indeed it was next to impossible to know him intimately, and not esteem and love him highly, in so remarkable a degree did he possess those qualities which secure affection, and disarm enmity. Kind, humane, affable, generous, intelligent, he seemed by nature formed for intimate and enlightened friendship: all which properties received a finish, and an air of perfection from the principles of religion; so that he presented to the eye the beautiful combination of the gentleman and the Christian, the acuteness of a man of sound and vigorous intellect, with the humility and modesty of a man of God.

It will not be uninteresting to his friends to know something of his personal history. He was born at Paddington, (London,) in the year 1797, and the five first years of his life were spent at that place. His grandfather was —— Cleland, of Markland, in Lanarkshire, who had four sons; Walter, the youngest, was a merchant, and some fifty years ago resided in Calcutta, where he amassed a considerable fortune, and returned home to London: he then married the daughter of Sir Paul Joderells; William Lenox Cleland was the eldest son by this marriage. When he was five years old, his father was afflicted with paralysis, which induced him to remove from London to Scotland, to the country residence of the late Lord Meadowbank: but the disease increasing upon him, he went to Edinburgh. Here he soon became totally incapable of attending to the affairs of his family, and Mrs. Cleland's attention being almost exclusively devoted to him, the late Earl of Buchan kindly came forward to superintend the education of William Lenox. He first placed him at Mr. Taylor's Boarding School, near Musselburgh, at which he remained three years, always spending the holidays at Dryburgh Abbey, where the Earl of Buchan bestowed every attention upon the cultivation of his mind; and he was accustomed to mention with lively gratitude the debt he owed not only to the Earl, but also to his lady, for the assiduous attention they paid to the culture of his mind and of his heart. At his father's death, he returned to his mother at Edinburgh, and attended the High School, receiving lessons at the same time from a private tutor at home. From the age of thirteen to eighteen, his time was spent in the most unwearied diligence to close and severe study. The monuments he has left behind him of studies pursued during this period, and pieces written, some of which appeared in the periodicals of the day, furnish ample proof of his thirst for knowledge, and the application of mind with which he pursued it, as well as affording ample promise of the future man. Among the miscellaneous pieces, which he wrote, may be mentioned, "A Review of Ossian's Poems," and "An Essay on the Happiness of a Future State."

From his earliest youth, it appears, that his mind was of a serious, thoughtful cast; and amongst his papers of that time are many prayers which he wrote for his own improvement: and although in subsequent periods of his life he was often overcome by temptation, yet even then he was not without feelings of deep contrition, especially in moments of retirement, which he seems to have secured to himself through every stage of his life: and he has often been heard to say, that he never felt time hang heavily upon him.

In 1818, he commenced his study for the English Bar, to which he gave his undivided attention. He was called to the Bar in 1822, and in December of the same year, sailed for Bombay: from Bombay he came to Calcutta in 1824, and was admitted to the Bar, of which, down to the day of his lamented death, he was a distinguished ornament for industry, integrity, ability, and every noble, generous, and gentlemanly feeling.

Though Mr. Cleland was always what would be considered a moral man, it was not till about three years ago, that his character received a decided change, when he became a sincere Christian. As this is a distinction not always made, it may not be improper to mention two or three marked features of the two characters. In the Christian character will always be found a supreme love of God, for his infinite excellencies, and for the boundless blessings which we derive from him; deep self-abasement on account of sin; and a holy surrender of the heart, with all its affections, to the government of the Lord Jesus Christ. But these are principles which are not found in mere moralists. Their supreme *object of pursuit* is different. The Christian pursues nothing as his ultimate object, but the glory and the approbation of God. "Wherefore we labour, that whether present or absent, we may be accepted of him." But it is possible to be moral in the eyes of the world, when God and his glory are excluded from the heart. Their *motives* are different. The motives of the Christian are drawn from heaven, and from the grand realities of eternity; love to God the Redeemer, concern for his honour, and the honour of religion; gratitude for the infinite mercies of redemption: those of the mere moralist arise almost entirely from the present state; they are founded on reputation, on honour, on the tendency of things to promote worldly advantage. Such he was some four years ago, a mere man of this world:—a person not only engaged in its pursuits, but whose affections were absorbed by the interests of earth; devoted, and exclusively so, to the affairs of this life; governed by its maxims, and imitating its manners, with an almost total disregard of God and eternity. But God, "whose ways are not our ways, and whose thoughts are not ours;" God who is rich in mercy, of his great love, wherewith he loved him, even when he was dead in sins, quickened him together with Christ: by grace he was saved. As there is something remarkable in the manner in which this change was brought about, at the same time something highly encouraging to others, to imitate his example, I shall state a few particulars connected with it. It would appear, that under the blessing of God, the change in his character was owing chiefly to his own private and serious reflection. About three years since (he might then have been some few times to this place of worship) he determined to devote one Sabbath day to a careful review of his past life; the manner in which he had spent his time; the objects which had chiefly engrossed his attention, and the ends and aims he was then pursuing: and such was the impression made on his mind by this review, that he could not look upon himself, but with shame and self-abhorrence, as a creature who had received from God infinite blessings, but had returned only rebellion and ingratitude; the interests of his soul had been neglected; and God, in whose hand his breath was, and whose were all his ways, had he not glorified. He spent the night in humiliation and in prayer; and then resolved, that with God's aid he would commence a new career, in which the great end of his existence should be the glory of God his Saviour.

He was a man, who took nothing up by halves; that which was worth knowing, he always considered to be worth knowing well. He therefore commenced a very diligent examination of the evidences adduced in proof of the authenticity of revealed religion. This plan I have heard him speak of with great satisfaction, and recommend to others, not only as a source of information, but comfort and stability. A work which he read on this subject was Locke's Reasonableness of Christianity; and though he did not accede to all Locke's doctrinal sentiments, he thought the work possessed great merit. On the internal evidences he met with no work which exactly came up to his views of the subject, till he took up the latter volume of a very able series of discourses on the Evidences of Christianity, by the present Bishop of Calcutta*.

From the evidences he proceeded to the doctrines, and read Dwight's and Milton's Systems of Divinity, with many other theological works; bringing every statement and every train of argument to the test of the word of God. He examined with much care the points in dispute between Unitarians and those generally known by the term Orthodox. On the principles of the former, he read the writings of Dr. Channing of America; and though he admired his powers of eloquence, he considered him a most inconclusive reasoner. On the orthodox side of the question, he read Dr. Pye Smith's Scripture Testimony to the Person of the Messiah; and his remark to a friend after its perusal was, "Of this I am perfectly satisfied from reading that book; I can readily conceive a book, especially such a book as the Bible, may have passages in it of a metaphorical or figurative nature; but to suppose, as Socinians do, that almost the whole texture of the book,—a book intended by infinite wisdom, for the direction of mankind on the most important of all subjects, is of this character,—is perfectly absurd; but so it must be considered, if their sentiments are to be proved from it: their mode of proceeding with the Scriptures is at variance, in my opinion, with every fair system of criticism." He afterward read with equal satisfaction another work by the same author, (Dr. Pye Smith,) on Sacrifice and the Priesthood of Christ. With this work he was so much delighted, that he made a synopsis of its contents, which is amongst his papers.

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* I cannot permit this opportunity to escape me of recommending to the notice of every serious inquirer after truth, of those persons in particular who have not much leisure for reading, the very masterly Letters of Olinthus Gregory, on the Evidences, Doctrines, and Duties of the Christian Religion. Of this work the celebrated Mr. Hall said, he was acquainted with no book, in the whole circle of English literature, which was equally calculated to give young persons of cultivated minds, just views of the evidence, the nature, and the importance of revealed religion.

He examined no less carefully the points of difference between Calvinistic and Arminian sentiments; and became himself a firm believer in those views denominated Calvinistic. He conceived he found them recorded in the Scriptures, and having satisfied himself that that volume was written under the inspiration of God, though he could not assign reasons for every thing he found there, he felt bound to receive it. Moreover, he was often heard to say, that apart from the authority which he conceived that system of doctrines had from Scripture, it was encumbered with fewer difficulties, and capable of a more rational and philosophical defence than the opposite: in proof of which he was accustomed to appeal to the writings of several eminent moral philosophers. And certainly nothing could more fully prove the fallacy of those fears sometimes professedly held for the cause of morality, should such sentiments prevail, than his conduct. We mean not to say it was perfect; no one could be more sensible of this, or more deeply humbled on account of it, than he was. Shortly before he left home he said, "If I am saved, it will be entirely through God's mercy and the merits of his Son; for in me is nothing which could recommend me to his favour." Yet amongst sinful creatures how rarely shall we meet with any thing making as near an approach to perfection as in him.

In private, in his family, and in his public walk, he not only exhibited, but adorned the doctrines of God his Saviour. Towards God, his obedience was devout, humble, cheerful, uniform, constant, equally remote from presumption and superstition. Towards men his deportment was just, charitable, generous; kindly affectionate; ever ready to do good; and ever carrying himself toward all with a mild, peaceable, and Christian spirit. He possessed also in no common degree that striking feature of a true follower of Jesus, deep solicitude for the welfare of others. He was anxious that all should be made acquainted with the truths of the Gospel from which he had derived so much consolation, so much real peace, so much unalloyed satisfaction. To one Society, the object of which is to propagate the Gospel amongst the heathen, his subscription and contributions amounted to eight hundred rupees a year: besides which, he supported at his own expence a native school adjacent to his dwelling, in which were more than one hundred boys; the erection of the school-house and the salary of the teachers were all defrayed by himself. Nor did he overlook the temporal wants of the needy. Four native boys who were orphans, or whose parents were poor and infirm, he maintained, clothed, and educated. He subscribed to almost every public charity, and in how many private ways relieved the necessitous, fed the hungry, clothed the naked, was known only to himself and to his God. Almost the last request he made before he left home was, that his name might be put down as a contributor to the sufferers in Cuttack, with any sum annexed to it that the writer of these remarks might think proper. When such a man is removed, and removed under such affecting circumstances, what heart can refuse a tribute of sorrow, what eye to bedew his memory with tears? "Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men."

But the subject has a joyous, as well as a mournful aspect. Cut down in the midst of his years, his sun seems to have set whilst it was yet noon; but blessed be God, it beamed brightly as it sunk, and will rise with unclouded splendour in the regions of immortal day. A short life, undoubtedly, his was, if we measure it by the number of years allotted to him: but "that life is long, which answers life's great end." Honourable age is not that which standeth in length of time, nor that which is measured by number of years; but "wisdom is the gray hair unto men, and an unspotted life is old age." Such age he had attained, and though removed from among us, may we not hope that his bright example will not be lost?—for,

> "When such men fall, they fall like stars
> Streaming splendour through the skies."

I call especially upon the affluent to imitate his example, and nobly come forward to spread amongst the benighted people of this land the savour of the Gospel of Christ. And we can assure them, that next to their own interest in Christ, no reflections, at the hour of death, will be more consolatory, than that they, under God's blessing, were the means of conveying to the people that sit in darkness, and in the region and shadow of death, the light of eternal life. It is thus that the blessing of the God of Abraham would come upon them, "*I will bless thee, and make thee a blessing.*"

Suffer me to trespass one moment longer on your attention, whilst I address myself to any present, who may not have yielded up their hearts to God; some such there may be in this assembly. How forcibly does this mournful event say to you, "Prepare to meet thy God." Is it not an awful consideration, to reflect that in your present state, wherever death finds you, it finds you as an enemy, as the avenger of the insulted rights of Deity. Not less his mercy than his justice are abused by your impenitence and unbelief. Jesus wept over the miseries which awaited lost souls!

what a proof of the depth and extent of their ruin! Were you to see a wise man melted into tears, you would conceive the cause could be no trivial event. To what conclusion then should you come, when you see the Son of God weeping over lost souls? Does it not seem to say, " Their redemption is precious, and ceaseth for ever." But shall the Redeemer weep over the souls of others, and have you no tears to shed over your own; shall he shed not tears only, but blood, and will you remain unmoved? Shall he throw off the brightness of his Father's glory, and stoop to the cradle, the cross, the tomb, for your salvation; and will you not crucify the flesh with its affections and lusts; will you not cast away the unfruitful works of darkness; will you not seek to be free from the grasp of a fiend who is leading you to perdition; will you not humble yourself before God, that he may lift you up?

O awake to righteousness, and sin not. Be wise to-day; to-morrow may be too late. You may then have passed the boundary beyond which the offers of mercy are ever made: there repentance, genuine repentance, will be hid from your eyes. " To-day if ye will hear his voice, harden not your heart, lest he swear, Ye shall never enter into my rest."

II.—*Journals of the Rev. Joseph Wolff, Missionary to the Jews, containing his Travels from Meshed to Sarakhs and Mowr, in the kingdom of Khiva; and from thence to Bokhara, Balkh, But-Bamian, Cabool, Peshawr, Lahore, Loodianah, and Simlah, for the purpose of discovering the Lost Tribes of Israel.*

[Continued from page 232.]

Departure for Balkh.

21st March, 1832.—I left Bokhara, after having received a passport from the king, and Gosh Bekie consigned me into the hands of the chief of the caravan, making him responsible for my safety. Three Jews from Balkh accompanied me.—The caravan consisted of 60 camels and 100 persons. We made the first day 20 English miles. I proclaimed the Gospel of Jesus Christ to Jehudah Cashi from Balkh.

22nd March, 1832.—We made about 28 English miles through the desert.

23rd March, 1832.—Again 28 English miles through the desert. A mullah from Balkh, and some servants of Aishaan Khoja, governor of Balkh, who were our travelling companions, shewed to me very great attention. There were people of Aukhoy and Cabul in the caravan.

I never remained with the caravan, but rode on with the mullah of Balkh, who spoke Arabic.

24th March, 1832.—We arrived at Zendeer, a village fortified: 30 English miles this day's journey. This village is inhabited by Turcomans of the tribe of Zendeer, who are entirely subject to the King of

Bokhara. We stopped here till the morning, 26th March, 1832, when we arrived in the evening among the tribe of Kara Turcomans. They came out to touch my *Bible*, for which they have a great veneration. They gave to me sour milk and bread without payment.

Here we arrived at the banks of the Oxus, 30 miles from Zendeer, called Labbe Derya, " Lip of the Sea !"

30th March, 1832.—After 50 miles ride from the former place, or rather walk, for I walked on foot, we arrived at Kerke, where we crossed the Oxus. Kerke is inhabited by Tatshik, and through the kind care of Mullah Khoja Rooshnay, I escaped the oppressions of the governor of Kerke, who forced Moorcroft to give him money.

31st March, 1832.—We made 28 English miles, and slept in the desert.

1st April, 1832.—We made 28 English miles, and slept again in the desert.

2nd April, 1832.—We again made 30 English miles, and slept in the desert. Mullah Khoja Rooshnay of Balkh desired me to read to him something of the Gospel, and translate to him.—Thou Jesus Christ, who art over all, God blessed for ever, who art Jehovah our Righteousness !—thou Jesus, who hast redeemed me from all evil !—thou shalt establish thy kingdom on earth, from the city of Jerusalem to Samarcand, Balkh, and Bokhara! In the evening the merchants of Cabul came to me, and asked me whether I was in want of money, as they were ready to give it me, and I might give it back to them at Cabul! Mullah Khojah Roshnay requested to be allowed to touch my firman of the Sultan of Stambul, who is called the *Khaleefa* of the Prophet.

3rd April, 1832.—We again made 30 English miles, and slept in the desert.

4th April, 1832.—We slept again in the desert, 30 miles distant. We were frightened by the news that Mahommed Murad Beyk was coming with his band, called Kadeghan, to plunder the caravans; but the report proved to be a false one. We rode, however, swiftly—myself, the mullah, and the Jew, 80 miles before the caravan, and arrived at Balkh on the 7th of April.

Arrival at Balkh.

7th April, 1832.—I arrived at Balkh, and took up my lodging with Mullah Jehudah Cashi, the Jew, in the Jewish quarter, which is closed in by a gate shut up on the Sabbath-day. Both Chief Rabbis, Mullah Benjamin Cashmin of Meshed, for whom I had a letter from the Jews of Meshed, and Mullah Simkha, called on me. I entered with them into an argument about Jesus Christ, the very first hour of my arrival: they desired the Gospel in Hebrew, but alas! I had none to give to them. I promised them to try to send it to them, after my arrival in India. But Mullah Jehudah Cashi behaved very badly to me: for which he was reproved by the Rabbis. He actually had cleansed first a certain place as a room for me, but when he saw that I wanted to go to the caravanserai, he gave me a very nice room upstairs; he actually gave me nothing to eat, except some Indian corn, and cheated me as much as he could. My servant told me after this, that Jehudah Cashi had told him that he would try to get rid of me as soon as he could, in order that I may not infect the Jews with my doctrine; and he believed that he did an acceptable work before God to cheat me as much as he could, for I was a heretic and not a Jew!

8th April, 1832.—I proclaimed the Gospel to Mullah Benjamin, and proved to him that Joseph's history was a type of Jesus of Nazareth.

At Balkh are 50 families of Jews; the rest of the inhabitants are Tatshik Osbek; Afghans and Arabs. Near Balkh are villages entirely inhabited by Arabs, who speak the Arabic tongue; one of the villages is called Jokhtan, probably of the Arab Tribe Joktan, who inhabit still the country Hatramawt, the Hazarmaveth of Genesis x. 26, and who are likewise mentioned in Genesis x. 26.

8th and *9th April*, 1832.—I was again visited by Mullah Benjamin, to whom I preached that Jesus was the son of God. The more I see of this country, the more I am convinced, that there is not a more hopeful field for a Missionary than Turkistan. The Persian likes to read the Bible, and to converse about religion, for the sake of curiosity; but the Turcomans, and the people of Bokhara and Balkh, on account of feeling for religion. The Jews, though I openly professed my faith in Christ, permitted me to read in the Law of Moses in the synagogues.

Aishaan Khoja.

I called on Aishaan Khoja, the governor of Balkh, who is strictly subject to the king of Bokhara. He is a Soffee from Bokhara, and a *Khoja*. The word *Khoja* has two meanings—in Persia, the eunuchs are called Khoja, but at Bokhara and amongst the Turcomans, those who are of the family of Mahommed, are called so. He is very often driven out of Balkh by the king of Kontos, Mahommed Murad Beyk; and he then goes to Akhtsha, 8 English miles from Balkh, whence he makes excursions with his soldiers to Balkh, every night, until the people of Kontos are obliged to leave the city of Balkh again. Aishaan Khojah has no nose, and he has therefore covered that part with a handkerchief. He was just surrounded by mullahs, with whom he was reading *Jelaul*. There was a Nogay mullah from Caisan among them, who read and spoke the Russian tongue. Aishaan Khojah had heard that I was a lover of Jesus; he desired me to give him the Fatkha, (blessing.) I read a portion of the Gospel in the presence of the rest; and he desired Mullah Simkha, the Jew, who had accompanied me, to read a portion from the Old Testament to him. From him I learnt that Balkh was built by a son of Adam, and was first called Hanah, then Halah, then Balakh, and after this Balkh. Balkh was several times destroyed, and built up again; but it never was built up again entirely, after the great destruction of Tshingis Khan, who destroyed the town and put to death all the inhabitants thereof. Balkh may now have 10,000 inhabitants. Like as in Rome, one goes through an extensive tract of ground entirely desert, within the walls of Balkh, and then meets again with mighty ruins. Before its destruction, it must have been larger than Bokhara is now.

There are some effects of Moorcroft's in Aishaan Khojah's hands; and if somebody would go there with letters from the Governor

General of India, Aishaan Khojah would be honest enough to deliver them up; but as I had declared at Bokhara, that I did not come to this country for the purpose of reclaiming Moorcroft's property, I did not like to ask for them. Moorcroft's body was carried from Aukhoy to Balkh, and buried there in the sepulchre of the Jews; but the Jews protested against it, and he was taken away and buried separately. When I went back to my lodging, Jehudah Cashi shewed me the *Talmud* Treatise of Beraehath, in which it is said that God weeps every night three times on account of his having destroyed the temple, which Rabbi Elieser in that treatise proves by Jeremiah xxv. 30. "The Lord shall roar from on high, and utter his voice, for his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth!" I easily convinced Mullah Jehudah Cashi of the absurdity of Rabbi Elieser's interpretation. Mullah Jehudah Cashi confessed that there are stories in the Talmud, which have no common sense. Rabbi Elieser says in the same treatise of Beraehath, that there are three watches in the night: the first watch is when the ass cries; second watch, when the dog barks; third watch, the time the mother suckles. Rabbi Isaac Ben Samuel says in the same treatise, "God roars like a lion, and says, 'Woe that I have destroyed my house and burnt my temple, and sent my children in captivity among the nations of the world!'

As I found the climate of Balkh very injurious to my health, for the water, and even the bread, is very unhealthy, and the people of Balkh look very yellow and pale, I determined to leave Balkh immediately without a caravan. I hired a muleteer from Cabul, and promised to pay to him on my arrival at Cabul.

Departure from Balkh.

10th April, 1832.—I left Balkh, and after three hours I arrived at Masaar, 12 English miles from Balkh.

A kind Hadjee of Masaar, i. e. a Tatshik, who had been at Mecca, gave me a room in his house. He was a relation of the governor of Masaar, in whose hands all the property of the companions of Moorcroft is, as journals, 300 volumes of English books, horses, white cats, and money, and even the greatest part of the property of Moorcroft and his companions sold. My muleteer, who was the muleteer of Moorcroft, and who asserts that the whole party were poisoned by the governor of Masaar, made me promise that I would not say that I was an Englishman; I managed it therefore in the following manner; and told my muleteer that I should not betray myself without telling one single lie.

Host. "Who are you?"

Wolff. "A Christian pilgrim, who was at Jerusalem."

H. "Where is your house?"

W. "In an Arabian colony;' (for the inhabitants of Malta, you know, are descendants of the Phœnicians.)

H. "Who is the Hakim there?"

W. "Ponsonby Khan."

H. "How far are you from Stambool?"

W. "We have a kind of boats called steam-boats, with which we go in three days." The investigation ended here.—However I wanted to go to the governor, and try to get hold of the Journals of Moorcroft's companions; but my muleteer protested against my going, saying, that he would leave me and go back to Balkh. The governor of Masaar is only nominally subject to the king of Bokhara; and is even frequently in alliance with Mahommed Murad Beyk of Kontos.

Masaar contains about 10,000 inhabitants, and is a famous place of pilgrimage; for they falsely and against all Mahomedan history pretend, that Ali, who is called here *Shahi Merdan*, the king of men, arrived riding upon a camel from Arabia, and soon after becoming ill, he said, "Upon the spot where my camel is standing, there I wish to be buried." He died, and was buried upon the spot where his camel stood, and after he was buried his camel disappeared, in the presence of thousands of people. Pilgrims come there from Afghanistan, Cashmeer, Chocan, Shahrsabz, Hindoostan, Khiva, and Bokhara; and abundance of miracles are related which are performed there, such as sick camels becoming healed, barren women becoming fertile. In mentioning these false miracles performed at Masaar, the sorrowful delusion of my very dear friend Irving comes into my mind—a delusion, which I am sure, as sure as I am writing down these lines, will be of the worst consequence, as well to himself, to Irving himself, as to the church of Christ at large. It will be of very bad consequences to Irving himself; for one single conversation of Irving with Dr. Doyle in Ireland, or one single perusal of the Council of Trent, will make a Roman Catholic of Irving: for his abstruse way of thinking; his attachment to the Athanasian creed; his belief in the infallibility of an external church; his gigantic mind, which tries like Bossuet, Aquinas, and Bellarmine, and Albertus Magnus of old, to find *sense* where *no sense* is; and the circumstance of his being now unmercifully cast off and repulsed by intolerant Protestants, who have no patience nor consideration for an erring soul, will make Irving look around him, where to find rest, where to find hearing, where to find a smile; and neither hearing nor smile will be refused to him by Doyle, or by any Jesuit in the college of Maynooth, and Irving will abjure Luther, Cranmer, and Knox, and embrace the creed of the mitred Pontiff of Rome! Irving, come to me; I shall not cast thee off, even if I were unsuccessful in turning thy mind from thy present delusion, for I love thee like a brother in Christ!

Secondly, it will be of bad consequences to the church of Christ at large; for not only many a Miss Polly and many a Miss Patty will follow thy example, O Irving, but it will deter many in the Protestant church from giving implicit belief to the sacred writ, with regard to the sure word of prophecy, to the study of which they have been roused by you; and it will deter many from giving implicit belief to other portions of Scripture; and the spirit of expediency, which both yourself and myself detest, will get the upper hand. The disciples of Robert Taylor and Cobbet will increase in number; and I hear Popery shout for joy, and say, "Look at the state of the Protestant church, Irving has well done."

Such cases have been in my native country. This was the case with Frederick Schlegel, this was the case with Zacharias Werner, this was the case with Immanuel Veith, this was the case with Haller, this was the case with my friend Madame de Krudener, and this was the case with Spencer! But before I prove these *unknown tongues* spoken in the church of Irving to be a delusion beyond all doubt, in case the substance of the statements in the newspapers are true, and which are believed to be true by good people in India, where I am now writing down these lines; I say, that before I prove those unknown tongues to be a delusion, a thorough delusion, I must state my views about miracles.

It is a current maxim in the Protestant church, that miracles have altogether ceased since the time of the Apostles, and no miracles will be performed in future. This maxim is totally *unscriptural.*

1st. I believe that those who have faith enough can perform miracles, and speak with tongues existing in the world.

Proof. Mark xvi. 17, 18, "And these signs shall follow them that believe. In my name shall they cast out devils, they shall speak with new tongues, they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." That these miracles have not exclusively been confined to the Apostles is clear by Luke x. 17, and that those gifts have not been confined to the times of the Apostles is clear by this, that no time has been fixed, and this promise was a prediction for the future.

2ndly. I say that we are allowed to pray to God that miracles may be performed by the holy child Jesus.

Proof. Acts iv. 29, 30, "And now, Lord, behold their threatenings, and grant unto thy servants, that with all boldness they may speak thy word, by stretching forth thine hand to heal, and that signs and wonders may be done by thy holy child Jesus!"

3rdly. I believe that miracles have been done in the church after the time of the Apostles. The miracle at Jerusalem, which frustrated the attempt of Julian, the Apostate, to rebuild the temple, is testified by Ammianus Marcellinus.

4thly. I believe that miracles will be performed again before the great coming of the Lord in the clouds of heaven.

Proof. Joel ii. 28, 29, 30, 31. But with regard to the unknown tongues spoken in the church of Mr. Irving, there is not only not one single authority in Scripture, but it is even downright contrary to Scripture. The unknown tongues mentioned in Mark xvi. 17, were tongues understood by the pilgrims at Jerusalem; (Acts ii. 6, 7;) but those tongues spoken in Irving's church are understood by *no body.* How can the people say "Amen," saith the Apostle? There are in England, Spanish, Portuguese, Italian, and Polish refugees; there are two youths of Siam at London. If now those women were to speak those tongues, I would at once see the finger of God in it; for those Poles or Spaniards, hearing their tongues talked by people who never learnt them, would at once be struck with it, and try to obtain not only a political liberty for their country, but return and preach to them the glorious liberty of the children of God. The Siamese youths would return, and proclaim to their countrymen the wonderful works of God! But were such a woman even to speak in Arabic in an English church, where no Arab is present, I would tell her to hold her tongue, for it is against the Apostle's command! Why did Luther abolish the service in Latin? and the Latin is and was understood by many, and therefore not half so absurd, as those unknown tongues in Irving's church. I can speak an unknown tongue in a moment, which neither myself nor any body else can understand. I gave a proof at once, and even in rhyme:

" Deedel, Doodel, Deedel, Dy,
Krale, Krele, Krole, Kry! &c.

But it is no joke. The case is very serious, and it has given me many a sleepless night since I arrived in India. The Holy Spirit is not to be trifled with. Sins against the Holy Spirit are not forgiven.

12th April, 1832.—I left Masaar with a caravan for *Kholum*, which is likewise called Tatsgora, or Tatshgerkhan. It has about 8,000 inhabitants—all Tatshik, and a few Hindoo merchants. It was here that Moorcroft was surprized by Mahommed Murad Beyk, and carried to Kontos, where he was obliged to pay an enormous sum. The chief of the custom-house here is a Hindoo. I did not stir out of my room. It is 40 miles from Masaar, and the road very dangerous; but though I had not stopt with the caravan, I arrived safely.

14th April, 1832.—We left Kholum or Tatshgerkhan or Tatsgora, and arrived at a village called Hasrate Sultan, 30 miles distant.

15th April, 1832.—We arrived at Eybak, 24 English miles.

16th April, 1832.—We arrived at Khoram, at a branch of the Himalaya mountains, a most splendid and magnificent range of mountains. The natives do not call this part properly Hindoo Kush, but I have forgotten the name; 24 English miles.

At Khoram Tshingis Khan died.

17th April, 1832.—I arrived with my muleteer at Roe, 24 English miles from the former place; inhabited by Hazara, who live in caves of the rocks.

18th April, 1832.—I arrived at Hazara, 24 English miles distant from the former place. As every traveller who was at Jerusalem is called by the people of Bokhara by the title of *Hadge*, I called myself thus. The people of Doab desired my blessing, which I gave to them; they then asked my servant whether I was a Musulman? My servant replied, " *Yes.*" I heard it, and said, " *No.*" Then they asked me why I gave to them the blessing?

Wolff. " I am a believer in Jesus!"

Chief of the place. " Now say, ' God is God, and Mahomed the prophet of God!' or we kill you!"

W. " I am a believer in Jesus!"

The chiefs assembled the mullahs, who looked in the Koran, and I was sentenced to be burnt alive! I appealed to Mahommed Murad Beyk, and told them that I was an Englishman.

Mullahs. " Then purchase thy blood!"

W. "Take all I have!" And thus they did! They stripped me of every thing, even of my shirts, and the only bed cover I had! Doab is 10 miles from Roe.

19*th April*, 1832.—We arrived at Matar, 16 English miles distant from Doab. The Emeer, i. e. governor of that place, treated me kindly.

20*th April*, 1832.—We arrived at Kamard, 12 English miles from Matar. We were received hospitably by the Hazara chief Rehmut Ullah Khan, who literally spends his time, as described in Isaiah v. 11, sitting under a rose tree: he has players around him, and drinks brandy.

21*st April*, 1832.—We stopped at Kamard. The road from Hasrate Sultan to Kamard is very dangerous, on account of a wandering tribe called Balkhawee, whose religion is not known. Some say, that they are *Sheah:* they are made slaves as often as they are taken prisoners. Rehmut Ullah Khan had taken three of them prisoners whilst I was there; he very often invades their tents. Rehmut Ullah Khan is a great friend to his master the king of Kontos.

22*nd April*, 1832.—We arrived at Serkhan, 28 English miles from Kamard. There I heard that two English gentlemen had arrived at Peshawr, with 15 servants, who were sent by the British Government to Masaar, for the purpose of reclaiming the property of those English gentlemen who died there. Emeer Mahommed Ali Beyk is nominally under the king of Kontos and Dost Mahommed Khan of Cabul. He is rather a robber, but I had nothing with me for him to take from me.

23*rd April*, 1832.—We arrived at Sarkh Dar, 20 English miles from Serkhan. This is the first place belonging to Dost Mahommed Khan of Cabul.

24*th April*, 1832.—We arrived at *But-Bamian*, which must have been in former times a large town. There are the ruins of several *But*, i. e. idols, still to be seen of an immense height; there are likewise the ruins of an old castle. The governor of that place is a servant of Haje Khan, one of the chief men of Dost Mahommed Khan. But Bamian is 30 miles from Serkhan. The governor gave me two letters, one for the chief of the village called Tobtshee, and the other for the village called Kaloo. The governor of But-Bamian however advised me not to tell Yezdeen Bukhsh, one of the Hazara chiefs, whose territory I had to pass, that I was an Englishman; for as he just now had declared himself a rebel against Dost Mahommed Khan, he would certainly try to extort money from me, as he did from Moorcroft.—We went that same day to Tobtshee, and remained there till the 27th April. Tobtshee is 12 miles from But-Bamian.

27*th April*, 1832.—We arrived at Kaloo. I delivered the letter to the chief of Kaloo. He was ordered by the governor of But-Bamian to assist me in my way to Cabul, as there was a great deal of snow on the road. The Hazara chief of Kaloo tore the letter, cursed my wife and children, the wife and children of the governor of But-Bamian, and the wives, slaves and children of Dost Mahommed Khan; and said, "We have sent a deputation to Dost Mahommed Khan: if he grants our request, well; if not, we stop every caravan, and put in irons every merchant that comes here." He however suffered me to continue my journey. We made as much haste as we could, and slept 20 English miles from Kaloo, and 28 English miles from Tobtshee, in a solitary house of an Hazara. The governor of But-Bamian had taken by force of arms possession of a castle belonging to the Hazaras, in alliance with the inhabitants of Kaloo, which was the reason of the ill reception I met with there.

28th April, 1832.—We arrived in the village of the rebellious chief Yezdeen Bukhsh, 12 English miles distant, but I was in such a miserable condition with regard to my clothing, that he never could have suspected me to be an Englishman; and, after he had asked a few questions of my muleteer, without even looking at me, we continued our journey on foot, walking in the snow almost to the neck.

29th April, 1832.—We slept in the village called Sayd Kalaa, inhabited by Hazara, who have no beards, and governed by four Sayds, who are only nominally subject to Dost Mahommed Khan. One of the Hazara gave me his stable to sleep in—when suddenly a Sayd came, and said, that a Christian ought to sleep in the open air. If no snow had fallen, and if I had not been entirely stript, I would have immediately followed his order; but under these circumstances, I made an attempt to mollify the Sayd, who went away without saying one word more.

30th April, 1832.—We arrived at Sere Jesheme, 20 miles distant.—This village belongs to Nuwab Jabar Khan, brother of Dost Mahommed Khan. The people complained here very much of oppression.

30th April, 1832.—I arrived at another village belonging to the same man. Both villages are inhabited by Tatshee. I sent on my servant to Dost Mahommed Khan at Cabul, announcing to him my arrival in his territory; and I pursued slowly my journey, and passed through the Afghan villages called Meidaun and Kalegare, and stopped in the village called Dedona, 50 English miles from Sere Jesheme. My muleteer took me into his house, but being afraid that I should not be able to pay him, he determined to keep me until my servant returned with an answer, that my debt should be paid. I prayed to Jesus Christ my Saviour to assist me in my present trouble, when suddenly on the 1st of May, 1832, my servant appeared with a horse from Lieut. Burnes, with clothes from Nuwab Jabar Khan, and a letter from Mr. Burnes, of which the following were the contents.

"*Cabul, 1st May,* 1832.

"My dear Sir,

"I most heartily beg to congratulate you, in the name of myself and my fellow traveller (Dr. Gerard), on the success which has attended your arduous and perilous journey through Toorkistan. We have just arrived at this city from India, on our route to that country, under instructions from the Supreme Government of British India, and for purposes which I shall unfold to you when we have the pleasure of meeting. I write these few hurried lines to beg you will not think of delaying in the environs of this city, but come at once to Cabul, where you may equip yourself in any manner which you desire. You need not think of your dress, however bad; for although we are only about to enter our difficulties, you will find us without the dress, and without all the comforts of Englishmen. I learn, that you are thinking of putting up with the Armenians in Cabul; but I beg to offer you my strongest and most earnest advice to alight at where we are, the quarters of Nuwab Jabar Khan, the brother of Dost Mahommed Khan. The Nuwab himself anxiously expects you, and he is a sincere friend to Europeans, and desirous of cultivating their esteem. Every one of our countrymen, who has passed through this country, has shared his hospitality, and the good man himself has quite the character of a patriarch. The British Government has no intercourse with the chief himself. I need not say how glad we shall be to have you under the roof which shelters ourselves, and with how much pleasure we shall hear you recount the many adventures and dangers which are incidental to a journey like that which you have performed. Since entering Afghanistan in the middle of last March, I have been making many inquiries regarding you, but could glean no tidings till my arrival here, a few hours ago. I happened to be living with Lord Bentinck at the time the letters announcing your approach, from yourself and Captain Campbell, were received, but the long lapse of time had dimmed my hopes of meeting you.

"I grieve to say that my fellow traveller has been for some time past much indisposed, but he joins me in wishing you to lose no time in coming here. Till then, believe me,

"My dear Sir,
"Your's most faithfully,
"(Signed) ALEX. BURNES."

I immediately set off for Cabul, only three miles distant from Dedona. I need not say that I met with a very kind reception from Nuwab Jabar Khan, and Messrs. Burnes and Gerard.

In the afternoon the Jews and the Armenians called on me. There were formerly 50 families of Jews, and 50 Armenians here, both of whom were brought here by Ahmed Shah from Meshed 60 years ago; but, as they are no longer allowed to sell brandy, most of them have left Cabul. The Jews went 10 months ago back to Meshed, and the Armenians to Erivan. There are only now at Cabul four Jewish families, and four Armenian men, and 19 Armenian women. I proclaimed the Gospel to the Jews.

2nd May, 1832.—The two principal Armenians, Simon Macartitch and Keork Jorab David, called on me, and desired me to preach next Sunday in their church in the Persian language, which I did. They informed me that two Armenians are in the military service of Runjeet Singh, king of the Seiks. Both Armenians are stationed at Cashmere. The name of the one is Vasgan Baghtasar, the name of the other Hokabus Hoannes. Vasgan Baghtasar is from Erivan, and Hokabus Hoannes from Cabul.

Dost Mahommed Khan of Cabul.

4th May, 1832.—Lieut. B. and myself dined with Dost Mahommed Khan, the ruler of Cabul. He entered with Lieut. Burnes into a conversation, about the state of India, its revenues, about China, &c. and as he knew that I was a *Mullah*, he desired one of the mullahs to converse with me.

Afghan Mullah.—"Who was Jesus?"

W.—"The Son of God!"

Afghan Mullah.—"God has no wife!"

W.—"There are even among men different kinds of sons. A benevolent man, who brings up an orphan, clothes and feeds him, becomes thus the father of the orphan, and the child becomes his son. We are all in a certain sense the sons of God, for he is our Creator and Preserver. Jesus Christ is the Son of God, for he was born, as your Coran itself states, by the power of the Holy Spirit; and as the Coran beautifully explains it, God said, 'Let it be, and it was.' Jesus is called the Son of God, for the fulness of the Godhead was in him bodily.—His spirit of wisdom and his spirit of might!—We would consider those who say, that Jesus was the Son of God like a son from a man and wife, to be an infidel!" Lieut. Burnes.—"But your explanation is not that of the Bible, and the Church of England; for both believe that Jesus was the Son of God, like a son from man and wife."

W.—"Shew this to me in the Bible or in the Articles of the Church of England."

Lt. B.—"I am sure that your views are not orthodox."

Afghan Mullah—"To what place did Jesus go?"

W.—"He went to heaven!"

Afghan Mullah.—"How was this possible, that he should go to heaven with a body?"

W.—"How do you wish me to consider you? if as a believer in the Coran, I shall answer from your own *book*. If I have to consider you as a Kafer (Infidel), I must take another ground!"

Afghan Mullah.—"God forbid that you should take me as a Kafer; I am a Musulman!"

W.—"Then how could Mahommed go to heaven, which is asserted by your Hadees?"

Afghan Mullah.—"The Angel Gabriel brought him there!"

W.—"And Jesus was brought by the power of God! and it is even stated in the Coran that Jesus went to heaven."

Afghan Mullah.—"I read the Gospel of Luke and Matthew when at Kandahar!"

W. to *Lt. B.*—"Is it not delightful to see that so many Mahommedan mullahs I have met with should have read the Gospel? Here you have now one instance that there are Mahommedans who read our books!"

Lt. B.—"Do you think that the reading of a book can produce a change of sentiments?"

W.—"Not always, but how many have changed their sentiments by reading Gibbon, Hume, and Voltaire. I know an American who read the Coran, and changed his sentiments. Why should this not be possible by reading the Gospel ?".

Dost Mahommed Khan observed, the Mussulmans do not believe in the Coran alone, but likewise in the Bible (Toureet), Psalms of David (Zuboor), and the Gospel (Anjeel).

Dost Mahommed Khan sent for one of his slaves of the Kafer Siyapoosh, in order that I might question him. He was a boy, about 12 years of age, of white colour. I asked him the name of God in their language, and he told me that they called God *Imree*.

5th April, 1832.—The Armenian called again on me, and told me that they were in possession of a book written by Meden Nerses, Patriarch of Ech Miazins, who wrote a book of visions, in which he predicts, that all the Armenians shall collect around Mount Ararat before the coming of the Lord, in order that they may not see Antichrist.

6th May, 1832.—I preached in Persian, in the Armenian church. All the women came and fell at my feet, praying, that I would assist them to leave Cabul and go to Jerusalem; they are not oppressed by the Mussulmans, but they have no means of subsistence.

Chiragh Kush, Jeragh Kush, Light-killers.

At Cabul and the surrounding villages, a sect of Ali Hahie, believers in the divinity of Ali, are existing, who are likewise called Jeragh Kush, Light-killers, for they extinguish the lights on a certain night, and commit abominations. A whole village of Mussulmans near Cabul abjured the Mahommedan creed, and turned Jeragh Kush. The neighbouring villages have now began a crusade against them. Cabul is inhabited by

1, *Tutshik.*
2, *Afghans.*
3, *Jehansheer* people, Persians from Shanshee.
4, *Cashmeer* people.
5, *Hindoos.*
6, Mowr Alnehaare-Mawunelcheree (i. e. Bokhara people).
7, *Poolooj.*
8, *Arabs*, carried there in the time of *Nadir Shah.*

The Jehansheer people are friends of Abbas Mirza, and wish him to come, and they are the people who invited him to come.

Kaffres Siyapoosh.

At the N. E. from Cabul are the Kaffre Siyapoosh, who say that they are descendants of the Koreish, but I shall speak afterwards more at large about them.

Mullah Mahommed Ali Bobe.

In the company of Mr. Burnes, I met with Mullah Mahommed Ali Bobe, born at Tolegan, near Poona, in the service of the Hon'ble Company, as surveyor. He has been 1, at Japan; 2, China; 3, Siam; 4, Java; 5, Sumatra; 6, Coromandel Coast; 7, Bengal; 8, Takka; 9, Malabar; 10, Hindoostan; 11, Punjab; 12, Himalaya; Mountains 13, England; 14, Isle of France; 15, Afghanistan. He speaks 1, English; 2, Persian; 3, Portuguese; 4, Malayan; 5, Malabar; 6, Gujrate; 7, Mahrate; 8, Hindoostanee.

Mullah Khodadad, an Afghan,

Called on me and gave me the following information about the descent and origin of the Afghans. Afghana was the nephew of Asaph, the son of Berachia, and Afghana built the Temple of Solomon ; and one year and a half after Solomon died, he was banished from Jerusalem to Damascus, on account of ill conduct. In the time of Nebuchadnezzar, the Jews were driven out from Palestine and carried to Babylon, whence the descendants of Afghana went to the mountain of Ghore, and in the time of Mahommed, they turned Mahommedans. This is the oral account I heard from Mullah Khodadad. In order that the public may know every thing about the Afghans, and every one judge for himself, I shall mention every thing I hear and read about them to be descendants of the ten Tribes of Israel.

Accounts given in the book called Majmooalansab, a collection of genealogies, written in Persian.

1, Jacob begat Judah ;
2, Judah begat Ushruab ;
3, Ushruab begat Ukhnaakh ;
4, Ukhnaakh begat Felegh ;
5, Felegh begat Talut, i. e. king Saul;
7, Talut or Saul begat Irmiah, Jeremiah ;
8, Irmiah begat Afghana.

Keish, the son of Ameer, in the time of Mahommed went to Medinah ; and Khaleed asked about the condition and state of the Afghans. Mahommed himself asked the names of them. Keish, the son of Ameer, turned Mahommedan, and he received the name of Keish Alrasheed, the brave, to be derived from Pushtan, or the name by which they call themselves, and their language they call Poostoo, from *Mahommed*, and the Afghans received the name of Pataan, Mast Root, after their conversion to *Jerusalem*. The Majmooalansab gives then a second genealogy from Keish, son of Ais, upwards to Adam.

1, Keish, son of Ais ;
2, Ais, son of Sabool ;
3, Sabool, son of Atalea ;
4, Atalea, son of Naim ;
5, Naim, son of Marra ;
6, Marra, son of Haland ;
7, Haland, son of Secandar ;
8, Secandar, son of Samaan ;
9, Samaan, son of Ghaneen ;
10, Ghaneen, son of Malool ;
11, Malool, son of Salam ;
12, Salam, son of Salakh ;
13, Salakh, son of Karat ;
14, Karat, son of Atham ;
15, Atham, son of Phalul ;
16, Phalul, son of Karam ;
17, Karam, son of Amaal ;
18, Amaal, son of Hoseifa ;
19, Hoseifa, son of Minhaal ;

20, Minhaal, son of Keish;
21, Keish, son of Aleem;
22, Aleem, son of Ishmual (Samuel);
23, Ishmual, son of Haroon (Ahron);
24, Haroon, son of Kamrood;
25, Kamrood, son of Abiah;
26, Abiah, son of Saheeb;
27, Saheeb, son of Talal;
28, Talal, son of Loe;
29, Loe, son of Ameel;
30, Ameel, son of Tarij;
31, Tarij, son of Arzand;
32, Arzand, son of Mandool;
33, Mandool, son of Salam;
34, Salam, son of *Afghana;*
35, *Afghana*, son of Irmiah (Jeremiah);
36, Irmiah, son of Talut (Saul);
37, Talut, son of Keish (Kish);
38, Keish, son of Ataba;
39, Ataba, son of Ais;
40, Ais, son of Rooeel;
41, Rooeel, son of Jehudah;
42, Jehudah, son of Jacob;
43, Jacob, son of Ishak (Isaac);
44, Isaac, son of Abraham;
45, Abraham, son of Tarukh;
46, Tarukh, son of Nahor;
47, Nahor, son of Sarugh;
48, Sarugh, son of Hud (i. e. Heber);
49, Hud, son of Ghaber;
50, Ghaber, son of Salekh;
51, Salekh, son of Fakshad;
52, Fakshad, son of Sem;
53, Sem, son of Noah;
54, Noah, son of Lamekh;
55, Lamekh, son of Manusalakh;
56, Manusalakh, son of Idies, i. e. Enoch, Genesis v. 21.
57, Idies, son of Mehlaleel;
58, Mehlaleel, son of Anwash;
59, Anwash, son of Shith, i. e. Seth;
60, Shith, son of Adam.

Keish Abd Alrasheed had three children: 1, Sherbanee; 2, Padhanee; and 3, Karakhshate.

From these, there are 395 divisions of Afghans:—

Sherbanee, had	105	tribes.
Padhanee, had	25	do.
Karakhshate,	95	do.
Mathanee,	52	do.
Kooranee,	120	do.

Sherbanee had two sons; 1, was called Sharakhboon; 2, Kharashboon.

Sarakhboon had five children; 1, Sherbanee; 2, Tareen; 3, Mujana; 4, Barej; 5, Ormoroo.

Sheranee had one son, who had four sons; 1, Dadam; 2, Dabood; 3, Jalwani; 4, Barbeel.

Dadam had four sons; 1, Omar; 2, Seidani; 3, Babar; 4, Mujani.

Jalwani had seven sons, six children of his own, and one adopted. The adopted son was called Banke-Kheil, which is now a celebrated tribe of Afghans.

Omar had seven children, whose tribe is called *Shebeanee*, who are divided into 1, Kasb; 2, Yakoob; 3, Thakhtan; 4, Muntakar; 5, Abulfond; 6, Maheem; 7, Hameer.

Babor had two sons; 1, Anjar; 2, Sanjar.

Sanjar had five sons; 1, Masood Kheil; 2, Khorea Kheil; 3, Ibraham Kheil; 4, Ismael Kheil; 5, Yakoob Kheil.

Tareed had three sons; 1, Tor; 2, Sefeen; 3, Audul.

Tor had four sons; 1, Malmoone; 2, Kandar; 3, Teke; 4, Baboo.

Malmoone had two sons; 1, Haroon; 2, Ali.

Kandar had five sons; 1, Mandoo Szeye; (Szeye means sin;) 2, Mangul Szeye; 3, Nekhbakhtane; 4, Manase; 5, Tanlase.

Karoon had nine children, seven children of his own, and two adopted children; 1, Noor Szeye; 2, Malken Szeye; 3, Ismual Szeye; 4, Bado Syeze; 5, Aydar Szeye; 6, Yakoob Szeye; 7, Aboo Bekr.

Adopted—1, Kerbela; 2, Sayd Szeye.

Aboo Bekr had four sons; 1, Ahmed; 2, Haykul; 3, Khan; 4, Harya.

Tor had two sons; 1, Kok; 2, Baade.

Sefeen had four sons; 1, Wadeer; 2, Sooleeman Lagh; 3, Jaam; 4, Oonjee.

Awdal had three sons; 1, Baruch; 2, Papal; 3, Aliko.

Barej had two sons; 1, Daood Lagh; 2 Hussein.

Daood Lagh had six sons; 1, Sheeka Sahed; 2, Mathe Szeye; 3, Badal Szeye; 4, Jopan; 5, Shakur Szeye; 6, Shabooke Szeye.

Hussein had five sons; 1, Bargande; 2, Suhab Szeye; 3, Isaker Szeye; 4, Mandoo Szeye; 5, Dood Szeye, of whom many are at Cabul.

Kahrashboon had three sons; 1, Gaud; 2, Jam, and 3, Kaan Szeye.

Gaud had two sons; 1, Ghora; 2, Sheika.

Ghora had five sons; 1, Dowlut Yar; 2, Khaleel; 3, Manoo Szeye; 4, Szeerana; 5, Jawkan.

Dowlut Yar had two sons; 1, Moomand; 2, Daoo Szeye.

Moomand had 11 sons; 1, Yakoob; 2, Kolaa; 3, Hargan; 4, Malhee; 5, Omar; 6, Mandoo; 7, Mahyaar; 8, Koke; 9, Moosa; 10, Kheil; 11 Khaleel.

Khaleel, son of Ghor, had eight sons; 1, Ishak Szeye; 2, Baroo Szeye; 3, Saral Szeye; 4, Mallae Szeye; 5, Noor Szeye; 6, Aboo Szeye; 7, Aka Szeye; 8, Salar Szeye.

Daoo Szeye, son of Dowlut Yaar, had three sons; 1, Mahmoon; 2, Youssuf; 3, Chandakee.

Sheikha, son of Koond, had four sons; 1, Farkalane; 2, Gighyane; 3, Omar; 4, Youssuf.

Omar, son of Sheika, had one son, called Maudoo; and a daughter of Youssuf, the brother of Omar, married Mandar, and on account of this day, they are called Youssuf Szeye. Of Youssuf Szeye, two branches came; 1, Youssuf Szeye; 2, Mandar. And Mandar, the son of Omar, the brother's son of Youssuf, married a daughter of Youssuf. Of Youssuf, four sons came; 1, Elias; 2, Ako; 3, Malhi; 4, Ysa, i. e. Jesus, or Joshua.

And Mandar had four sons; 1, Mamo Szeye; 2, Khetr Szeye; 3, Rajar Szeye; 4, Masoo Szeye.

Manoo, son of Mandar, had three sons; 1, Kamaal Szeye; 2, Ama Szeye; 3, Otman Szeye.

Otman had four sons; 1, Sadoo; 2, Aka; 3, Kakna Szeye; 4, Ali.

Sadoo had six sons; 1, Beh Jaad; 2, Khafar; 3, Oman; 4, Meer Amed; 5, Aba Kheil; 6, Muhammud.

Children of Jamaud, son of Kharashboon.

Jamaud had eight sons; 1, Kheishke; 2, Naxbe Szeye; 3, Katáne; 4, Nookhe.; 5, Muhamed Szeye.

Kheishke, son of Jamaud, had six sons; 1, Shorcane; 2, Salmahak; 3, Gaslane; 4, Khareer Szeye; 5, Omar Szeye; 6, Batak Szeye.

Shorcane, son of Kheiske, had three sons; 1, Owatoo Szeye; 2, Hussein Szeye; 3, Khalaf Szeye.

Toora had five sons; 1, Jonoon; 2, Shehabedeen Szeye; 3, Aref Szeye; 4, Ibraham Szeye; 5, Ashoo Szeye.

Hussein, son of Shocane, had three sons; 1, Malhi Szeye; 2, Bohdeen Szeye; 3, Shanoo Szeye.

Khalaf, son of Shorcane, had six sons; 1, Badhawalad; 2, Ysa Walad; 3, Moosa Walad; 4, Ali Walad; 5, Osman Walad; 6, Mebwalad.

Bebe Matto, i. e. Lady Matto, had three sons; 1, Ghelseya; 2, Ibraham; 3, Sewanee. There is however a doubt about Sewanee having been the son of Bebe Matto, Lady Matto*.

Ghel Szeye had three sons; 1, Ibraham; 2, Toolar; 3, Poolar.

Loode had three sons; 1, Nease; 2, Seane; 3, Tootane.

Sewane had three sons; 1, Soone; 2, Serpal; 3, †Balle.

Kharakhshate had three sons; 1, Daane; 2, Babe; 3, Mandoo.

Daane had four sons; 1, Cakar; 2, Naghar; 3, Davee; 4, Vanize.

Kakar had 24 sons; 18 sons of his own, and 6 adopted sons; 1, Faghrak; 2, Jetram; 3, Szebran; 4, Sanghoose; 5, Khaste; 6, Tamar; 7, Yoonoos Kheil; 8, Arboo Kheil; 9, Jelal Kheil; 10, Mikrane; 11, Anaj; 12, Waseen; 13, Sargane: 14, Ghanee; 15, Tongharee; 16, Moosa Szeye; 17, Maale.

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* We see by this that the Eastern people often take their genealogy from the mother's line. As, for instance, *Joab* the son of *Zeruiah* in the Book of Kings.

† The Afghan kings, who governed in Hindoostan, were descendants of Lady Matto.

Adopted sons, 1, Joorme; 2, Beedar; 3, Gargaronoo; 4, Formole; 5, Leenar; 6, Taran.

Toorqharak, son of Kakar, had four sons; 1, Sanjar; 2, Yoonoos; 3, Kheil; 4, Sundal.

Sanjar had 12 sons; 1, Ali Kheil; 2, Arboo Kheil; 3, Seerat; 4, Keiva; 5, Hyrtam Szeye; 6, Othman Kheil; 7, Awdal; 5 others are not mentioned.

Jatram, son of Kakar, had two sons; 1, Aboo Bekr; 2, Hasane.

Aboo Bekr had two sons; 1, Elias; 2, Sanatea.

Elias had four sons; 1, Adam; 2, Satam; 3, Omar; 4, Hasane.

Sanatee had three sons; 1, Youssuf; 2, Kheebe; 3, Ysa.

Ali, son of Saran, had four sons; 1, Sadoo Szeye, of whom Shah Kamran, present king of Heraut, and the ex-kings Shah Zemaan and Shujah al Mulk, now at Loodhiana, descend; 2, Meer Szeye; 3, Ghoree; 4, Hydar Szeye.

Sebroo, son of Kakar, had four sons; 1, Shude Szeye; 2, Ango Szeye; 3, Fatimah Szeye; 4, Ato Szeye.

Sankho Szeye, son of Kakar, had eight sons; 1, Shade Kheil; 2, Bajo Kheil; 3, Ayoob Kheil; 4, Tajo Szeye; 5, Mandoo Szeye; 6, Mema Kheil; 7, Mame Szeye; 8, Sekander.

Kaste, son of Kakar, had seven sons.

Danar had six sons.

Waseen, son of Kakar, had seven sons.

Sergane had eight sons.

Ghane had nine sons.

Farghare had 10 sons.

Moosa Szeye had 11 sons.

Mava had 12 sons.

Youos had 13 sons.

Sam Kheil had 12 sons.

Aba Kheil had 15 sons.

Jelal Kheil had 16 sons.

Mahrane had 18 sons.

Anaj had 17 sons.

The Afghans had 23 kings, who governed Hindoostan; 18 are celebrated, and five are obscure. They governed India 137 years. The following are celebrated; 1, Sheer Shah. He governed India from the frontier of Bengal to Cabul; 2, Isleem Shah; 3, Sultan Bahlul; 4, Sultan Sekander; 5, Ibraham Shah—these governed over the whole of Hindoostan; 6, Sultan Atle; 7, Sultan Shah; 8, Sultan Ahmed Loghane; 9, Sultan Ahmed Adal; 10, Sultan Mahmood; 11, Sultan Sekander, nephew of Sheer Shah; 12, Sultan Ibraham I. died a Martyr; 13, Sultan Behadoor; 14, Sultan Jelal Addeen; 15, Sultan Mahommed; 16, Feeroz Shah; 17, Sultan Kalloo; 18, Sultan Ashrof; 19, Amed Sultan. All these were descendants of Bebe (Lady) Matto.

The following historical books give an exact account of the Afghans; 1, Tawareekh Jehaangeer; 2, Tawareekh Nesaame; 3, Harwee; 4, Tiskere Darweeza; 5, Majmooa Alansab.

I wrote their genealogy on purpose, in order that every one may be able to judge for himself whether the Afghans may be classed among the descendants of the ten tribes. I confess, that I have many doubts about it. Tradition is not altogether to be rejected, but even their tradition about it is general. Some believe them to be the descendants of Khaleed, and there are other fabulous accounts existing about their descent.

I shall give a specimen of Afghan words, by which one can see at once that the language differs widely from the Hebrew. I found only one word in the Afghan language which is Hebrew, viz. the word *Or*, *Light*, which is likewise *Or* in Hebrew. Those who are inclined to believe the story, say, that as the Jews are despised every where, no nation would pretend to be descended from them, if it was not actually the case; but it must be observed, that the Mahommedans draw a great line of distinction between the Children of Israel and the Jews; and though they ignorantly trace their descent from Jehudah, the son of Jowal, they are highly offended when they are called descendants of the Jews. Besides this, in their genealogy of the Bible they begin with Jehudah, and come down to Saul. It is true, that some of them begin with Benjamin and come down to Saul, but even this proves that they know not what they are about; they make Jeremiah a son of Saul, of which the sacred writ is not only entirely silent, but likewise Jeremiah lived quite at a different period; and one meets with the Jewish name of modern Jews. I suspect therefore, that their whole genealogy, which is mentioned in writers not above one hundred years old, is a fabrication of some Jews returned to Jerusalem.

But I must give a specimen of Afghan words, which I have taken partly from Elphinstone's Cabul, partly from the Afghans themselves.

English.	*Afghan.*	*English.*	*Afghan.*
God	Khoda	Camels	Osh
Heaven	Ashman	Wine	Keri
Father	Polar	Tongue	Shebe
Mother	Mor	Finger	Ghute
Son	Zal	Nose	Posa
Daughter	Lor	Eye	Slareke
Brother	Wror	Eye-brows	Roose
Sister	Khor	Brain	Wojole
Husband	Mera	Cheeks	Mokh
Wife	Shere	Beard	Sheera Szeene
Boy	Alek	Ears	Wag
Man	Seray	Neck	Urmeg
People	Kell	Shoulders	Woolle
Stem	Sen	Arms	Lasoone
Water	Obo		

The construction of their grammar is entirely different from the Hebrew and other oriental languages; for instance: in Pushtan, I ask, Kawoom; Thou askest, Kawee; He asks, Kawaa.—If these words are Coptic, the Afghans would be the descendants of the mixed multitude mentioned in Exodus xii. 38. And as this supposition of their being the descendants of the Copts is mentioned in the historical book Muttalla Anwaar, it ought to be inquired into.

Mr. Elphinstone.

The name of Mr. Elphinstone is mentioned throughout Afghanistan with affection—They call him Jesistin. Hajee Meer Abdool Khan

Tooranee Popul Szeye was his friend; he called to-day on me, and said that he has a great desire of going to London to see Jesistin, his friend.

10*th May*, 1832.—I asked Mullah Khodadad to-day whether the Sheeah or followers of Ali are not considered as Mussulmans by *the* Sunne. He replied, that the Sunne mullahs are on this account divided into two parties; 1, The Muhoddeseen (i. e. Sunne of Cabul) say, that all those Mussulmans who accept the Haddees as the Sheeah do, must be considered as Mussulmans; 2, Mawural Naharee (i. e. the mullahs of Bokhara) say, that the Sheeah are Kefereen, Infidels. The Wahab*ites*, are considered by both parties, and by the Sheeah, as Infidels. I had to-day a long conversation about Christ with a Mussulman mullah.

Many Sheeahs from the mountains of Cabul called on me and wished to know whether Abbas Mirza had not some intention of coming to Cabul. I ordered them out of my room.

Old Man.

11*th May*, 1832.—A Persian, Kusween Khaled by name, called on me; he was brought here by Ahmed Shah after the death of Nadir Shah. He served under Nadir Shah, and went with that conqueror to Bagdad. Khaled is 114 years of age, he has never been ill but once—his memory is preserved. He was here at the time the Armenians were brought here by Ahmed Shah, and wonders that all those people were dead. He has survived five generations of his children's children.

Royal Prince.

A fine looking young man, in ragged clothes, entered my room while I was sitting with Mr. Burnes. We asked who he was:—he replied, *I* am Jelal Addeen, son of a king. Shahzadeh, the son of Shah Sunjaar, who is now at Loodhianah with Shujah al Mulk. Dost Mahommed Khan gives me no bread to eat. I have not eaten any thing for these three days. I am hungry, can you not give me a few rupees? I gave to the unhappy prince four rupees. He bowed and thanked me, and went away glad to have received four rupees. It was Prince Jelal Addeen, son of a king Sunjaar, of the royal branch of the Suddzye, a descendant of king Timur, and of Lady Matto, who governed the land of Hindoostan in former times. Prince Jelal Addeen begs Dost Mahommed Khan, the slave of his father, for bread, and he is refused!

[*To be concluded in our next.*]

III.—*Biblical Criticism, No.* I.

To the Editor of the Calcutta Christian Observer.

Sir,

I propose sending you from time to time the results of my inquiries into the meaning of the word of God, especially into the meaning of those passages involving doctrinal or philological difficulties. In elucidating these, I do not always succeed to my own satisfaction, and therefore put my sentiments and suggestions forward, not more with the desire to impart instruction to others, than with the hope of receiving it myself. I trust the attention of your clerical correspondents will be drawn by this communication to that very important department of sacred literature, Biblical criticism; and that articles upon important variations in the text, upon valuable MSS. and upon the original languages of the Scriptures, will sometimes appear in the body of your work, as they have obtained a place in the prospectus. Amid these weightier matters, I can scarcely expect desultory "Gleanings from a student's note-book," to find a place. They are presented with diffidence, accompanied with the prayer, that the Father of lights would accept my humble offering at the shrine of Divine Truth, and bless my efforts to win my fellow-men to a critical study of that Book of which it has been justly said, that it contains "shallows which a lamb may ford, and depths in which an elephant may swim."

With these prefatory remarks, allow me to introduce to you my first gleaning from

Genesis iii. 8.

"And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God, amongst the trees of the garden."

From the translation of the first clause of this verse, most persons are induced to suppose that there was a visible manifestation of the Divine Being upon this occasion; that in bodily shape God did actually traverse the garden of Eden in the cool of the day. This was the impression long made upon my own mind by the words, in which I was confirmed by the few commentaries I could consult. The frequent appearance of "the Angel of the covenant," under the Old Testament dispensation, was supposed to solve any difficulty connected with this rendering. But however convenient and satisfactory this explanation, the necessity for the supposition of a personal appearance is obviated by a reference to the original. This solves the Gordian knot without cutting it, and supplies a meaning simple and sublime, derogatory neither to God nor his word, and in perfect accordance with the usage of the Hebrew language.

The original is:

וישמעו אתקול יהוה אלהים מתהלך בגן לרוח היום

Vaishmĕu eth-kol, Yehovah Elohim mithhallek baggān leruach haiom;—

And it is literally enough rendered, "and they heard the voice of the Lord God, walking in the garden in the cool of the day," except that the translators have failed to give the reflective signification of מתהלך mithhallek, which is in Hithpael conjugation. Yet even thus, what meaning the translators attached to the expression I know not. The difficulty I conceive to be removed by supposing the "voice of the Lord," here mentioned, to be thunder, intentionally preceding the awful inquisition about to be made, to terror strike the offenders, and which did in fact render inquisition unnecessary to conviction, by the self-condemning efforts at concealment made by the culprits in consequence of hearing it.

That thunder was an usual accompaniment of communications from Deity, is proved by the circumstances attendant upon the delivery of the Law at Sinai. "And it came to pass on the third day, in the morning, that there were *thunders* and lightnings, &c. &c." Exodus xix. 16. "And all the people saw the *thunderings* and the lightnings, and the noise of the trumpet, and the mountain smoking, &c." Exodus, xx. 18.

This may also serve to explain John xii. 29, viz. a voice preceded or accompanied by thunder.

"The voice of the Lord" was a phrase in familiar use among the Oriental writers to express thunder, and would doubtless convey the idea with sufficient clearness to the mind of a Jew. That short but sublime Psalm, the 29th, which appears to have been composed during a thunder-storm, or suggested by the recent occurrence of one, contains no less than *seven* repetitions of the phrase in such a connection, as leaves no room to doubt that thunder is intended. Where it first occurs in the third verse, the second clause of the parallelism presents the explanatory words. "The God of glory thundereth."

קול יהוה על המים אל הכבוד הרעים

Kol Yehovah al hamāim El-hakkāvod hirim.

But how can it be said, that thunder walks, and that in a garden too? I turn to Ex. xix. 19, and I find the *same verb* (but in a different conjugation), which is used in the present case, rendered "*sounded.*" "And when the voice of the trumpet *sounded* (הולך holek) long, and waxed louder and louder," &c. &c. Now to give the force of the Hithpael, we might say, "*re-sounded*," and then the passage would read thus: "The voice of the Lord God *resounded* (or reverberated) through the garden in the cool of the day"—referring, at the same time, in the margin, to Psalm xxix. 3, for the meaning of "the voice of the Lord."—"The cool of the day" was probably the evening—it may have been the hour set apart by Adam and Eve, for their devotions. If this were so, how terrible to have the apprehensions of a guilty conscience thus realized, and hesitating prayers of trembling petitioners met with the voice of thunder, and the searching question, "What is this that thou hast done?" Such a supposition, you will say, is gratuitous. True, there is *little* to support it; but there is also *nothing* to oppose it, and it may be allowed, to heighten the dramatic effect, like Doddridge's conjecture on John v. 17, so long as we aim neither to build up a doctrine, nor overthrow an error by the aid of so feeble an hypothesis.

REVIEW.

A new Self-Instructing Grammar of the Hindoostanee Tongue. By Sanford Arnot.

Europeans in former days proceeding to the East had the language of a strange people to acquire, without the means necessary to the acquisition. Their circumstances resembled in some degree those of the Israelites in Egypt, who were compelled to produce bricks without straw. In such a situation, the language of complaint was loudly uttered; and that being heard, excited the pity of some, and the strenuous efforts of others, to afford relief; and the time has at length arrived when adequate means are furnished to remove the distress, and supply the wants of every individual. There are now in most of the popular dialects of the East, Grammars, Dictionaries, and Reading Books to be obtained. Instead of the language of complaint, we have now that of inquiry, as to which of the works that have been produced is most suitable for a student. Without taking upon us to decide this difficult question, on which there must necessarily be a variety of opinions, we may state, that there are now in the Hindoostanee the following introductory works—Gilchrist's East-India Guide, Grammar, Monitor, &c. Shakespear's Grammar, Dictionary, and Muntakhabati, (Hindee or Hindoostanee Selections;) Taylor's Dictionary; and the same abridged by Mr. Carmichael Smyth, which is a very useful work for beginners; Yates's Introduction, containing a practical Grammar and Selections for Reading; and Arnot's New Self-Instructing Grammar.—Beside these initiatory works, many others have been published, as the Tota Nama, Akhwan us Sufa, Hidayut ul Islam, Ukhlaki Hindee, Araishi Muhfil, Bagh-o-Bahar, Hindoostanee Selections by the College of Fort William, DaCosta's Translation of Tytler's Elements of General History, the Scriptures, Common Prayer Book, Tracts, &c.; so that no person now wishing to study the language can complain of the want of elementary and other books.

We come now to the examination of the Self-Instructing Grammar published by Mr. Arnot. The work is very neatly printed, and is calculated to invite rather than disgust the student. The author has proposed by the publication the accomplishment of the following objects:

> "First. To give a clear and methodical account of the language, free from those abstruse speculations which can only serve to perplex and retard the beginner. Secondly. To combine the advantages of both the foregoing systems, without the defects of either: all the oriental words are accordingly represented in their proper character, with the pronunciation in Roman

letters accompanying them side by side. Thirdly. To fix the gender of every noun in the language by precise rules and tables of exceptions—a point never before attempted in any Grammar published in this country, although so necessary to grammatical accuracy; and to enable the student to use the only "English and Hindoostanee" Dictionary extant, in which the genders are entirely omitted. Fourthly. To give a fuller view of the noun, which is shown to have two cases that were formerly overlooked, viz. that of the accusative and the agent, which have generally been confounded with the nominative and the instrumental. Fifthly. To point out more clearly the distinction between active and neuter verbs, and the use of the instrumental case, and that of the agent with its symbol. Sixthly. To give a more concise view of the regular verb, which is reduced to about eleven tenses, with a table of the irregulars. And lastly. To illustrate the rules of syntax by short examples, from approved authors."

As the value of the work is allowed by the author to depend upon the success with which he has prosecuted the above objects, it becomes necessary for us briefly to remark on each particular.

1. We readily grant, that Mr. Arnot has given a clear account of the language. There is only one point on which we feel at issue with him here, and that is in the introduction of the Nagri alphabet into the first chapter of the Grammar. As the body of the work is in the Persian character, it appears to us, that the introductory chapter should have been the same; and that, if it were necessary for the Nagri to be explained, it should have been done in the Appendix, that the attention of the student might not be distracted with two characters at the very commencement. We are however of opinion, that in one work, only one of the characters ought to be used; for if the Nagri is to be introduced, it should be carried throughout, and in that case any one can perceive, that it would be best for the student to have two Grammars, one in the Persian and the other in the Nagri characters.

2. The second object of Mr. Arnot is to unite two systems of spelling words, which have hitherto been separated; the one had given the words, &c. in the Roman letters only, and the other in the Persian letters.—He proposes to give them in both. This is an advantage to the student, while he is becoming familiar with the alphabet. We know not why the Hindoostanee Essay at the end was exempted from this general rule, unless the author found that his plan carried to its full extent would occupy an unwarrantable space.

3. The third object attempted in this work, is to fix the gender of every noun in the language by precise rules and tables of exceptions. This had been done in Yates's Introduction, but as that work was not published in England, Mr. Arnot conceived that he was justly entitled to make use of the labours of his predecessor. Indeed it matters not to the student, whether the idea was original or borrowed. It must be acknowledged to be important to a correct knowledge of the language. On this part of the subject, however, we are not able to understand why Mr. A. should call without exception

the whole list of feminine nouns beginning at page 107, *irregular*. For a work to be irregular, it must be contrary to some rule; but many of those nouns are feminine without violating any rule. There is no rule which declares that words ending in ب are masculine; consequently if a word ending with ب should be feminine, it is no violation of the rule.—If some words ending in ب are masculine and others feminine according to the *usus loquendi*, we may say, that they are arbitrarily masculine or feminine; but we cannot say they are irregularly so, unless they are in violation of some rule.

4. The fourth object is, to give a fuller view of the noun, which is shewn to have two cases that were formerly overlooked. This remark applies to the instrumental and ablative case, but chiefly to the former. In this, it appears, Mr. Arnot did not lead the way, for he observes:

> " In one part of the subject, he (Mr. Yates) has had sufficient boldness to avoid an error, or rather an absurdity into which Schulz had fallen, and which Gilchrist followed. The particle *ne* (of which more hereafter) is described by Schulz as an expletive, a convenient term, often applied by philologists to such little words as they do not exactly understand. Dr. Gilchrist contented himself, like Schulz, by passing over *ne* as an expletive; and when a rational view of it was suggested by Mr. Shakespear and other able orientalists, the Doctor got into high dudgeon. He persisted, and still persists, in maintaining his former view of it. In yielding the point, he would fall into a disagreeable dilemma, by admitting either that he stumbled upon an error, which a small share of penetration would have prevented, or that he adopted his doctrine from Schulz, without questioning its validity. But to turn to Mr. Yates; he treats the *ne* as a postposition used to denote the agent of an active verb in certain tenses. The noun having *ne* subjoined is said to be in the instrumental case, a term borrowed from the Sanscrit, corresponding with the Latin ablative in such sentences as the following:

A puero	epistola	scripta	est
" Larke ne	chithee	likhee	hai"

This concluding example well illustrates the subject, and shews, by the agreement of the verb with *chithee*, that it is as in Latin the nominative and not the objective case, as opposers contend; and this being granted, we are under the absolute necessity of regarding *larke ne* as the instrumental, or as it would be called in Latin the ablative case. While our author has, we think, wisely maintained the existence of an instrumental and an ablative case in Hindoostanee, the one formed by نے *ne* and the other by سي *se*, we are at a loss to conceive what could induce him to alter their order, putting the agent or instrumental case last. The order of these cases has been established by the authority of the Sanscrit language for some thousand years, and still meets the approbation of those who have entered most deeply into the consideration of the subject: so that we cannot perceive any reason for disturbing that order.

5. The fifth object is, to point out more clearly the distinction between active and neuter verbs. This is of more consequence

in Hindoostanee than in any other language with which we are acquainted, because it regulates not only the object but the agent too. In other languages, a neuter or intransitive verb affects only the objective case, which cannot follow; but in Hindoostanee, it extends to the instrumental case, which cannot stand before it; while on the contrary active verbs in the perfect and all its compound tenses, must be preceded by or connected with the instrumental case. Important as is the observance of this distinction, in order to the correct speaking and writing of the Hindoostanee, it is in common conversation, like the rules relating to gender, almost universally neglected. We regret extremely, that Mr. Arnot should on this important subject have chosen an inappropriate word for an example of an intransitive or neuter verb. There are two verbs which, though active in most languages, are by a strange anomaly regarded as neuter in Hindoostanee. The one بولنا to speak, and لینا to take. The first of these Mr. A. has taken as his paradigm of a neuter verb, which to say the least we think unhappy.

6. Our author has certainly attained his sixth object in giving a mere concise view of the regular verb; having included the whole of it in one page for the active noun, and having given only two tenses of the passive. But we seriously question, whether this brevity is an advantage, and whether it does not lead to the fulfilment of the old adage, Brevis esse laboro, obscurus fio. We think in every Grammar a complete paradigm of a regular verb in the active and passive voice should be presented:—so that what Mr. Arnot has laboured to attain as an advantage, we cannot but in this particular regard as a defect.

7. The last object is, to illustrate the rules of syntax by short examples from approved authors. Introductory to these rules the author remarks:

> "Though a thorough knowledge of idiom and construction can be acquired only by the practice of reading, translating, analysing, and writing exercises in the language under a preceptor, an outline of the general rules of Syntax may now be perused with advantage. As the Hindoostanee, however, is so simple in its structure, and we have already partly anticipated this branch of the subject, it will be unnecessary to be very prolix in this place."

Had the syntactical remarks interpersed in the work been reserved to this their proper place, and the etymological remarks, with which this part closes, been comprehended under the 3rd chapter, we think it would have been an improvement in the arrangement.

In concluding, we may remark, that though we observe nothing original in Mr. Arnot's work, and do not consider it free from some serious defects, yet we do think it well worthy the attention of those who are just commencing the study of the Hindoostanee language. It has the words in both the Persian and Roman character, together with the meaning, so that they will be able to instruct themselves and pronounce the words properly without the aid of a teacher, which seems to have been the principal object at which the author aimed. This appears from the title of the work 'Self-Instructing Grammar,' and from the preface, in which the following remarks occur:—

> "Only two orientalists can be said to have undertaken to give a complete Grammar of the language: the first was formed on the plan of representing the oriental words in the Roman character only; the other, on the contrary, represented them only in their oriental dress. The first had the disadvantage of withholding from the student a most essential part of the knowledge of the language—the capability of reading it in its native characters, of enjoying its literature, or of holding written communication with the Natives of the East: it was besides encumbered with a vast quantity of abstruse speculations, which seem to belong rather to the philosophy or metaphysics of human speech than to the Grammar of any particular tongue. The second was so decided an improvement, that it would have felt little more to be desired—but that it obliged the student to collect the pronunciation of the oriental words solely from characters which to him as a beginner are necessarily strange and uncouth, seeing that they run in an opposite direction, and are formed on a plan altogether different from those of any European alphabet. Hence, to enable him to become sufficiently familiar with them, so as to be capable of consulting his Grammar with facility and advantage, would often require a longer period than he could devote in this country to preliminary study; within which period, however, with a more accessible Grammar, he might have completely mastered the leading principles of the language. Consequently the want of such a work must have operated as a discouragement to entering upon the study at all, and induced many either to abandon it entirely, or to have recourse to the works written in the Roman system. These views, founded on personal observation of the theory and practice of the language among the learned Natives of India, and extensive experience in the mode of teaching it, have led to the composition of the present treatise."

Poetry.

For the Calcutta Christian Observer.

"ALL IS VANITY."—Eccles. xii. 8.

Yes, "All is vanity!"
Th' ascetic's den, the spendthrift's festival,
Yea, I inscribe, whate'er man's wishes be,
Light vanity on all.

Wealth, like a glittering flood,
Pour'd its full tide by my paternal dome;
What others seek through paths of toil or blood,
I quaff'd unsought at home.

Alas! it fail'd in power
The spirit's thirst to quench—it's waste renew—
I learn'd its worthlessness—and in that hour
Sage-like[*], afar it threw.

Then witching Love allured,
Fair as the beacon light upon the steep:
Led by her friendly beam my bark was moor'd
Where the rude billows sleep;

But the deceitful tide
My bark with thousand perils soon beset:
Fain would I then down fair Selemnus[†] glide,
Love's treacheries to forget.

I wore the student's bays,
And from my compeers won the coronal;
I pored o'er tomes of new and olden days
With zeal unmet in all.

I wrote, I spake,—the tone—
The bent of other minds from me was ta'en:
They lit their torches at my shrine—my own
All dark the while has lain.

Wealth's river ceas'd to flow;—
Love wreck'd my bark;—my bays 'gan wither'd be.—
Thus 'tis with joys that spring from earth;—all show
Earth's insufficiency.

All is but vanity!
All *lore*—save that which is divinely taught;
All *love*—save that whose links to God on high
Chain every captive thought.

All *wealth* alike is vain,
Hard toil to win—bootless to give delight—
But Christ's eternal treasures—these who gain
May Egypt's treasures slight.

What is the sum of all?
Of all I've seen, and heard, and felt, and known?
Joy springs for none; to none will bliss befall
Save who serve God alone.

Ben Solomon.

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[*] Crates, a contemporary of Euclid, threw his gold into the sea, from the contempt he had of wealth.

[†] The river Selemnus in Achaia had the power of producing forgetfulness of the object beloved—upon which Pausanias quaintly remarks: *Εἰ δὲ μέτεστιν ἀληθείας τῷ λόγῳ, τιμιώτερον χρημάτων πολλῶν ἐστιν ἀνθρώποις τὸ ὕδωρ τοῦ Σελέμνου.* —Lib. VII. 229.

Missionary and Religious Intelligence.

CALCUTTA.

EXAMINATION OF THE NATIVE CHRISTIAN BOARDING SCHOOL, UNDER THE PATRONAGE OF THE BAPTIST MISSION.

This Institution has for its object the intellectual and moral improvement of Native Christian Youth. It was commenced about three years ago, but for a year or more the number of inmates was very limited, not exceeding four or five. During two years past the number has increased to thirty-nine, (i. e. twenty-seven boys and twelve girls,) all of whom are the children of native converts, in connexion with the Baptist Mission.

The Examination was held at the residence of the Rev. G. Pearce, Simla, on the 24th October, in the presence of a considerable number of Ladies and Gentlemen. It commenced with the Female Department of the School, when the whole of the girls replied accurately to various questions put to them from the 1st Bengalee Catechism. The second class then read in a very ready and pleasing manner Pearson's second part Neetee Kotha, and answered readily the questions put to them upon the lessons which they read. The first class read in the Gospel of Matthew with great fluency, and likewise answered with great propriety the interrogations of the examiner. These two classes contain seven girls. The remaining five girls not being able to read fluently were not examined. We were informed, however, that they were coming on with pleasing progress. On the day of Examination, one-half of these girls had not been in the institution one year, and none of them, excepting one, more than a year and a half. All entered it without any previous advantages.

The education of the boys consists of English and Bengalee. In Bengalee, they appeared to have made great progress. Of the twenty-three boys examined, one only could not read—a very little boy who has not been in the Institution more than seven months. The Bengalee classes were four: 1st class read and gave an analysis of Ancient History; the 2nd class read Pearson's Geography, and showed a considerable acquaintance with the Map of the World; the 3rd class were examined in the History of Joseph, and with which they appeared minutely acquainted; and the 5th class read in the 1st Reading Book. In English, the 4th class read in the Spelling Book; the 3rd class in the 1st part English Reader; the 2nd class in the New Testament and History of Joseph, and the 1st class in Ancient History, Geography, and Grammar. While all the lads went through their several parts with great readiness, the more advanced appeared greatly to excel in their acquaintance with Scripture History and Geography. With the account of the creation of the world, the fall of man, the deluge, the history of Abraham and his descendants to the destruction of Jerusalem, they seemed familiarly acquainted, and could with readiness, in maps illustrative of Scripture History, point out the chief countries, cities, mountains, and rivers, and mention the most remarkable events which have happened in those places.

Although it could not with propriety be said, that the English attainments were extensive, yet when it is remembered that by far the greater part of the children have not been more than two years at school, and entered it without knowing the alphabet of their own language, it must be confessed that their progress has been rapid indeed. We look forward with pleasure to the future attainments of these interesting children—interesting because of the abilities they possess, and interesting because, we have reason to hope, that their attainments will in many cases, by the blessing of God, be consecrated to his service in this heathen land.

We must not forget to add, that if we were gratified by the *intellectual* progress of these youths, we were much more so by what we have heard and seen of their *moral* improvement. Instead of those habits of deception, falsehood, servility, and selfishness, which we are constrained to witness in native children, who constantly associate with their countrymen, we have often remarked in these youths, that regard to truth, that frankness, gratitude, and delight to please, which distinguishes the children of a happy family in England. The school indeed is an interesting, and by the blessing of God, we doubt not it will prove a successful, experiment, to shew how much may be done by the withdrawal from vicious companions, the parental care of Christian instructors, and the blessed influence of a truly Biblical Education, to train up a race of native children with the moral habits as well as the intellectual qualifications, which many of the most favoured youth of Great Britain exhibit.

We cordially recommend this promising Institution to the prayers of our Christian readers, and the establishment of similar ones, where practicable, to our Missionary friends of various denominations.

BAPTISM OF BABOO KRISTNOMOHUN BANERJEE.

On Wednesday Evening, the 17th October, Baboo Kristnomohun Banerjee, a Coolin Brahmin, and Editor of the Enquirer newspaper, was publicly baptized at the house of the Rev. Mr. Duff.

This sacred ordinance was administered in the presence of a numerous and highly respectable company of ladies and gentlemen, and of upwards of forty natives, the majority of whom are quondam pupils of the Hindoo College, and were some of its brightest ornaments.

The service was commenced by the Rev. Mr. Mackay, in a short and impressive prayer. Mr. Duff then advanced with the young convert before the audience, and addressed him at considerable length on the nature of that rite by virtue of which he was admitted into the Church of Christ; and concluded by asking in the most solemn manner several questions relative to his present views and resolutions.

The first question was to the following effect:

'Do you renounce all idolatry, superstition, and all the frivolous rites and practices of the Hindoo religion?' To this the Baboo replied: 'I do, and I pray God, he may incline my countrymen to do so likewise.'

2nd. 'Do you believe in God the Father and Creator of all; in Jesus Christ as your Redeemer, and in his sacrifice, as the only means whereby man can be saved; and in the sanctifying influences of the Holy Spirit?' To this, with considerable emotion, he replied, 'I do, and I pray God will give me his grace to do his will.'

A few other questions having been proposed and appropriate answers returned, Mr. Duff administered the ordinance in the name of the Father, Son, and Holy Ghost, and then engaged in prayer, the whole company kneeling and apparently wrapt in the most intense devotion; for the circumstances connected with the present occurrence excited extraordinary interest. The fact of a sensible young man having received a liberal education, and a Coolin Brahmin, throwing off the shackles of a grovelling superstition, and embracing for his faith the glorious Gospel, after a long and patient investigation, with the sacrifice of the affections of a tender mother and fond relations, exposed to the ridicule and cruel hatred of his countrymen; and despite of these, counting them as dross for the excellency of the knowledge of the truth, and eventually avowing his conviction of that truth, and receiving the outward sign of that visible grace of which he is now the subject, was indeed enough to excite that deep interest which was so conspicuously manifested.

For the edification of the Natives who were present, Mr. Duff delivered a very appropriate and impassioned discourse, calculated to rouse their attention to the awful consequences of neglecting so great a salvation as that offered in the Gospel. He earnestly invited them to imitate their friend in a patient and persevering investigation of the claims of Christianity, and warned them not to trifle with the opportunities which they enjoyed of making themselves familiar with its evidences. The service then concluded with prayer, and the company withdrew.

SEVENTH REPORT OF THE CALCUTTA BETHEL SOCIETY.

The services connected with the Floating Chapel have been conducted, as usual, on Sabbath mornings and Wednesday evenings. Since the commencement of the rains, the latter service has been discontinued; but will be resumed, if possible, on the setting in of the north-east monsoon. Congregations, varying according to the number of vessels in port, have on the above occasions assembled together, and manifested a degree of serious attention, as creditable to themselves as it was pleasing to the Committee. The very limited stay in Calcutta, of the individuals for whose benefit the Society is established, renders it exceedingly difficult to speak with any certainty of the effects resulting from its labours; but the Committee cannot but indulge the hope, that the incorruptible seed of the kingdom, which for ten years has been sown by the Society, has in some instances brought forth fruit to eternal life. Discouragements have existed, and do still exist; but relying on the promise of God, the Society has continued its quiet, unassuming work, and week after week, and month after month, the Gospel of God's grace has been proclaimed, and many a wandering dissipated mariner has had his attention directed to the "Lamb of God which taketh away the sin of the world."

In the last report, it was stated, that a Government vessel had been purchased for the purposes of the Society, for 4,000 Rs. That of that sum, 2,000 Rs. remained to be paid. An Appeal was therefore made to the liberality of the Christian public; and it is with gratitude to God, the Committee acknowledge the readiness with which that Appeal was met. The whole sum was shortly realized, the debt was discharged, and now the vessel is the property of the Society. To W. T. Beeby, Esq. for advancing the required sum, and to all those friends who kindly contributed towards the liquidation of the debt, the Committee beg to tender their sincere thanks.

In commending the Society to the continued patronage of the Christian community, the Committee would remark, that the grand doctrines of the Gospel, untinctured by the peculiarities of sects or parties, are constantly preached by the ministers who officiate on board the Seamen's Chapel. This Society is connected with no particular body of Christians—was established when no other of the kind existed; and its simple aim then was, and now is, the glory of God, and the benefit of a race of men who are almost entirely cut off from the means of grace, and who generally are sunk in ignorance and sin. The service afforded to this Institution by the ministers of different denominations has been gratuitous; and for upwards of 10 years they have been at their post, in all weathers, seeking for no other remuneration than the blessing of God to rest on their efforts, and the pleasure arising from doing good.

The Society at present is a little in debt; two bills for printing are due to the Baptist Mission Press, and one bill to Messrs. Sheriff and Co. for repairs done on the vessel, in all amounting to 279 Rs. Some caulking and other trifling matters are still to be done on the vessel, which may perhaps amount to 50 or 60 Rs. more.

CUTTACK.

To the Editors of the Calcutta Christian Observer.

Gentlemen,

In your first No. you seem to invite communications from the Mofussil regarding the progress of the Gospel among the people. In accordance with that invitation, I have sent you some account of the conversion and subsequent baptism of two Hindoos, the one a Khondite and the other a Mahantee, which, if you think likely to be of any use, in what may emphatically be called "the good cause," you are very welcome to, for the Asiatic Department of the Observer.

Cuttack, Sept. 22nd, 1832. C. L. C.

On Lord's-day September the 9th, the ordinance of baptism was administered to two candidates.

The name of the elder candidate is Bholeram, and the younger Mahadeb-das, They are both heads of families. The family of the former consists of eight souls, exclusively of himself; but Mahadeb's family consists only of himself and his aged mother. From the change in their conduct, and their apparent experience of some of the practical truths of the Gospel, we hope they are become united to the spiritual Church of the Redeemer.

The mind of Bholeram has, for many months past, been well disposed towards Christianity. He has attended religious means, in company with a number of other persons, who have for some time been baptized; but his brother has been most useful to him. However, he has had difficulties in his family which have not only prevented his coming forward earlier to own the Lord, but greatly injured his mind. His wife and children, and other friends, calculating that loss of caste would be the result of his becoming a Christian, exerted all their influence to keep him from the native Christians, and other means of grace which might deepen his impressions. They also represented, that as he had a son and a daughter marriageable, he ought, for their sakes, at least, to put aside the question of religion, till after they were married and fixed in the world; for that no person would be united to them after their caste was gone. Just as these difficulties appeared more or less important, his mind was more or less open and communicative on the subject of religion: yet it was evident that he retained a regard for the Gospel in his heart; and after some time, when he perceived that delay was not likely to make things better, he resolved to act with decision. After six weeks had passed, in which his experience appeared improving, he one day came over to Cuttack, and requested to be baptized. He remained about a fortnight, to allow us opportunities of becoming satisfied as to his change of mind; and then, as stated above, he was received into the Church of Christ by Baptism. Bholeram maintains his family by cultivating two pieces of land, and by working a hackery. He, and his eldest son, moreover, work at daily labour. He cannot read himself, but his son can; and by his means he is able to conduct the worship of God in his family;—his son reading a portion of the Scriptures, and himself engaging in prayer.

Mahadeb became acquainted with us more than a year ago; and occasionally came to Ooriya worship, as also to make particular inquiries about Christian doctrines. Eight months ago, he requested and received a New Testament, which was a great means of enlightening and encouraging him. As he could easily maintain his family, his practice has been, to work with his hackery in the forenoon, and spend the afternoon in reading his own and the Christian Scriptures. By these means, it soon appeared that "the entrance of God's word giveth light." He laid aside the majority of his heathen books, and choose the New Testament for his Shastra. About six months past, he told his relations that if he lived till New Year's day, he should unite himself with the Christians. They hoped that six months would bring some change, and appear not to have felt much apprehension that he would adopt his resolution. On the arrival of New Year's day, which falls about the beginning of September, he went out in the forenoon as usual with his hackery and bullocks, and returned at noon. After feeding the animals, and attending to some other jobs, he informed his relations, that now the day was come, and he was going to join the Christians. That he was convinced theirs was the way to heaven; and that to walk therein was of more consequence to him than the loss of all besides. So saying, he bid them farewell, and went off to the house of one of the native brethren*. The old woman, his mother, soon followed him; but it will be of no use to notice particularly the abuse he bore from the members of his caste, or the persecution he went through from this period to the morning of his baptism; it is enough just to say, that the friends of his betrothed girl, persuaded the old mother to give a petition to the magistrate to prevent his purpose; in consequence of which Mahadeb was obliged to appear at the cutcheree several times. This step was rather a loss than an advantage to their cause, as the magistrate ordered that he (Mahadeb) should be left at liberty to do as he might think proper in the matter complained of. He felt encouraged, and returned to his own house with his friends; and through nearly the whole of Saturday night was employed in conversation with his relations. The relations of his betrothed girl were most violent; and excited and persuaded his mother to those extreme measures she adopted. Under their instruction she applied to the magistrate, consulted conjurors, and mixed some stupefying poison in Mahadeb's food, which once made him seriously ill. But for them his mother would have been early reconciled to his change of religion; as he had always been kind to her, and promised to be more so now.

The following, which I myself heard, may serve as specimens of the language and spirit of his relations and caste, when dissuading him from his purpose. His mother said to him with peculiar emphasis, "Ah Mahadeb! was it for this you sucked these breasts? Was it for this I fed you in childhood? Was it for this I paid a teacher to teach you wisdom? Was it for this, Mahadeb, that, refusing to live with my other children, I choose to reside with thee? Oh Mahadeb! why do you do this? What! would I not give you a house, Mahadeb? What! would I not give you a pair of bullocks and hackery, Mahadeb? What! would I not give you a cheroot, Mahadeb? Seventy years of age, yet must I see this, O Mahadeb?" The poor old woman's address was moving, but it was wrong. She ought to have rejoiced; and would, could she have seen things in a true light. The address of a sister-in-law was more stormy and violent, and much less affecting than the mother's. She addressed him in the following manner, on the Lord's day morning previous to his baptism. "If bitten by a snake you had died, Mahadeb! If eating poison you had died, Mahadeb! If devoured by a tiger you had died, Mahadeb! If falling in a well, you had been drowned, Mahadeb! If hanging yourself by a rope you had died, Mahadeb! You will be a great man now in the Phirengee's house, Mahadeb! You will get lots of liquor and meat now, Mahadeb! Ah! Ah!" At ten o'clock, Mahadeb left his house, and the storm subsided; as they found their opposition was useless. The baptism of this man had become notorious by the steps his own people had taken; and by 4 o'clock on Lord's-day, people were directing their steps towards our neighbourhood; and as soon as it was known that the ceremony would take place in the Christian village (in the midst of Bow-bazar), the people crowded to the place in great numbers; and when I arrived, about half past four, they were all orderly seated around the tank, which is in the form of an amphitheatre, and has high grassy banks. After silence was obtained, the service commenced by singing that hymn of Krishnoo which commences thus:—

"O thou my soul, forget no more,
The Friend who all thy misery bore;
Let every idol be forgot,
But O my soul, forget him not."

Afterwards prayer was offered, and then an address, wherein the different reasons for our conduct, as alleged by the people, were denied, and our motives explained to them. They allege, that for every candidate we get 50 rupees; and that the persons baptized get *rozekar (a daily allowance)*, or at least some money. Gungadhor said something just before the ordinance took place, with all his heart, and with all his voice. The multitude understood what was said, and appeared satisfied with the reasons given. The person who baptized now descended into the water, followed by the candidates, while the people sat in breathless silence, and the two converts were baptized in the name of the Sacred Trinity. Mahadeb's malla was broken off, and thrown away, while he was in the water; at which the spectators had much ado to forbear laughter. After the baptism was over, the multitude rushed away, apparently pleased; but some expressed their disapprobation by hissing. The service of the evening, though not so public as the above, was equally delightful. Our English chapel was pretty well filled with Christian Natives, and at the Lord's Supper, we had three* new communicants. We all, I believe, felt that the blessing of God is not confined to class or language. A sacred pleasure filled all hearts, and made it one of the most profitable communion opportunities that has been felt in that place. The new members were reminded of the duties of their new relations, and had the nature and design of the ordinance explained to them; and the day ended with improvement in understanding, and I hope increase of Christian feeling in most of our hearts.

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* In another account I said. he called as he returned from work; this was a mistake.

On Monday morning, the writer of these lines accompanied Mahadeb to his house and to his aged parent. She said, "Ah, you have obtained your lakh of rupees, and have killed my son." I said, "No, here is your son, alive and well. He says he will feed and help you more affectionately than before." After some little conversation, the old lady said, she could eat no rice without her son, and took him into her house to prepare him his food. When she took him into her house, the relations gave over their persuasions; and ever since (now a fortnight) they have maintained peace towards them both.

ENGLAND.

CHURCH MISSIONARY SOCIETY.

The Thirty-second Anniversary Meeting of this Society was held on Tuesday morning, May 1, in Exeter Hall; the Bishop of Lichfield and Coventry in the chair. The Report, after noticing the several changes which had occurred in the Committee and official situations of the Society, proceeded to state what were its resources and operations during the past year.

The Report, in giving an account of the funds of the Society, regretted a very great defalcation in their amount. For the year, ending March, 1831, they amounted to 45,584*l.* 16*s.* 7*d.*; but for the year, ending March, 1832, they were only 40,751*l.* 18*s.*; being a decrease of 5,832*l.* 18*s.* 7*d.* Of this sum there was a decrease of 683*l.* under the head of benefactions; 500*l.* under that of legacies; and nearly 5000*l.* under the head of ordinary contributions. The Committee, however, anticipated, that a few of the branch associations had not yet remitted their funds, and that these would, probably, amount to 1500*l.* The expenditure for the year 1830-1 was 43,941*l.* and this year it exceeded by nearly 3000*l.* the amount received: if the means of the Committee were not augmented by a considerable amount, it would be compelled to abandon some part of its operations.

The Report then took a review of the state of the missions in various parts of the globe. In Western Africa, there were three Missionaries, having under their care 683 communicants, 1338 children in the Day-schools, and 684 in the Sunday-schools. In reference to these stations, one of the Missionaries wrote that they had schools; religious private meetings, and evening service once in the week; all that was wanting was the breath of the Spirit, to infuse into the means a life-giving power.

In reviewing the state of the missions in India, the Report noticed, in a very feeling manner, the death of Dr. Turner, Bishop of Calcutta, after so short a period of labour, in a work upon which God had so signally set the seal of his approbation. The cheering anticipations of the Committee, however, had not diminished. Although the Protestant Church had lost four prelates in that region during the short space of five years, there were the most decisive evidences, in other respects, of the approbation and blessing of God. The Report stated, that in consequence of the mortality which had prevailed among the Anglo-Indian bishops, the Committee had memorialized the government to increase their numbers. The Report also congratulated the Society and the meeting on the appointment of Dr. Wilson to the vacant bishoprick, because his steady attachment to the interests of that Society, and his zeal in every good work, might be taken as a satisfactory indication of the good pleasure of the Almighty in reference to that interesting region of the globe. In Northern India, the Committee had been unable to supply the stations with Missionaries, but they were looking forward to form students in the Institution at Islington to occupy many of its stations. There had been sixty-seven persons admitted to Baptism during the year, and a small band of native Christians were now witnessing the power of the Gospel in their lives.

At Madras, and the out-stations, the number of communicants was eighty-three. Many circumstances occurred to try the faith and patience of the native Indians who embraced the Gospel, but the excellency of the principles of our Divine religion was fully manifested in their external conduct. Lying, drunkenness, thieving, and every species of vice, had been banished from among them; and they were, in fact, a new creation. In the entire of this district, there were now nearly 10,000 natives under Christian instruction. In the South Seas, the cause of the Society was also prospering. A second Missionary had been sent to New Holland. In New Zealand, there was a marked change in the character and conduct of the people. Their savage-mindedness had been greatly softened down; and they were not only willing to listen to the Missionaries, but had solicited them to come and settle with them. The important work of translating the Word of God was here going on, and the Liturgy had also been translated. There were 271 natives under Christian instruction in this island.

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* The mother of one of the native Christians had been baptized a fortnight before; but had not yet communicated.

In noticing the missions in the West Indies, it was observed, that one of the Missionaries had, in a recent communication, pointed out the injurious consequences of withholding the Sabbath from the slave. It raised a high and strong barrier against the progress of religion amongst them. As one proof of the beneficial effects of religious instruction on the minds of the slaves, it was stated, that not a single slave in the estates of Mr. Wildman had taken part in the insurrection in Jamaica. In conclusion, the Report announced, that unless the friends of the Society came forward promptly with their contributions, the Committee must abandon some part of its operations.

The very Reverend the Dean of Salisbury, the Rev. Professor Scolefield of Cambridge, J. W. Cunningham, W. Jowett, the Bishop of Calcutta, Revds. J. A. Stewart, C. Simeon, and Baptist Noel, severally addressed the meeting.

The Report stated, that in May last, there were seventeen students in the Institution at Islington; there were now nineteen : five had been sent out to foreign stations during the year, and one had only been prevented from going out by a serious illness which occurred after his ordination.

LONDON MISSIONARY SOCIETY.

The Thirty-eighth Anniversary of this Society was held at Exeter Hall, on Thursday, May the 10th. At an early hour, every seat in the large hall was occupied, and there being hundreds unable to procure admission, it was resolved to hold another meeting in the small hall, which also was filled by a highly respectable audience. Mr. Dyer, Secretary to the Admiralty, was called to the chair. The meeting was commenced with singing. The Rev. T. Luke, of Taunton, prayed. The Rev. J. Clayton, one of the Secretaries, read the Report. It opened by announcing the death of nine of the Society's most valuable labourers, and also of five of the Directors, including some of its earliest friends. We regret we cannot follow the Report in its detail of the several stations of the Society—a few brief extracts must suffice.

In the *South Sea Islands* there were, when the last accounts were sent away, thirty-nine stations; fourteen Missionaries; two artisans; fifty native teachers; thirty-nine congregations, the average attendance at which was 22,000; twenty churches, containing 3371 members; thirty-seven schools, and 7000 scholars.

In *China*, Dr. Morrison continues his important labours in preaching in Chinese and English. Nor is it less a matter of gratitude, that his native assistants have maintained, unshaken and unsullied, their Christian profession amidst the temptations and perils by which their path has been attended. Since their last Report was presented, the Directors have had the satisfaction to learn, that three natives of China have by the rite of Baptism, been added to the church. Leangafa has been employed in superintending the printing of 5000 copies of Scripture Lessons, for which the requisite funds were raised in China.

Mr. Beighton continues his indefatigable exertions in the Malay department with more encouraging hopes of success than heretofore. During the past year, 1051 Bibles, Testaments, and portions of the Scriptures; 771 Scripture Catechisms; 1,999 Tracts; and 400 tickets, with texts of Scripture, have been put into circulation.

In the *Ultra Ganges*, there are five Stations, eight Missionaries, one European and three native Assistants, twenty-five schools, and 672 scholars, and two printing establishments. There have been printed 500 Scripture Lessons, 11,500 Tracts, 3000 School Books. Works distributed at two stations, 152 Bibles, 483 Testaments, 1570 portions of Scripture, 10,999 Tracts, and 10,071 Catechisms, School-Books, &c.

In *India*, there are pleasing indications, that the Lord is about to make bare his holy arm. The foundations of the popular superstition are undermined; the opinions of the people undergoing a most extensive and important change; and the Lord is removing many of the barriers to the spread of the Gospel.

In *Neyoor*, one of three Stations in Travancore, which is under the care of Mr. Mead, a number of families in thirteen villages have publicly renounced idolatry, or Mahometanism, during the past year. Some have sunk their idols or emblems of idolatry in the river; others sent them to the Missionaries, by whom they have been shipped for England, and are now on their way to Austin Friars. In one village, the head man and ten families have renounced idolatry, and fifty other individuals are inquiring. In the three stations in Travancore, there are fifty-three congregations; about 6000 individuals professing Christianity and receiving Christian instruction; 108 schools, containing 3,704 scholars.

In the *East Indies*, there are :—thirty-two stations and out-stations; thirty-five Missionaries; five European assistants; sixty-six native assistants; thirteen churches; 239 communicants; 223 schools, and 7541 scholars; two seminaries; thirty-eight students; five printing establishments, at two of which have been printed 32,000 parts of the Old and New Testaments; 43,000 Tracts; 6000 School-Books; and 300 Hymn-books. Works distributed at the five stations :—sixty Bibles; twenty-seven Testaments; 4961 portions of Scripture; and 57,161 Tracts.

The Divine blessing continues to descend on the labours of the Missionaries in St. Petersburg.

In *South Africa*, there are twenty-three stations and out-stations; twenty Missionaries; seven catechists and artisans; one native assistant; fourteen churches; 691 native church-members, or communicants; twenty-eight schools; 2500 scholars, and one printing-press.

There were, when the last returns were sent home, in the African Islands, including Madagascar and the Isle of France, four stations; six Missionaries; sixteen European and Native Assistants; three Churches; 121 Native Members; sixty-seven Schools, and 2720 scholars.

The church at George-Town contains 148 members, and eighteen or twenty persons are waiting for admission. The Church at the out-station of Fort Island contains forty. The church and congregation have defrayed the expense of enlarging their chapel, though it amounted to two-thirds of the original cost. They are affectionate, united, and peaceful; and active in promoting the spread of the Gospel. Fourteen persons were added to the church in New-Amsterdam last year.

In *South America*, there are four stations, three Missionaries, and one native assistant; four churches, containing 349 native members; and four schools, in which 1308 scholars receive Christian instruction.

In the several parts of the world, connected with the Society's operations, there are

113 Stations and out-stations,
92 Missionaries.
19 European } Assistants.
133 Native }
54 Churches.
4771 Members or Communicants.
391 Schools.
22,193 Scholars.

Being an increase during the year of

22 Branch Stations.
2 Missionaries.
4 Churches.
820 Members or Communicants.
39 Schools.
1496 Scholars.

The Society has 13 Printing establishments, at eight of which 139,000 books, including 33,000 portions of Scripture, have been printed; and from nine stations, 115,000 copies of books have been put into circulation.

There has been an important increase in the most effective means of good; and under the Divine blessing, a proportionate addition of fruits; among which, with deep humility and holy gratitude to Him to whom alone all praise is due, the Directors would notice the addition of 820 converts to the church on earth, besides the numbers who have left the most satisfactory grounds to conclude that they have departed from the church on earth, to join the spirits of just men made perfect before the throne.

W. A. Hankey, Esq. presented the Cash Account, by which it appeared, that the total receipts of the Society, during the past year, amounted to 35,568*l.* 8*s.* 8*d.*; the expenditure to 39,240*l.* 10*s.* 7*d.* The Society had been under the necessity of selling 3,700*l.* exchequer bills, and was now in debt to the Treasurer the sum of 882*l.* 5*s.* 1*d.* The income of the Society has in all its branches been this year 6250*l.* less than it was last year. That portion resulting from legacies has been short 2740*l.*; while the expenditure of this year has exceeded the last by upwards of 1000*l.*

DOMESTIC OCCURRENCES.

[Where the place is not mentioned, *Calcutta* is to be understood.]

MARRIAGES.

OCT.

1. Mr. Mathew Godinho, of Bandel, to Miss Mary Anne Sweeting.
At Allahabad, Mr. J. Rawlins, to Mrs. M. A. Bolton.
2. At the Cathedral, Mathew Williams Carruthers, Esq. Civil Service, to Miss Josephine Parker.
At the Cathedral, Mr. A. Valente, to Miss C. Williams.
At Dacca, E. J. Ommaney, Esq. Engineer, to Elizabeth, daughter of the late J. W. Martin, H. M. S.
At Almorah, Capt. E. Marjoribanks Orr, of the 58th Regiment N. I., to Miss Lucy Maria Courtayne.
3. Mr. A. J. Tulloh, to Miss Elizabeth Lewis.
At Berhampore, Lieut. C. H. Cobbe, of the 6th Regiment N. I., to Sarah, daughter of Col. Dennis, of H. M. 49th Regt.
11. Mr. Anthony De Lemos, to Miss Mary Smith.
At Chuprah, Mr. George Henry Dessa, to Miss Anna Elizabeth Rogers.
12. At Lucknow, Mr. Robert Carnegie, to Miss A. Bull.
21. At Buxar, Mr. H. McMullen, to Miss Catherine Garse.
22. At Chinsurah, Capt. Charles Kiernander, H. C. M. S., to Mrs. E. H. D'Anselme.
25. At Allahabad, John Dunsmore, Esq. to S. Amelia, daughter of A. J. Colvin, Esq.
30. At Serampore, Charles Guthrie, Esq. 46th Regt. N. I., to Mrs. Eliza Griffith.
31. Mr. D. A. Disandt, to Mrs. Charlotte Field.

BIRTHS.

OCT.

1. At Dum Dum, the lady of Assistant Surgeon Barber, of a son.
At Jeetwarpore, (Tirhoot,) the lady of T. Shearman, Esq. of a daughter.
2. The lady of Charles Hogg, Esq. of a daughter.
At Chinsurah, the lady of R. T. W. Bens, Esq. of a daughter.
3. At Hydrabad, the lady of Major General Sleigh, C. B. of a daughter.
6. The wife of Mr. James Keymer, H. C. Marine, of a son.
7. At Entally, Mrs. James Ogilvie, of a daughter.
At Dum Dum, the wife of Assistant Steward Sylvester, of a daughter.
At Dinapore, the lady of Lieut. G. P. Thomas, 64th Regiment, of a daughter.
At Jubbulpore, the lady of Lieut. Edwards, 18th Regt. N. I., of a daughter.
At Meerut, the lady of R. A. Master, Esq. 7th Light Cavalry, of a son.
10. At Howrah, Mrs. Ambrose, of a son and heir.
11. At Myhier, the lady of Lieut. and Adj. Anson, 18th Regt. N. I., of a daughter
12. Mrs. M. Hassell, of a son.
Mrs. M. Gonsalves, of a daughter.
At Entally, Mrs. J. Van Griken, of a son.
13. The lady of C. A. Cavorke, Esq. of a daughter.
14. The lady of A. Agabeg, Esq. of a son.
At Allahabad, Mrs. C. Hardingham, of a son.
15. At Subathoo, the lady of Lieut. Col. Sir Jer. Bryant, Judge Advocate General, of a daughter.
At Chandernagore, Mrs. Drugeon, of a son.
16. At Banda, the lady of J. Row, Esq. of a daughter.
The lady of F. Gouldsbury, Esq. Civil Service, of a daughter.
18. The lady of G. A. Avetick, Esq. of a daughter.
The wife of Garrison Pay Sergeant G. Gray, of a daughter.
At Cawnpore, the lady of Major Maddock, Commanding the 10th Regt. N. I., of a son.
20. Mrs. C. A. Sealy, of a daughter.
21. At Noacolly, Mrs. N. Joachim, of a daughter.
22. Mrs. J. Cook, of a son.
The lady of H. H. Wilson, Esq. of a daughter.
23. At Chinsurah, the wife of Mr. M. De Rozario, of a daughter.
Mrs. Caroline Kellner, relict of the late Mr. C. F. Kellner, of a son.
25. Mrs. W. Crouch, of a daughter.

26. Mrs. Elizabeth Esperança, of a daughter.
At Barrackpore, the lady of Capt. R. A. Thomas, 48th Regt., of a son.
The lady of Wm. Bedell, Esq. of a son and heir.
27. The lady of the late Charles Fleming Hunter, Esq. of a daughter.
The wife of the Rev. W. Robinson, Minister of the Loll Bazar Chapel, of a son.
28. At the Old Church Parsonage, the lady of the Rev. R. B. Boyes, of a daughter.
At Serampore, Mrs. N. J. Gantzer, of a daughter.
At Berhampore, the lady of G. R. B. Berney, Esq. C. S., of a daughter.
The lady of W. C. Breen, Esq. of a daughter.
29. The lady of J. Innes, Esq. M. D., of a daughter.
At Barrackpore, the lady of Capt. J. S. Winfield, of a daughter.
31. The lady of Capt. T. T. Harrington, of a daughter, still-born.

DEATHS.

Oct.
1. At Dinapore, Francis Charles, son of Francis and Sarah Smith, aged 8 months.
2. Caroline Sarah, the infant daughter of R. Swinhoe, Esq.
At Midnapore, Lieut.-Col. Doveton, Commanding the 38th Regiment N. I.
Mary, wife of Mr. E. Lulham, Engineer, H. C. Steamer Ganges, aged 21 years.
3. At Dum Dum, Mrs. Ann Pearsall, aged 17 years.
At Gornah, the infant son of Wm. S. Charters, Esq. M. D., aged 7 months.
4. At Almorah, Capt. I. W. Stiles, of the 38th Reg. N. I.
5. Herbert Hawes, Esq. a chief officer in the H. E. I. Company's Mercantile Service, aged 52 years,
At Chandernagore, Mr. Norton, aged 46 years.
At Juanpore, Capt. Geo. Cracklow, 6th Regt. N. I.
7. Emelia, daughter of the late Mr. A. Gordon, aged 25 years.
At Chinsurah, Quarter-Master W. Rowan, H. M. 16th Foot.
At Bareilly, Ensign Geo. Halloway, 44th Regt. N. I.
8. Mr. John De Monty, aged 32 years.
Mrs. M. Rodrigues, wife of Mr. Joseph Rodrigues.
9. Silvia, widow of the late Mr. Daniel Bridges, H. C. Marine, aged 102 years.
At Howrah, Mr. John Wood, Shipwright, aged 26 years.
At Meerut, the lady of R. A. Master, Esq. 7th Light Cavalry.
11. Mrs. Eliza Margaret Harding, aged 79 years.
Drowned, W. Lenox Cleland, Esq. Barrister at Law, aged 34 years.
At Allahabad, Capt. Tacks, H. M. 39th Regt. of Foot.
At Myhier, the infant daughter of Lieut. and Adjutant Anson.
12. At Futtehghur, Mr. P. Reed.
13. The infant son of Mr. James Keymer.
At Secunderpore Factory, Mr. Thomas Scott, eldest son of Mr. T. B. Scott, aged 25 years.
At Allahabad, Mr. W. Walker, of the Magazine Establishment, aged 36 years.
14. Richard Mitchell, infant son of R. Aubrey, aged 10 months.
At Chandernagore, Capt. John Mein, aged 60 years.
At Dacca, Brigadier J. Burnett, C. B.
16. Mrs. Anne Weldon, relict of the late Mr. Joseph Weldon, H. C. Marine, aged 51 years.
At Poosa, Mrs. Farrell, relict of the late W. M. Farrell, Esq.
At Nessendipore. in Jessore, F. E. Durand, the infant son of M. Durand, Esq. aged 8 months and 8 days.
17. Geo. Godfrey, Chemist and Druggist, aged 30 years.
18. At Chandernagore, Charlotte Lydia, the lady of W. Macleod, Esq. aged 34 years.
19. Mrs. Harriet Duget.
20. Mrs. Victoire Cornelius, and on the following day, the 21st Oct. her husband, Mr. Francis Cornelius, Register of the Board of Trade.
At the house of R. Stewart, Esq. the infant son of Capt. H. Heymas, H. M. S., aged one year.
21. At Entally, Elizabeth, eldest daughter of the late Joseph Empson, aged 16 years.
Mr. James Henry Bowers, aged 21 years and 4 months.
At Moisgunge, near Kishnagur, the infant son of Mr. C. H. Blake, aged 10 months.
22. At Garden Reach, Jacob Frederick Plusker, Esq. of Chinsurah, aged 46 years.
Mr. William Grey, aged 28 years, 1 month, and 9 days.
Mr. G. Eaglestone, aged 48 years.
23. At Chandernagore, Mr. J. H. Drugeon, aged 28 years.

24. Mrs. Matilda Peterson, aged 22 years, 2 months, and 11 days.

At the General Hospital, Mr. John Crabbe, aged 23 years.

At Chandernagore, Miss Felicita Le Franc, eldest daughter of A. Le Franc, Esq.

25. Mrs. Susan Goodall, wife of Mr. E. Goodall, aged 30 years.

At Benares, Anna, wife of the Rev. A. Hammond, Dist. Chaplain, aged 27 years.

28. At Howrah, Mr. M. DeSouza, aged 60 years.

At Berhampore, the infant daughter of G. R. B. Berney, Esq.

29. At Barrackpore, the infant son of the late Capt. T. Haslam, 25th Regt. N. I., aged 2 years.

Frederick Emma, the infant daughter of Robert and Elizabeth Platts, aged one year and one day.

30. Walter, the infant son of H. Lane, Esq. Commercial Resident at Hurripaul, aged 2 months.

Mr. John Abbott, 1st Royal Veteran Battalion—date not mentioned.

SHIPPING INTELLIGENCE.

ARRIVALS.

OCT.

1. Abassey, (Arab,) Nacoda, from Juddah.

Fazarobanny, (Ditto,) from Ditto.

4. Soloman Shaw, (Ditto,) Nacoda, from Muscat.

5. Duke of Lancaster, Hannay, from Liverpool 17th June.

Passengers:—Mrs. Smith, Mrs. Dallas, Miss Colquhoun, and Capt. Smith.

6. Dorea Dowlut, (Bark,) Nacoda, from Juddah 8th July, and Aleppe 13th Sept.

Sabina, (Spanish Frigate,) M. H. Gomes, from Manilla 3rd April, and Bombay 10th September.

Harrier, (H. M. Sloop of War,) S. L. H. Vassall, from Trincomalee 20th Sept.

9. Cavendish Bentinck, R. Humphreys, from Rangoon 21st Sept.

Remarks. The Brunswick totally lost. Passengers, crew, and most of the treasure and letters saved, Mr. Hart, Leadsman, drowned.

11. Ametie, (F.) Pouvereau, from Bordeaux 5th June.

Passenger:—Mr. Francis Ford.

Fenelon, (Amr.) H. H. Greene, from Boston 30th June.

Passengers:—Mrs. Hancock; Miss Cummings; Rev. T. Simons, Missionary; Mr. R. B. Hancock, Missionary Printer; Mr. G. M. Thacher, Supercargo; Messrs. G. G. Hubbard and C. A. Poullord, Clerks.

Timor, (Amr.) J. Henry, from Boston 13th May, Padang 18th August, and Madras 27th September.

Passengers:—Miss C. S. Weeman, Capt. A. Savage, and D. S. Kendall, Esq. Supercargo.

12. Petite Nancy, (F.) C. Trelo, from Bordeaux 30th June.

Star, (Amr.) M. Griffing, from Philadelphia 1st September, Madeira 12th, and St. Jago 30th July.

Calcutta, (F.) P. Saliz, from Bordeaux 25th June.

Cornelia, (Amr. Brig,) James More, from Baltimore 31st May.

Childe Harold, Thomas Leach, from London 21st June.

Passengers:—Mrs. Alexander Colvin and child; Mrs. Smithson; Mrs. T. S. Rawson; Misses Jane Blagrave and H. Hodder; Major H. Ross; H. V. Hathorn, Esq. James Brewster, Esq. Writer; T. S. Rawson, Esq. Merchant; Thos. Fox, Esq. Free Merchant.

13. Vesper, (Bark,) Brown, from London—(date not mentioned)—and Bombay 15th Sept.

Passengers:—Mrs. Mary Ann Brown and Mr. T. B. Finey.

14. Bolton, (H. C. C. S.) Aldham, from London 10th June, and Madras 30th Sept.

Passengers from London:—Mrs. Burridge; Col. D. Fowlis, Madras Cavalry; Col. Beecher, B. Cavalry; Captain Thompson, M.I.; Captain Ellis, H.M. 13th Light Cavalry; Captains Whylie and Thorpe, Madras Infantry; Cornet Scott, B. C.; Cornets Burridge and Rose, H. M. N. I.; Ensign White, B. I.; Mr. Beecher, B. C. S.; Messrs. Fowlis and Campbell, Madras Artillery; Mr. Tottenham, Madras Cavalry; Mr. Money, B. Artillery; Mr. Inglis, B. Infantry.

15. Lord Hungerford, Farquharson, from London 5th June and Madras 28th Sept.

Passengers from London:—Mrs. Dick; Mrs. Wynch and child; Mrs. Lowis and child; Mrs. Francis; Misses Shakespear, M. A. Shakespear, Law, Barnes, Liddall, Bruce, and Tooks; W. F. Dick, Esq. and E. Wilmot, Esq. Civil Service; Lieut. G. Farquharson, B. N. I.; Mr. Newcomen; 1 Corporal and 5 Privates, H. M. 16th Lancers. *From Madras:*—Miss Watts.

Mary Anne Webb, Hesse, from Liverpool and Madras—(date not mentioned.)

Passengers from Madras:—Capt. O. Dell, 25th N. I., and Capt. E. Worthington.

17. London, Wimble, from London 19th June, and Madras 25th Sept.

Passengers from London:—Mrs. Campbell; Mrs. E. Wintle; Mrs. Dalrymple; Mrs. Shaw; Misses Loveday, M. A. Campbell, J. Campbell, E. Campbell, C. Campbell, and Marcus; J. A. O. Farquharson, Esq. Civil Service; W. J. Shaw, Esq.; and J. J. P. Gibbon, Esq. Merchants; Lieut. J. Guthrie, Engineers; Lieut. M. N. Ogilvie, 10th Regt. Cavalry; J. Dalrymple, Esq. Surgeon; Mr. J. Staples, Cadet; Messrs. Reddle and Thomson, Free Mariners.

Hydros, put back from Sea, with loss of her anchor.

22. Water Witch, (Bark,) A. Henderson, from China 17th August, and Singapore and Penang—(date not mentioned.)

Passengers from Singapore:—J. Fergusson, Esq. and Mr. Lardner.

24. Coromandel, Boyes, from Portsmouth 23rd May, Madras 25th September, and Vizagapatam 8th October.

Passengers from London:—Mrs. Jennings; Miss Campbell; Rev. Mr. Jennings, Chaplain; Messrs. Maxwell, Hay, and Dick, Cadets; Mr. Mainwaring; Mr. Humphreys. *From Madras:*—Mrs. Conolly; Mr. Conolly, Madras Civil Service; Mr. French; Master Strainge.

25. Fazell Currim, Nacoda, from Bombay 22nd September.

Belhaven, (Brig,) Crawford, from Glasgow 17th June.

Passengers:—Lieut. J. W. Scott, B. G. A., and Mr. James Jamison.

26. Hindostan, Redman, from Portsmouth 23rd May and Madras 23rd Sept.

Passengers from London:—Messrs. P. D. Warren, J. H. Greene, and G. Brown Cadets; Messrs. Shepherd and Porteous.

Robarts, Wake, from Bombay 7th September, Aleppee and Madras 7th Oct.

Passengers transhipped from the Ship Hindostan:—Mrs. Homes; Mrs. Alexander; Misses Pringle and Agnes Pringle; Captains Pringle and Homes, and Lieut. Hopper, B. N. I.; Lieut. Alexander, B. A.; Mr. John Morley.

27. Kusrovie, Nacoda, from Bombay 28th August.

29. Cecilia, (Brig,) P. Roy, from Rangoon 14th October.

Duke of Buccleugh, Henning, from London 3rd, and Portsmouth 12th, July.

Passengers:—Lady Ryan; Misses Frances and Louisa Ryan; Edmund Burke Ryan, Esq.; Master Charles Ryan; Mrs. Longueville Clarke; Mrs. Holmes; Mrs. Charles; Mrs. Allen Colquhon; Misses Eliza and Henrietta Sherriff; the Rev. Professor Holmes; the Rev. James Charles; Lieut. Col. Thomas Mackerell, H. M. 44th Foot; Major Hugh Morrieson, 57th N. I.; W. A. Venour, Esq.; Dr. D. Murray, H. M. 16th Lancers, and seven servants.

Layton, (H. C. C. S.) Saunders, from London 23rd June and Madras 11th Oct.

Passengers from London:—Lieut. Col. H. Cock, H. C. S.; Captain Robert Stewart, H. C. S.; Mrs. Stewart; Mrs. H. Salter; Mr. Edward Hope; Cornet Scott, 6th Bengal Cavalry.

DEPARTURES.

Oct.

2. John Adam, Butler, for London.

3. Princess Victoria, J. C. Snell, for London viâ Cape.

22. Palmira, W. Loader, for London.

Passengers for the Cape:—Mrs. Hawkins; Capt. E. S. Hawkins, 38th B. N. I.; Children—Miss Elizabeth Amelia Hawkins and Master Edward Lindsay Hawkins. *For London:* Mrs. Maling; Mrs. J. Gale; Miss Maria Wolf; Capt. John Milner, 9th Light Cavalry; Lieut. Richard Murray, R. N.; Lieut. W. S. Prole, 37th B. N. I.; Lieut. C. W. Haig, 5th B. N. I.; and T. Newton, Esq. Children—Misses Harriet Mulgrave Maling, Jane Ann Maling, Sophia Welchman, Isabella Douglas Gale, Mary Ann Douglas Gale, Frances Maria Manning, Georgiana Manning; Masters Henry Manning, Archibald Gale, Walter Welchman, Edward Welchman, and Chapman; Lieut. W. Tollemache, 22nd B. N. I.

24. Zoroaster, (Brig,) Patton, for Penang, Malacca, and Singapore.

25. William Wilson, Miller, for the Mauritius.

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the Month of October, 1832.

Days of the Month.	Minimum Temperature observed at sunrise.					Maximum Pressure observed at 9h. 50m.					Observations made at apparent noon.					Max. Temp. and Dryness observed 2h. 40m.					Minimum Pressure observed at 4h. 0m.					Observations made at sunset.					Rain Gauge, No. 1.	Rain Gauge, No. 2.
	Barometer reduced to 32°.	Temper. of the air.	Depres. of M. B. Ther.	Wind.	Aspect of the sky.	Barom. red. to 32°.	Temper. of the air.	Depres. of M. B. Ther.	Wind.	Aspect of the sky.	Barom. red. to 32°.	Temper. of the air.	Depres. of M. B. Ther.	Wind.	Aspect of the sky.	Barom. red. to 32°.	Temper. of the air.	Depres. of M. B. Ther.	Wind.	Aspect of the sky.	Barom. red. to 32°.	Temper. of the air.	Depres. of M. B. Ther.	Wind.	Aspect of the sky.	Barom. red. to 32°.	Temper. of the air.	Depres. of M. B. Ther.	Wind.	Aspect of the sky.		
1	29,807	79,	1,8	n.	cu.	,864	88,	8,1	n.	cu.	,790	90,	10,3	n.	cu.	,740	92,	12,	n.	cu.	,722	85,7	7,2	n.	cu.	,728	85,5	7,3	n.	cl.		
2	,799	78,5	1,3	n. w.	do.	,840	85,	5,1	n. w.	do.	,786	89,5	9,8	n. w.	do.	,723	91,	13,5	n. w.	do.	,712	90,3	11,8	n. w.	do.	,714	84,	4,8	cm.	do.		
3	,779	80,	2,1	do.	cl.	,851	86,	6,1	do.	do.	,801	87,7	7,8	do.	do.	,735	91,3	9,	n.	do.	,725	90,3	9,6	n. e.	cl.	,731	85,3	4,6	do.	do.		
4	,816	78,5	1,	cm.	cu.	,860	88,	8,5	n. e.	do.	,814	90,	11,8	n. e.	do.	,726	91,3	12,	n. e.	do.	,734	86,	7,5	do.	cu.	,737	83,	4,8	n. e.	cu.		
5	,812	78,	1,8	n. e.	do.	,861	85,5	7,6	do.	ci.	,822	86,7	9,2	do.	do.	,733	89,5	10,6	do.	do.	,763	77,3	1,6	s. e.	rn.	,765	76,	1,3	s. e.	rn.		
6	,758	76,	1,8	do.	rn.	,823	76,3	1,8	do.	rn.	,764	75,	0,8	do.	rn.	,692	74,5	1,	do.	rn.	,688	74,7	1,8	n. e.	do.	,664	74,5	1,	n. e.	do.	1,71	1,44
7	,561	77,1	2,1	E.	do.	,522	77,1	2,8	E.	do.	,480	76,7	3,0	S.	do.	,254	80,0	4,0	SW.	do.	,201	80,0	3,5	S.	do.	,320	79,2	3,0	SW.		3,54	2,74
8	,665	74,	1,8	s. w.	do.	,755	78,5	3,8	n. w.	cu.	,729	82,5	5,	do.	ci.	,697	84,7	6,5	do.	cu.	,696	84,5	6,	do.	ci.	,699	79,5	1,6	cm.	cl.	1,65	0,80
9	,747	74,	0,8	s. e.	cl.	,796	82,3	4,8	s. e.	do.	,769	85,5	7,3	s.	cl.	,699	87,	9,1	do.	cl.	,697	87,3	8,6	s.	cl.	,705	84,	4,8	s.	do.		
10	,711	78,5	1,	s. w.	do.	,790	83,5	5,8	s. w.	cl.	,751	88,5	9,	s. w.	ci.	,693	91,	11,8	do.	ci.	,691	90,5	11,6	do.	do.	,698	86,5	6,5	cm.	do.		
11	,748	78,	1,2	do.	do.	,826	83,7	7,	do.	do.	,795	89,	12,	do.	cl.	,734	91,7	13,	do.	cl.	,733	90,5	13,6	s. w.	do.	,737	86,	8,5	do.	do.		
12	,855	73,5	1,6	cm.	do	,926	82,3	10,2	n. w.	do.	,884	87,5	14,3	n. w.	do.	,825	91,	15,5	n. w.	do.	,825	90,	14,1	n. w.	do.	,839	83,	5,6	do.	do.		
13	,884	73,	1,3	s.	do.	,952	83,	7,5	s. w.	do.	,911	87,3	11,6	s. w.	do.	,855	89,	13,5	s. w.	do.	,844	87,3	12,3	w.	do.	,840	83,	7,5	do.	do.		
14	,870	73,5	0,8	cm.	do.	,930	85,5	11,3	do.	do.	,891	87,5	11,3	do.	do.	,848	89,	12,8	do.	do.	,823	88,3	12,4	s. w.	do.	,841	82,5	6,8	do.	do.		
15	,879	73,	1,3	do.	do.	,956	84,	7,8	n. e.	do.	,902	87,7	9,7	n. e.	cu.	,855	87,8	13,9	n. e.	cu.	,853	87,3	13,6	n.	do.	,859	83,	6,8	do.	do.		
16	,930	71,7	1,2	do.	do.	,968	83,7	9,	n.	do.	,924	86,3	10,3	do.	do.	,863	87,	14,3	do.	cl.	,857	86,	13,3	do.	ci.	,865	80,5	7,	do.	do.		
17	,893	71,5	1,3	do.	do.	,969	82,7	11,	n. e.	do.	,926	85,	12,1	do.	cl.	,856	87,	13,	n.	cu.	,849	85,5	11,6	do.	cl.	,849	82,	8,3	do.	do.		
18	,867	71,7	1,	do.	do.	,917	82,5	8,3	n. w.	do.	,878	84,5	10,3	n.	do.	,816	87,7	11,5	n. w.	cl.	,816	85,	10,8	n. w.	do.	,829	82,5	7,5	n.	do.		
19	,863	72,5	2,8	n. w.	do.	,899	81,7	8,9	do.	ci.	,861	86,	10,5	n.	ci.	,800	86,7	10,5	do.	ci.	,795	85,8	10,1	do.	ci.	,800	82,3	7,1	cm.	cis.		
20	,833	74,7	3,	n. e.	cis.	,900	80,7	6,	n. e.	cis.	,856	84,5	7,	do.	cis.	,798	85,	7,3	n.	cis.	,792	83,5	12,6	cm.	cis.	,793	81,5	4,3	do.	do.		
21	,837	75,7	1,8	do.	rn.	,916	74,3	1,6	do.	cy.	,877	74,5	1,8	do.	rn.	,845	75,3	1,8	n. e.	rn.	,828	75,	1,8	n. e.	rn.	,828	74,5	1,3	do.	rn.		
22	,867	76,	2,3	cm.	cis.	,906	79,3	4,1	do.	cu.	,860	81,	5,1	do.	cu.	,784	82,8	6,1	do.	cu.	,782	82,5	5,5	do.	cis.	,797	78,	2,8	do.	do.		
23	,808	74,7	0,8	do.	do.	,868	77,	1,8	cm.	do.	,805	81,6	3,6	do.	do.	,752	82,3	4,1	do.	do.	,745	81,5	3,8	e.	do.	,751	78,	1,8	s. e.	cu.		
24	,777	76,	1,3	s. e.	do	,829	82,3	3,8	s. e.	do.	,769	83,8	4,8	cm.	do.	,708	85,3	6,6	s. w.	do.	,695	84,7	7,2	s. w.	cu.	,705	82,	4,8	cm.	cl.		
25	,780	76,	1,3	cm.	cu.	,842	81,	4,3	s. w.	do.	,814	83,3	6,8	s. w.	do.	,760	85,7	8,8	do.	do.	,752	84,7	7,7	n. w.	do.	,775	82,	5,7	do.	cu.		
26	,863	74,5	1,3	n.	do.	,927	80,3	5,3	n.	do.	,880	82,6	6,6	n.	do.	,829	83,3	8,4	n. w.	do.	,829	83,	7,	do.	do.	,859	78,	2,8	n. w.	do.	0,22	0,16
27	,934	74,5	1,	cm.	cl.	,993	80,	5,2	n. e.	do.	,956	80,5	5,	n. e.	do.	,887	85,5	9,	n.	do.	,883	83,5	8,	n. e.	do.	,898	81,5	7,3	n.	cl.		
28	,941	73,	2,3	n. e.	cis.	,994	82,	6,1	do.	do.	,955	84,3	9,1	do.	do.	,872	86,7	10,8	n. e.	do.	,870	86,	10,8	do.	do.	,909	81,3	5,6	cm.	do.		
29	,946	75,5	2,8	cm.	cu.	,018	79,8	4,6	do.	cis.	,984	82,5	6,8	do.	cis.	,937	85,	1,8	do.	rn.	,924	75,5	2,3	do.	cis.	,937	76,	2,1	do.	cis.		
30	,955	73,5	1,3	n. e.	cis.	,009	77,	3,	do.	do.	,983	77,3	3,1	do.	n.	,921	76,5	3,	do.	cis.	,919	76,	2,5	do.	do.	,898	75,	1,8	do.	do.	0,28	0,22
31	,893	73,	1,8	do.	rn.	,954	74,	1,1	do.	rn.	,898	75,	1,3	do.	rn.	,832	76,5	2,3	do.	n.	,822	74,5	1,5	dc.	n.	,811	74,	1,3	do.	cy.	0,75	0,65
Mean,	29,837	74,7	1,6			,898	81,5	5,7			,855	84,3	7,8			,794	85,6	9,2			,789	84,1	8,3			,795	80,8	4,8			8,15	6,01

***Note.*—On the 7th it blew a heavy gale, beginning in the north-east, and veering round to east, south, and south-west. As the Barometer was much affected thereby, its altitude on that day is omitted in the monthly averages.**

THE

CALCUTTA CHRISTIAN OBSERVER.

No. 7.—*December,* 1832.

I.—*An Investigation of the Comparative Effects of Christianity and Polytheism upon Human Happiness, with regard to temporal concerns alone.*

[Concluded from p. 167.]

When I ranked poverty and disease among the proximate causes of misery, the operation of which, under the contrasted circumstances of religious belief, might afford data for the formation of a comparative estimate of the effects produced by either system on the temporal well-being of mankind, I stated, with a view to obviate misapprehension, that "even those sources of suffering which are beyond human control, as inherent in our physical condition, or as elements in the system of divine government, may be made to throw some light on our subject, if we shall be able to discover how far the worshippers of the true God, or of idols, have respectively exerted themselves to diminish or alleviate the miseries of their fellow-creatures." I added, that I distinguished "diseases consequent to vicious habits, from those of more immediate Providential infliction."

Having already treated, at unavoidably irksome length, upon the inducing causes of those physical sufferings, which follow in the train of vicious indulgence, and form its temporal curse, I may be excused from pursuing the ungrateful theme into any detail. In one most remarkable and mysterious case, it has pleased the Governor of the universe to inflict, at a date comparatively recent, a scourge upon the licentiousness of his creatures, from which the idolators of old were exempt; and, in this respect, the balance of temporal happiness certainly appears to turn against the Christian world*. With regard to drunkenness, again, the effects of which upon the human frame, both in mind and body, are so striking and melancholy, and against which Christianity would seem to have struggled with but small success, it may be urged, first, that she *has* so struggled, that she has entered her most decided protest against this prolific parent of demoralization and misery, and that the offence is perpetrated by her professed votaries, in despite of her most solemn rebukes and warnings, (the guilty thus proving themselves to be, in fact, not Christians at all ;) and, secondly, that it is a vice to which the inhabitants of cold and temperate climates, (amongst whom almost the whole Christian world must be numbered,) are most peculiarly tempted, and to which history proves, that the heathen natives of identical or similar regions, both in ancient and modern times, have been at least equally prone. I have said this much, lest I should be thought to shun such an unpromising field ; and, in so doing, have rather swerved from the proper line of my argument, which turns upon the comparative efforts, which the two great classes of mankind, as regards creed and worship, have severally made for the relief of actually existent pain and sorrow.

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* I cannot pause here to calculate how far the dread of consequences contingent to vice of the nature referred to, has operated as a check or preventive—and thus manifested a rigid intolerance of sin to be the truest mercy. The same remark will apply to the many instances, doubtless of

Without, therefore, any further attempt to trace physical misery, in its thousand forms, to the distinct sources from which it springs, or to distinguish the direct consequences of man's own wickedness, or that of his brethren, from those sufferings to which flesh is heir in consequence of its mortality, I turn to history, to learn at what period, and by whose agency, those plans which experience has stamped as most effectual in their counteraction of that tendency which Scripture declares to be as much a law of nature as that by which " the sparks fly upward," were first developed. Fabiola, a noble and wealthy Roman lady, by faith a Christian—may her name live when those of monarchs and conquerors are forgotten !—" having sold her estate, dedicated it to the purposes of charity ; building an hospital, *the first that was ever erected*, in which she maintained and cured the sick, the miserable, and the infirm : hundreds of diseases and distempers being brought together, which it was her unceasing occupation, loathsome as it would appear to the sickly sentiment which often assumes the langauge of feeling and of virtue, to attend to and relieve*." The language of Theodoret, the ecclesiastical historian, treating of a later period, proves that " common hospitals" were then numerous, and that Christian empresses did not disdain to visit them. But if the evidence of Christian fathers to the virtues of their brethren in the faith, be thought questionable,

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frequent occurrenee, in which suffering produces reformation. It is on this account, that I say that the balance " appears" only to turn against Christendom.

* Hieronymus is the authority for this fact. The quotation is from Dr. George Cook's " General and Historical View of Christianity."

hear the testimony of the Emperor Julian, the bitterest enemy of the infant church.—"It is shameful," he writes to Arsacius, the high-priest of idolatry at Galatia, "that the impious Galileans should support not only their own poor, but ours also; so that it is manifested, that the latter want that assistance, which they ought to derive from us." And he elsewhere remarks, "The poor having no care taken of them, the wicked Galileans know very well how to take advantage of the neglect; for they give themselves up to humanity and charity, and by these plausible and insinuating ways, strengthen and increase their pernicious party." Here is a record of the most unsuspicious character, attesting *both* the facts, which it is my object to establish: namely, that the idolators of old habitually neglected the miserable, even of their own persuasion; whilst the religion of the Gospel taught the Christians to consider their heathen neighbors as brethren, to tend them in sickness, and to minister to their hunger. And how has the contrast been maintained through successive centuries down to the present day? Even during the darkest period of the middle ages, when man's miserable tendency to error had reduced Christianity to little more than a name, hospitals, leper-houses, and establishments for the reception of the aged or indigent, under various denominations, seem to have been both numerous and richly endowed; and monastical institutions certainly mingled this much good with all their evil tendencies, that their funds fed the poor, and alleviated the horrors of disease. I should swell this humble essay beyond all bounds, if I were to attempt to describe the glorious and constantly accumulating results, which the spirit of benevolence, generated by Christianity, has produced in later years. There is not a city in Europe, nay not a town, which does not contain piles often more sumptuous than the palaces of sovereigns, and maintained by princely incomes, which are appropriated, in the most scrupulous and judicious manner, to the relief of want, or the medical treatment of the sick; to the provision of an asylum for those laboring under physical or mental defects and infirmities; to the support or education of indigent youth; or to the hallowed endeavor to reclaim the vicious. It has been said with regard to London, and I believe that the same noble distinction may be applied—though with greater qualifications—to the capitals of other Christian people, that there is not a form which human misery can assume, for which the beneficence of the wealthy and prosperous has not provided, as far as man's limited powers can avail in such cases, appropriate alleviation or remedy. The mere enumeration of the different institutions to which I refer, in such a manner as to indicate intelligibly their respective provinces of benevolence, would fill a volume. But where, out of Christendom, is wealth applied to such hallowed purposes? The temples of Greece and Italy were most magnificent, both in respect to cost and execution; and the public works, the roads, the aqueducts, and even the drains*, constructed by the Romans, were on such a scale of grandeur, as to impress the minds even of those who regard them after centuries of neglect and ruin, with a sense of conscious inferiority. But where were their hospitals for the sick, and the indiscriminating reception of all upon whom the afflictive hand of Providence might be laid, in any of the thousand forms of bodily injury commonly called "accidents?" Where were their asylums for the dumb, the blind, or the insane; for the infant foundling, or the houseless wanderer, about to become a mother; their "refuge for the destitute," their hundred associations for the gratuitous dissemination of knowledge†, or the education, food, and clothing of the children of the poor? I have shewn that they had wealth enough for all purposes of obvious public utility or ostentatious display; but their religious creed never taught them the noble lesson of universal brotherhood, nor that the sacrifices with which God is pleased, are "to do good and to distribute." I scarcely remember, indeed, a single trait of benevolence which the mythology of Greece or Rome ascribed to their divinities; and there is nothing more certain, as I have already briefly noticed, than that where votaries are sincere in their adoration—as the lower classes, at least, in those countries assuredly were—they will endeavor to imitate the examples which they believe to be afforded by the objects of their worship. "It would be absurd," says Thomas Scott, "to expect much mercy from a devotee of Moloch." The principle of cruelty and vindictiveness was worshipped of old under this denomination, on the eastern shores of the Mediterranean; but every idolatrous people have offered sacrifices, too often, alas! their murdered fellow-creatures, to honor or propitiate demons, whom they regarded as equally gratified by human suffering: and as the deified creature of their imaginations, so, in all lands, have those who paid homage to such abominations become. Christians, on the contrary, are the professed followers and imitators of one who, whilst in human form, "went about doing good;" and the record of whose life,—whether authentic or not, is immaterial,*—presents one continued series of actions of the most tender, energetic, and disinterested beneficence. The volume which they regard as embodying the revealed will of the Creator, from whose hands they also look for retribution, abounds with declarations, that "Blessed are the merciful, for they shall obtain mercy;" that one grand branch of "pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction;" that "Blessed is he that considereth the poor: the Lord will deliver him in the day of trouble;" that "He that hath mercy on the poor, happy is he;" that "Give, and it shall be given unto you;" that "To do good, and to communicate forget not, for with such sacrifices God is well pleased;" and a hundred passages to the same purport. I have shewn how effectively these precepts have operated; and how much the practical benevolence which has resulted from them has struck out of the sad aggregate of suffering, wherever the benign agency of Christianity has influenced the conduct of mankind. Of this position, the very laws, which, in some Christian lands, assign to the poor an indefeisible lien upon the produce of the soil, and thus place their maintenance, upon however humble a scale, beyond the reach of accidents of season or employment, and render them independent of the thousand circumstances by which the flow of voluntary charity is ever liable to be affected, are in themselves a sufficient confirmation. But of such institutions the idolators of ancient Europe were as ignorant, even at the height of their boasted civilization, as of the other schemes for the relief of misery to which I have alluded above; and, in no age of history have the heathen of the eastern world—under whatever modifications they may have worshipped wood and stone, or the creatures of their deluded imaginations—outstripped their deluded brethren of the west in this grand highway of moral duty. The universal effect of idolatry has been to render every heart under its sway as hard as the nether mill-stone. How! indeed, could it be otherwise? How were it possible for Kali—"delighting in bloodshed,"—to be the patroness of an hospital? through what medium of sympathy,—for precept is out of the question,—could Mars or Moloch have influenced their votaries to devote their wealth, time, or energies, to the cause of benevolence, in any of its thousand blessed forms? The eternal laws of mind must be changed, before idolatry can set in motion a single wheel or piston of that mighty moral engine which Christianity wields at will; fixing its grasp with super-human power upon every link of the social chain, and compressing the discordant elements of society into one harmonious whole. Let those who depreciate the merits of the Gospel, or close their eyes against the revolution that it has produced upon the principles and actions of mankind; let those who would rob it of its rightful honor, by ascribing to civilization,—which in its present supremacy, is, in fact, the very child of Christianity,—triumphs that, unaided, it is utterly unable to achieve; and let those, lastly, who speak and write as if all creeds were upon a level, as regards their effects upon human conduct and happiness; let all unite their ingenuity, in a common stock, to explain, without a virtual abandonment of the positions they maintain, why the religion of Jesus alone has produced its Howards, its Fenelons, and its Wilberforces; why Athens, at the height of her glory, heard no appeal to her citizens against slavery, and no voice but that of the humble tent-maker of Tarsus lifted up against her "man-stealers;" and why no Roman stepped between the public executioner and those victims, whose only imputed crime was the unsuccessful defence of their country against the ambition of the mistress of the world! Where was the philosopher or philanthropist of antiquity, where was or is the enthusiast of idolatry, in any clime or period of history, who, ever, in any degree, or to any extent whatever, preceded, or followed, the glorious steps of the unassisted individual*, who, to quote the glowing language of Burke,—"visited all Europe—not to survey the sumptuousness of palaces, or the stateliness of temples; not to make accurate measurements of the remains of ancient grandeur, nor to form a scale of the curiosity of modern art; not to collect medals or collate manuscripts:—but to dive into the depths of dungeons; to plunge into the infection of hospitals; to survey the mansions of sorrow and pain; to take the gage and dimensions of misery, depression, and contempt; to remember the forgotten, to attend to the neglected, to visit the forsaken, and to compare and collate the distresses of all men, in all countries?" Why—and let sophistry find a second answer if she can—have millions after millions of those whose deluded hearts have turned them aside to bow down before the manufacture of their own hands, or the figments of their own imaginations, passed from the cradle to the grave, without exhibiting the development of one germ of practical benevolence, important or permanent enough to leave behind a memorial of its existence in their institutions, physical condition, or moral improvement, unless it be conceded that idolatry is indeed, as Scripture describes it, "the root that beareth gall and wormwood," the deadly Upas tree, beneath whose shade nothing generous or noble, nothing pure or merciful, nothing, whose fruits are akin to those of charity, will take root? Surely, the soil is of iron, and the sky above it of brass; and as surely, the minds of those who bear the honored name of Christians must be strangely darkened, who persist in declaring that temporal tyranny alone has imposed the heavy curse under which this heathen land is so palpably groaning; and that free institutions, and deliverance from the burthens of oppressive taxation, comprise the only deliverance which it requires!

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* The celebrated Cloacæ Maximæ, which still subsist to astonish those who know that they were built under the Kings; they admitted a waggon loaded with hay.

† There is one Society, an off-set from the "Refuge for the Destitute," instituted for "the Reformation of Juvenile Offenders," of the working of which I have some knowledge. It is the object of this association to persuade the young profligates, who have been educated in those dens of iniquity, which are but too rife in the metropolis of Christian England, and whose precocious habits of theft have consigned them to prison, to resign their free agency on their discharge, and to acquire in an asylum, and under tuition provided by the Society, such crafts as may enable them to earn an honest livelihood, when they are considered steady enough in the new path, to be trusted to walk alone. Of course they receive at the same time moral and religious instruction. This is a work of love, which angels might, and doubtless do, rejoice over; and verily it is not without its reward even in this world. I am acquainted with anecdotes of grateful acknowledgment on the part of those whom the association has rescued from ruin, and rendered worthy and useful members of society, which would draw tears of joy from any heart not absolutely case-hardened.

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* I have voluntarily taken this low ground, because I think that even infidelity must blush, when it finds that the religious system against which its most unsparing efforts have been directed, is, even if purely delusive as regards its sanctions, promises, and denunciations, the most blessed boon that mankind ever received from the hands of their blind divinity—chance! What a work, then, worthy of an incarnate Moloch, is it to destroy or weaken in the slightest degree, the efficacy of this mightiest agent of good! what a destitution of philanthropy does it argue, not to strive to extend the sphere of its blessed influences!

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* John Howard.

Let me not be misunderstood. I will yield to no man living in the warmth of my love for civil and religious liberty, or the fervour of my aspirations after the triumph of the principles which that condensed expression involves. I regard it as second only to the knowledge of revealed truth in the scale of temporal blessings: but I love liberty, chiefly, because I am convinced that it is the element in which vital, practical Christianity finds its most congenial sphere of action, where it will blossom fairest, and where its fruits will exhibit themselves most free from the admixture of formality or hypocrisy. I know that in holding these sentiments, I differ from many, for whose piety I have the most unfeigned respect; but, for my own part, I should deem myself guilty of depreciating the inherent majesty of truth, if I felt any apprehension in regard to the eventual success of the religion of the Gospel in its conflict with vice and error, on the widest and fairest arena which can possibly be opened for discussion; if, indeed, I were not assured, that its own immortal energies are more likely to bear it forward in times like the present, when mind is grappling with mind, and every opinion that will not endure the most crucial tests is broken up and thrown aside, as worthless rubbish, than during the long night of apathy, in which the religious world had lain, from the time when the principles of the Reformation lost their quickening influences. I have much more fear of smouldering, than of printing and publishing infidelity. I know, that where Hume and Hobbes, Gibbon and Bolingbroke have slain one soul, tens and tens of thousands have perished in listlessness and torpor; Christians in name, and perhaps railers against infidelity; but unawakened to a sense of their own duties and dangers, slumbering under the charge of some equally slothful shepherd, and holding no practical tenets, and possessing consciences not a whit more enlightened, than might have been enunciated or owned by those philosophers of Athens, who "mocked" the Apostle of the Gentiles, "when they heard of the resurrection of the dead." There is much more real danger from the sleeping watch-dogs within, than from the prowling wolves without the fold. To quote the words of the most eloquent writer of the present day, "Christianity is not now for the first time left to rely on the force of its own evidences, and the attractions of its own beauty. Its sublime theology confounded the Grecian schools in the fair conflict of reason with reason. The bravest and wisest of the Cæsars found their arms and their policy alike unavailing, when opposed to the weapons that were not carnal, and to the kingdom that was not of this world. The victory which Porphyry and Diocletian failed to gain, is not, to all appearance, reserved for any of those, who have in this age directed their attacks against the last restraint of the powerful, and the last hope of the wretched. The whole history of the Christian religion shews that she is in far greater danger of being corrupted by the alliance of power, than of being crushed by its opposition." It may with still greater certainty be predicated, that whatever power holds the balance tolerably even, and the adverse principles of truth and error meet in open day, and on fair ground, the victory must be with those who have ranged themselves under His banner, in whose hands are all the sequences of human affairs, and whose honour is implicated in the eventual triumph of His own righteous cause.

My anxiety to avoid misconstruction has led me into a long digression, but I shall not regret it, if it prove the means of so far conciliating one enthusiastic votarist of liberty, or one who is sincerely striving to benefit his fellow creatures, as to induce him to consider whether it be not possible that genuine Christianity may form the brightest ornament and the most solid support to the one, and the most efficacious instrument for the realization of the other. I was truly desirous also to disabuse the persons, who appear to regard all those who speak of religion as the only solid basis of government, as cunning politicians advocating the employment of an engine of terror for which they have the utmost secret contempt, to fetter the free-born minds of the more credulous and ignorant, and render them, through the medium of the degrading effects of superstition, the more passive and hood-winked slaves of despotism. That religion,—using the term in its most extensive sense, as implying a feeling of moral responsibility, and a belief in future retribution,—has been thus basely perverted, both in ancient and modern times, is unquestionably true; and the fact adds another proof to the thousands on record, of the miserable ingenuity with which the human intellect avails itself of those materials, which Infinite Benevolence assigned for the fabric of temporal happiness, to construct houses of bondage, or to build temples for the worship of the evil principle. But in speaking of Government, and of the aid which religion is calculated to afford it, I would be understood to treat, not of a dirty plot for tricking the many into subserviency to the will of the few ; not of systems which Machiavel might have fathered, and Borgia acted upon ; nor am I resorting to any of those rallying-cries of which such abundant use has been made even in these latter days, to enlist on the side of the church those earth-born passions and interests with which she should be both afraid and ashamed to make common cause, even in her greatest emergency. There is but one friend, upon whom she can safely lean in the hour of difficulty and danger ; and she grossly dishonours Him, if she pretend to further his cause by the use of unworthy means or instruments. " This," as honest Charnock bluntly says, " is to leave God to seek relief at hell's gates, and adore the devil's providence above God's." But it is of that " righteousness which exalteth a people," of that mighty support which genuine Christianity is calculated to give to all the social relations which bind man to man, and of that moral strength involved in the justice, uprightness, and benevolence, which the Gospel of Jesus teaches and enforces, and which are equally fitted to regulate the policy and government of nations, as the heart and conduct of an individual, that I would be understood to speak. Butler, in his unanswered and unanswerable Analogy, has sketched a beautiful out-line of the social condition of a people living in the love and practice of virtue ; and has elicited from the actual state of things—however perverted—the most complete demonstration, that the Supreme Governor of the universe has manifestly declared himself to be on the side of those, who whether collectively or individually, study to obey his laws, and make his will their rule of action*. If this be true—and those who refute Butler's arguments must be more acute reasoners than any whom the world has yet seen—it necessarily follows, that the higher and purer the moral principles which can be infused into society,—or, in other words, the more clearly and imperatively God's will can be inculcated,—the greater will be the amount of social happiness :—the evils less ; the good diffused and enhanced. If to this be added a practical belief of present supervision and future retribution, upon just and equitable principles, by an Almighty and Omniscient, though Invisible Being, the collective well-being of those who live under such impressions will be greatly increased†. On the other hand, I confess that I do not see how a society of consistent practical Atheists could hang together for a day.

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* See his Chapter III. " Of the Moral Government of God,"—more especially section 5.

† It was an approximation to, or rather a glimmering of, this belief, however mixed up with error and folly, that held the Roman government together for so many centuries ; and rendered it, with all its vices, the best

This, then—to draw my lengthened essay to a conclusion—is the point which I would enforce upon the heart and understanding of every Briton—whatever the nature or modifications of his own creed—who is really alive to the considerations of philanthropy, and heartily desirous to promote the civilization and good government of the natives of this country. They are at present gross idolators, sunk in a superstition, which I sincerely believe to be the most destructive that man or demon ever devised, to the temporal happiness of its votaries. I have proved, I trust, how much the religion of the Gospel has done for the alleviation of human misery in every grand field of its development; and how immeasurably superior it is to any system of idolatry, which the world has yet seen, as a harbinger to mankind, of mercy and benevolence, veracity, integrity, and justice. I have demonstrated also, the universal co-existence of the most atrocious vices, the most sanguinary habits and customs, and the most unmitigated sufferings,—and these too, not as the exceptions but the rule,—with the worship of idols; and all history, as well as the deductions of reason, prove the absolute incompatibility of good government with a creed, which, like that of the Hindoos, practically absolves its votaries from all apprehension of a future state of rewards and punishments; which possesses therefore no substantial sanction for its own miserable ethics; and which, in point of fact, never teaches the great mass of its votaries any moral lesson whatever. When to the demoralizing effects of such a religion as this, with the licentious rites that form a part of its very essence, and the suicides and murders that it sanctions or permits, is added the system of caste, with which Hindooism is inseparably bound up, and which, as Bishop Heber truly said, has done more to harden the heart of every man against his fellow than any thing else the devil has yet invented, a grand total of misery and degradation is presented, such as none but hearts like the nether millstone can contemplate without aching.

But, unless I deceive myself, and have laboured altogether in vain, I have proved, in the course of this essay, that Christianity is

that idolators have ever been able to devise or to maintain. Cicero and Machiavelli saw this, though it is "foolishness" to the pigmies who sit in judgment, like the fly upon the pyramid, on the conclusions of their gigantic intellects. These "sons of a day" will not, or cannot, see, that it was not the lies and abominations with which classical mythology was so rife, but the faint shadow of eternal truth, which the Romans especially possessed, in their partial belief in responsibility and retribution, which gave strength and permanency to their institutions. A false religion is not, therefore, as they maintain in their attempt to reduce their opponents to an absurdity, as effectual as a good one in aid of society and government; but false religions are better than none at all, in exact proportion to the extent and purity of the few grains of truth mingled with the mass of error.

the mightiest engine of civilization, moral good, and temporal happiness, that mankind have yet seen in operation. I say "have as yet seen," because I would now, as throughout my argument, take the lowest ground, and express my entire readiness to leave the religion of the Gospel to its spiritual operations alone, and to join hand and heart with any philanthropist who can point out "a more excellent way" to effect, on behalf of the Hindoos, the temporal objects in view. But, until such a discovery be made, I adjure all who profess compassion for the moral and intellectual darkness of the people among whom we dwell, and a desire to enlighten their minds, and raise them in the scale of being, to manifest their sincerity by resorting to the only means for the realization of their benevolent views, which have ever been found permanently efficacious for the deliverance of other idolators from the heavy chains of ignorance and vice. If those whom I address be candid, and if they cannot refute the arguments that I have adduced, to prove how closely and certainly the blessings above indicated have followed in the footsteps of Christianity, they are bound, both by reason and humanity, to use their most strenuous exertions for the promulgation of the Gospel,—if it be merely with a view to the flowers of temporal existence, which have always been found to spring from the soil over which its humanizing influences have passed. And wherefore should the wand of power, which Christianity has wielded on behalf of Europe, lose its virtue when applied to the moral ulcers and curses of the eastern world? Why should the creed that civilized the ferocious follower of Alaric,—the Frank, the Hun, and the Ostrogoth,—be baffled in its operations on the mind of the Mahratta; why should the priests of Hindostan be more successful than those of Ephesus, in their resistance to its moral suasion? Why should those energies which closed the gladiatorial arena, and founded a virtuous church in the midst of licentious Corinth; which mitigated the horrors of war, alike in the heat of conflict, and the insolence of victory, and peremptorily put an end, at the same time, to the polygamy of the East, and the divorces of the West*; which extorted the unwilling commendations of Julian, and compelled the corrupt and dissolute Felix to tremble on his judgment-seat before his captive; why, I say, should the energies, heretofore so mighty for good, be found inoperative at this later day, when brought to bear upon the temples of Kali and the cars of Juggernauth, upon the infanticides of the Rajcoomar, and the cold-blooded murders of the Suttee;—of which the exhibition alone has been forbidden by a law, which can never reach the hearts, or ameliorate the principles of those for whom such a law was necessary? "And who," to quote the eloquent appeal of Heber, "shall make us believe, that the same word of the Most High, which consigned to the moles and the bats the idols of Chaldea and Babylon, and dragged down the lying father of gods and men from his own Capitol, and the battlements of his eternal city, must yet arrest its victorious wheels on the banks of the Indus or Ganges, and admit the trident of Siva to share with the cross a divided empire?'

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* Those who know any thing of human nature must be sensible of the mightiness of those two moral triumphs in particular. To say nothing of the grosser passions, there is scarcely an evil principle in our nature which does not rise up in arms against the requirements or denials of the Gospel in these respects. But what have they availed? Christianity strangled them, like the infant Hercules, in her very cradle; and the cognate vices, which have flourished in her despite, are at any rate recognised *as vices*, and compelled by the force of opinion, to crawl in the dark, under the brand of self-condemnation.

I leave it to others to prove, that Christianity is no "cunningly-devised fable;" my business is with those, who, sceptical or indifferent with regard to the claims of the Scripture to be received as a message of mercy from the only true God, in relation to the concerns of eternity, have lost sight, at the same time, of the palpable effects which its agency has produced upon the social condition of mankind. Among these, it is impossible to doubt that there are many genuine philanthropists, who, actuated by a spirit, which has never, in any single instance, existed among a people unenlightened by the radiance of the Gospel, can yet neither trace their own feelings back to their real spring, (which the inquiry why mere philosophy appears to have taught them more benevolence, and more of the identity of vice with misery, than she did for the master-minds of Greece and Rome, would infallibly expose,) nor, consequently, appreciate the blessings which all experience, when candidly appealed to, will manifest that the religion of Jesus is calculated to impart, to those whom it delivers from the degrading thraldom of idolatry. There is another, and far larger class, who argue in favor of perpetuated Hindooism upon the "cui bono" principle, and taking the shameless drunkard or adulterer from their own ranks, as the representatives of the creed which they disgrace, triumphantly inquire what the chaste and sober Brahmin would gain by abandoning the faith which teaches him to restrain, at least, the brute propensities of his nature, to wallow with sensualists who would scarcely be fitting inmates of the sty of Epicurus.

This fallacy, when stated in its naked grossness, does not require refutation; especially when it is considered, that the vast majority of those who use it, are the very persons who give it by their conduct its poor colouring of plausibility. I leave those, therefore, who are capable of ensnaring themselves, or liable to be caught by others in the coarse meshes of such palpable sophistry, almost despairing of their rescue. They "love darkness rather than light, because their deeds are evil." But among the former class, there are many generous spirits, made for better things than their present imperfect glimpses of the scheme of divine government are calculated to exhibit to their view; many who have within their bosoms those germs of charity, which, nevertheless, nothing but "the Sun of righteousness," reflected from the Gospel, can expand into full beauty and usefulness. It is upon these well-wishers to mankind at large, and more especially to the benighted heathen, whom providence has in so signal a manner committed to the guardianship of Christian England, that I would earnestly urge the merits of that religion, which "in its benevolent morality, in its exquisite adaptation to the human heart, in the facility with which its scheme accommodates itself to the capacity of every human intellect, in the consolation which it bears to the house of mourning, and in the light with which it brightens the great mystery of the grave," is mighty to enlarge the understandings, to awaken and foster the charities, and to promote the temporal happiness of all who are subjected to its influences.

"I would look," says the immortal Howard, "to the moral source from whence all evil and suffering have been derived, and at least endeavour to diminish their bitterness. And, oh! how should I bless God, if such a worm is made the instrument of alleviating the miseries of my fellow-creatures." Where is the human leader whom we can follow with more confidence than that hero and martyr of benevolence; from whom can tyros in the glorious cause better learn the means by which victory is to be achieved? We must look, with Howard, to "the moral source of all evil and suffering," if we would effectually check the torrent of misery under which this beauteous land has been for ages overwhelmed.

But the attempt to diffuse happiness, without eradicating vice, is to waste good seed by scattering it at random amongst the rank uncleared jungle. The few grains that reach the soil will either never take root, or be choked by the rapid growth of those noxious weeds, which are the natural produce of the waste. It is a truism to say, that the social condition of the Natives of India can never be improved without good government, including an equal and vigorous administration of the laws, and a fair allotment of the necessary burthen of taxation. But whilst it is mere delusion to anticipate the attainment of these objects by extraneous agency alone, it is quite as certain, that the people, in their present condition of moral and intellectual degradation, are not the instruments by which such blessings can be realized. "Such," says Mr. Mill, speaking of some of our futile attempts to ameliorate matters, "such is the extreme difficulty of distributing justice to a people without the aid of the people themselves. Such, at the same time, is the utter impracticability, under the present education, circumstances, and character of the people of India, of deriving from them the aid which is required." Look back into the history of Christendom, take a survey of its existing condition—with all its drawbacks of uneradicated evil in the form of public and private vice and misery, the oppression and selfishness of rulers, and the profligacy and unrighteousness of the people—and what a marked contrast presents itself! I have demonstrated, I trust, the connection between the palpable results, and that which I have maintained to be the principal efficient cause of political and social good, in the one case; let those who profess to reverence reason either refute my arguments, or prove their inapplicability to the state of this heathen land, or unite with the Missionary in the propagation of that faith, which they must in that event confess to have established its title to "the promise of the world which now is," as well as of "the world to come."

I would also earnestly entreat the intelligent Hindoo community, to give the grand tenet which I have unworthily advocated their patient and candid consideration. Many of them have enjoyed, or are imbibing the benefits of an education, which Christians alone amongst the millions of the universe were qualified to bestow upon them; and the history of all lands and ages is now happily open to their examination. Let them study those annals, not with a barren reference to dates and dynasties; nor to dwell, with false enthusiasm, on the meteor glories of conquerors, or the talents, intended for the service of humanity, which have been worse than wasted amidst the intrigues of courts and senates, or still more lamentably prostituted to the hateful cause of despotism:—but to trace out, with the dispassionate judgment, for which their distant situation admirably qualifies them, the relations of cause and effect, in the operation of moral influences upon the condition of mankind; to observe the universal coincidence of superstition with misery; and to remark how powerful and how beneficial the sway, which an intelligent and consistent belief in future responsibility exercises over human actions. Guarding their minds against the fallacy on which Gibbon has dishonestly founded his sarcasms,—for such an intellect as his was surely proof against so vulgar a sophism,—let them interleave, as it were, the pages of history with a recollection of the unsullied morality and glowing benevolence of the Bible, in order that they may clearly perceive, that the thousand enormities of which Christians have been guilty, have been perpetrated in open defiance of their professed rule of conduct; and that its letter and spirit have been alike desecrated by those who have used it as a stalking-horse for crime, under the lying pretext of "doing God. service." The Gospel has not restrained Christians from sin; for it has left them, as it found them, free agents. And like all God's gifts to his creatures, like reason itself, it is susceptible of abuse, and of being made an occasion of evil. Still the good, the temporal good, which that message of mercy has wrought, is incalculably preponderating; as will be more manifest to those who bear in mind, that history is far more conversant with the sufferings, than with the peace and happiness of mankind; and that no inconsiderable portion of the blessings which Christianity has achieved for its votaries are of a negative nature, or are involved in the mere neutralization of inveterate evil*. The soil still produces many of those poisonous plants, which are naturally of spontaneous growth; but the religion of Jesus has eradicated some, and struck boldly and uncompromisingly, if not with unmixed success, at the root of all; and the seeds which it has planted have brought forth fruit, such as the world has never seen equalled under any rival system of moral culture.

II.—*Journals of the Rev. Joseph Wolff, Missionary to the Jews, containing his Travels from Meshed to Sarakhs and Mowr, in the kingdom of Khiva; and from thence to Bokhara, Balkh, But-Bamian, Cabul, Peshawr, Lahore, Loodianah, and Simlah, for the purpose of discovering the Lost Tribes of Israel.*

[Concluded from page 300.]

Departure from Cabul.

12th May, 1832.—After having seen again Dost Mahommed Khan, in the house of Nuwab Jabar Khan, and having taken leave of Lieut. Burnes and Doctor Gerard, and my kind host, I set off for Peshawr.

The first night we stopped at Bu-Khak, nine miles from Cabul, belonging to Nuwab Jabar Khan. I was surprised to learn there, that the private property of the inhabitants were taken from them, by force, by Nuwab Jabar Khan; and I came to learn afterwards, that they preferred the administration of Dost Mahommed Khan to that of our mild host Nuwab Jabar Khan, with regard to mildness and justice:—I am sorry that I must state this fact, for Nuwab Jabar Khan was very kind to me—but this statement is according to truth. Bu-Khak means dust of idols, for Sultan Mahommed, king of the Afghans, here broke in pieces the idols of the Hindoos.

13th May, 1832.—We arrived at Teseen, a large village, inhabited by Afghans, 20 English miles. We passed the mountain called Gabra Jabar Kotel.

14th May, 1832.—We stopped at Teseen, among the Galitshei and Khakan Afghans, on account of the rain.—Here the Afghans are great robbers; but they were afraid of attacking us, on account of the man of Nuwab Jabar Khan, who accompanied me.

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* Let those, who are disposed to undervalue such a partial triumph, endeavour to form an estimate of the benefits which India would derive from the suppression of the single crime of perjury.

15th May, 1832.—We left Teseen, and arrived over mountains at Gandomag, 30 English miles from Teseen, inhabited by Afghans, called Galitshei and Khakan. From this place the road to Peshawr begins to be safe.

Meditation.

Oh Lord Jesus, I have now in one year and five months travelled all these miles for thy glory and honour.—Oh, have no vain thoughts, and self-conceit, and vanity troubled my mind? O Lord Jesus, pardon. Amen.

16th May, 1832.—I arrived at Tatang, 18 English miles from the former place—a beautiful place covered with mulberry trees. It belonging to Nuwab Jabar Khan, but Dost Mahommed Khan, his brother, begged it of him for himself.

Aba Akader from Cashmere, a mullah, was here. He told me that the water of the flood remained upon the mountains of Cashmere, until Solomon was carried upon his throne by the genii to the spot where Cashmere stands. He ordered the Devo kash to draw away the water, and a certain Meer* built a town there.—In the time of Jesus, the city was destroyed, and Parwarzeen built the present Cashmere. In the time of Rehtang Shah, Palpul Shah, a fakeer, appeared, and converted Rehtang Shah.

In the year of the Hegira 760, Emeer Sayd Ali Hamadane appeared at Cashmere, during the reign of Alla Din. At this time lived Parme Hamooz, a Hindoo, who was such a pious man, that he would fly towards heaven, and predict whether a woman would have a son or daughter. The Mahommedans said to Sayd Ali Hamadane, If you convert Parme Hamooz, we all shall follow his example:—and Sayd Ali Hamadane succeeded in converting him; and the rest turned Mahommedans. The Cashmere mullah informs me, that a Persian manuscript, called Rawsat Alabale, contains the history of Mahommed, and the two journies he made, the one with his uncle Aboo Taleb, and the other as merchant, employed by his wife Hadjah, the daughter of Khuazled Jawaher Attasseer; his commentary of the Coran is highly esteemed by the mullahs of Cashmere. The same Cashmere mullah was averse to enter into a religious conversation, and I therefore did not press the matter.

Khaibaree.

Around Tatang the Khaibaree are residing, a mountainous and warlike tribe. They are perhaps the descendants of the Jews of Khaibar, who fought against Mahommed.

Emigrants from Cashmere.

From the time that Runjeet Singh took possession of Cashmere, many Musselmans preferred living as exiles, under a Mahommedan government, to being subjects of a prince, whom they consider as a kafer, i. e. infidel. And, besides this, the estates of the principal Musselmans at Cashmere have been confiscated by the great Maharaja of the Seiks.

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* I learn by Mr. Trevelyan, that Meer is a Sunscrit word, and means hill. The language of Cashmere is a dialect of the Sunscrit.

Khoja Mahommed Sedek and his brother Khoja Mahommed Aseem, both very amiable gentlemen, of high respectability, of Cashmere, who were friends to Moorcroft when at Cashmere, live now at Tatang, and are supported by the benevolence of Dost Mahommed Khan, the ruler of Cabul. Their estates at Cashmere were confiscated 14 years ago by Runjeet Singh. They desired me to take a petition with me for the Governor General of India, in order that he might intercede with Runjeet Singh for them, to recover their estates. It is remarkable that the Mahommedans, from Cabul to the land of the Seiks, express a great hope that they shall be liberated from the yoke of Runjeet Singh by the conquest of the Punjab by the English.

Numbers in the Language of Cashmere.

1	Ak,	7	Sat,	13	Toa,	19	Koonoo,
2	Szoo,	8	Aat,	14	Zota,	20	Wao,
3	Tree,	9	Now,	15	Pansa,	21	Akoo,
4	Zoor,	10	Daa,	16	Sharaa,	22	Sataw,
5	Paz,	11	Gaa,	17	Satta,	23	Treoo,
6	She,	12	Baa,	18	Arda,	24	Zooo,

Days in the Cashmere Language.

Sunday,	*Atwar.*
Monday,	*Surdurwar.*
Tuesday,	*Bunwur.*
Wednesday,	*Bodwar.*
Thursday,	*Preswaar.*
Friday,	*Shurkurwar.*
Saturday,	*Balwar.*

20th May, 1832.—We left Tatang, and arrived at Jalaalabad, nine English miles distant, where we slept in the house of a Muftee.

21st May, 1832.—We entered a boat, made of wood, and supported by skins, and went down the river called Jala. We arrived in the evening at Lalpore, where Sadut Khan, an Afghan chief, of the tribe of Momaud, resides. The mountainous situation of his territory makes him in a certain degree independent as well of the Khan of Peshawr, as of the Khan of Cabul. The next morning he came out to me and said, that I should tell the Governor General of India, that he had suffered to pass, undisturbed, both Mr. Burnes and myself, and he knew the object of our visiting the country, that it was merely with a view to take Cabul, and the rest of the country of the Afghans; and that he should always be glad to assist us, but with the condition of receiving either a present, or a pension from the Lord Saheb, i. e. Governor General, and he wanted me to give him a paper, promising to procure him a pension. I replied, that it was not at all the intention of the English to take Afghanistan; but I should mention his request to the Lord Saheb: and with regard to my giving him the paper he required, it would not be of the least use to him, for I was a mullah, and if I was to give him such a paper, I should only make a fool of him; for the Lord Saheb would just laugh at it, and observe that he forced me to do so, and then he would have less hope of getting the smallest present from the English. Lalpore is 45 English miles from Jalaalabad.

22nd May, 1832.—We arrived at Mette, belonging to Sirdar Sultan Mahommed Khan of Peshawr, 30 English miles from Lahore.

Arrival at Peshawr.

23rd May, 1832.—We arrived at Peshawr.

The Sirdar Sultan Mahommed Khan received me in the kindest manner, gave me a room in his house, and ordered a taylor to make me a European dress at his own expence.

In the evening he introduced me to a great many mullahs of Peshawr, for Peshawr is considered to be the most learned city after Bokhara. One of the mullahs observed, that Christ had said that he came not to abolish the law. Why therefore have the Christians changed the Sabbath day? I replied, that it was only commanded in the Bible to labour six days, and to rest on the seventh day; that it was nowhere said in the Scripture, that the seventh day of the Jews was the seventh day of the creation. I must however confess that I never expected such a question from a Mussulman.

Mullah Ameer called on me, and read with me the Pushtoo book of Khan Jehaan Lóote, containing a history of the origin of the Afghans.

Afghans.

Nebuchadnezzar took the children of Israel captives to Babylon. Some went to Arabia, for they said, we are now distant from the place of Solomon; therefore we must now perform our pilgrimage to Mecca, built by Abraham*. And therefore they chose the country around Mecca. In the time of Mahommed, the Arahs quarrelled with them. Waleed, a Jew by his father's line, and a Koreish by the mother's side, united with Aboo Soofian, and collected an army of Koreish, commanded by Khaled, the son of Waleed, and defeated Mahommed. Ameer Hamza, the uncle of Mahommed, became a martyr, on that occasion, in the year 18 of the Hegira. Khaled however went to Medina, and embraced the religion of Islam, and distinguished himself in battle, and made war with Ormiz, in the time of Aboo Bekr. He went to Damascus, and built a town called Khaled: he besieged Damascus. Heraclius sent an army of 300,000 men against him. Khaled had only 40,000 men. Khaled desired those of his army who had seen the Prophet to stand separate from the rest—1,000 men of his army stood aloof from the rest. Of these 1,000 men, he chose 100 poor men to pray to God. At that time the news of the death of Aboo Bekr arrived—the battle commenced. The first day the victory was doubtful; but the second day Heraclius was beaten. At that time Omar became Khaleefa, and he wrote to Khaled and recalled him to Medina—Khaled obeyed the order of Omar. Omar received him kindly, and gave him 1,000 deenars. Aboo Beda took the command of Khaled's troops, and sent Aboo Soofian of the children of Yazeed to Damascus.—Aboo Beda himself went to Makhs. Khaled was sent back with a reinforcement of 40,000 men. Heraclius sent his general Nodar with 120,000 men against Khaled, and Zanah with 20,000 men against Aboo Beda.—Khaled and Aboo Beda united their troops together, and sent messengers to Omar, who sent 12,000 men for their assistance. The battle lasted 24 days, after which Heraclius' army was beaten. Nodar was killed by Jinjah Khafune, and Zenash escaped. Khaled sent the trophies of his victory to Omar, upon 70 camels. Khaled and Aboo Beda went to Meer Horroom, which they took by assault, after seven days. Aboo Beda remained at Meer Horroom, and Khaled remained one year at Aksan.

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* This account agrees with the tradition of the Jews of Yeman, whose ancestors never returned to Palestine, and refused the invitation of Ezra. See vol. II. of my Journals through Palestine and Persia.—Wolff.

That same Khaled, so mighty in battle, wrote, when turned to the religion of Islam, a letter to the children of Israel at Ghor, announcing to them his conversion to the doctrine of Mahommed, and exhorting them to turn to Islam. Keis and some other chiefs of the Afghans went to Medina. Keis was a descendant of Saul, of the 27th generation, and of the 45th generation of Abraham, and 63rd generation of Adam. Then the author gives the very same genealogy, as I have already written, and confesseth, that he has taken his genealogy from the book called Majmoon Alunsaab. The author of the history of the Afghans continues; Keis turned Mahommedan, and Mahommed gave to him the surname of Abd Alrasheed. Keis killed 70 Koreish, and Mahommed prophesied that from the descendants of Keis many faithful Mussulmans should appear, and said, " This is a Must Battan;" hence the Afghans have the name of Battan throughout Hindoostan. The Afghan historian continues, that Mahommed spoke that time in the Afghan language,

" Warkra Awiza Karna Da Agamuz b'Aboo Rasada."

Translation.—" My shirt is gone to Awiza Karna, and my comb to Aboo Rasa."

Keis Abd-Alrasheed's family increased. He had three sons: Sarabane, Betune, and Khorkhoshte.

King Abd Almulek Bene Marwan sent Hajaat Bene Youssuf Sakefe to Sustan and Khor, and made friendship with the Afghans. With the assistance of the Afghans he killed many of the Rajahs, in the year 404 of the Hegira. With the assistance of the eight Afghan chiefs, viz. 1, Khannoo; 2, Amoo; 3, Daud; 4, Yahza (John); 5, Ahmed; 6, Mahommed; 7, Aref, and 8, Ghazi, Sultan Mahommed Ghazi took Khorasan, Yark, Mowr, and Almhor: and he took those eight chiefs with himself to Hindoostan, where they spent three years. Roy Beshlem Rajah of Hindoostan was destroyed, and the idols broken in pieces by the Afghans.

Wherever difficulties were to be encountered, Sultan Mahommed sent Afghans. Sultan Mahommed Ghazi reached an age of 124 years, and had 39 children. Shahboodeen Ghazi became King, he took Hindoostan. On his arrival at Ghazne, he ordered the Afghans to be removed from Ghor, and thus they came to Candahar, Peshawr, Ghazne, Khaibar, Tera, Ashnakhar, Saod, Aboonur, Multan, Hassan, Awdal, (between Atok and Rawl Pinde,) Sary Kora, Mount Soleemon and Mount Ashnakhar.

Peshawr was the first city inhabited by the Afghans. Peshawr was formerly called Bagram. This account is extracted from Neamut Ali Herevee, an Afghan manuscript which I have sent to you, my lovely Georgy.

Timur Namah in the Ketab Ansabe, and Mahakkek Toose give the genealogy of the Afghans. Mullah Mahommed Hossein, the brother of Mullah Najeeb, to whom a pension was procured by Mr. Elphinstone, on account of his having made the journey to the Kaffre Seeahpoosh, assisted me in learning the above genealogy of the Afghans. Afghans are called Pokhtoon, hence Pathan in the Afghan language.

Little Cashgar.

24th May, 1832.—About 10 days journey from Peshawr, is Little Cashgar. Sekandar, king of Little Cashgar, asserts himself to be a descendant of Alexander the Great.

Learned Mullahs of Peshawr.

1, Mullah Ahsan, with the surname of Hafiz Deray,
2, Ghollam Hubeeb,
3, Hafiz Aseem,
4, Mullah Mahommed Hossein,
5, Mullah Ali Ahmed, and
6, Mullah Bahrman Khan, a friend of Mr. Elphinstone, is gone to China.

Khaibre.

The Khaibre, already mentioned in my journals, are an independant tribe, who live in the mountains between Cabul and Peshawr. They divide themselves into the following tribes:

1, Moomandee Koki; 2, Shinwaree; 3, Apeede; 4, Ook Szeye.

Youssuf Szeye.

At the north from Peshawr is Bajour, belonging to an independent tribe of Afghans, called Youssuf Szeye; they have a mighty chief called Hasim Khan.

Kaffre Seeahpoosh.

25th May, 1832.—I called on Mullah Nujeeb, who undertook, at the desire of Mr. Elphinstone, the journey to the Kafre Seeahpoosh; he went in the year of the Hegira 1224, 23 years ago, to Prang or Ashngha, thence to Tanghe Akhsacoat Bad Khela Kojila, passed the great mountain Sabar, from thence to Banda Kodigra Barabad, Kajela and Deer, and passing the mountain of Sakhane, he went to Harnoe; and, from thence, through the desert, to the Kaffre Seeahpoosh. One of the tribe of Kanwaji of the Kaffre Seeahpoosh was with him; his name was Dom Khan: he arrived at Kandesh, where he stopped 10 days. The Kaffre Seeahpoosh are called Spen Kaffre by the Afghans. Kamaj, Kamas, Salaul, and Helal were four brothers, who lived at Candahar. They were expelled by the Mussulmans: from thence Kamas, Salaul, and Helal became Mussulmans, and Kamaj remained Kaffres. They have no exact accounts of their origin; some say that they were Arabs, others say that they were Afghans, and some of them say that they came from another country*. They know their genealogy on their having been driven out from Candahar to Kamkood. After a bloody war among themselves, they came to Kawkosht, thence to Kamba-sala, thence to Kalamreed, Bambad, and thence to Hamaj, where 4,500 Kaffres are residing.

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* I have learnt since, that some of them say, that they are descendants of the soldiers of Alexander, which is highly probable, for they are completely of a white European complexion.—Wolff.

They have a great place of pilgrimage in the village Kishtake, two days from Kandesh. There they have a large house called Imr Ama, to which they offer a cow as a sacrifice, and a sheep. They sprinkle the blood upon an idol which is sitting upon a horse, and the meat they give to me to eat; they have a throne of stone, upon which some words are written, which they say are taken from the Towrut, i. e. Law of Moses. They have in every place a place of worship. They know, like Jews, Mussulmans, and Hindoos, clean and unclean. The cow, sheep, bear, are considered to be clean, even if they died naturally. Mice, dogs, and all kinds of fishes are unclean; and as soon as a child is born, they turn the mother out of town, in order that the village may not be made unclean. The mother and the child remain three days in the fields. They worship Imra god, and the pictures of their dead, and offer sacrifices to them. They put fire in the Imrtan, and another fire before the idol. They make a great smoke, and then pour water upon the fire and idol, and this ceremony is called Sooj by them, i. e. clean. They then pour upon it butter and flour, and exclaim three times,—" Hehamojota! i. e. accept it;" and before Imrtan they say, " Hehamaj; Imra!" " God, accept it," and the whole congregation exclaims, Hehamaj. After this the Ota priest reads prayers. One of their prayers is as follows: " Increase our property, make us not sick, and kill the Mussulmans;"—and after every prayer they exclaim, " Hehamaj." After the prayer is over, they kiss their fingers. Their idols are made of wood and stone, in the figure of gigantic men. They say that Imra keeps them, and increases and diminishes their property: they worship Imra through the image.

Names of their Prophets.

1, Begesht.
2, Mane.
3, Marar.
4, Arum.
5, Parso.
6, Geesh.
Prophet Henoch, the Prophet[*].
7, Parade. Parade had seven brothers, whom God created of a tree of gold.

Names of their Prophets.

8, Parun, who had likewise seven brothers.
9, Dosbe.
10, Zaratoo.
11, Naslete.
So far they are idols of wood.
12, Deselren, who is a woman.
13, Ghames, who was the wife of Adam. The picture of her is of stone, upon a mountain.

They know but little of a future state. They say those who were good go to Parchboola. The bad go to Poredagarbla.

They dress their dead in feast clothing, like a warrior's dress, and throw them upon a chair and dance around them. If the dead was poor, they dance three days; for the rich seven days—and then they cast him before the idol, without burying him. A youth, after he has come to the full age, and given bread, is dressed in linen.

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[*] This is very remarkable, for Mane was the author of the Manideans.—Wolff.

They name the child in the following manner: they put the breast of the mother upon the teeth of the child, and the name the mother mentions, whilst the child suckles, is given to the child.

Marriages.

The bridegroom brings a cow to the father of the daughter, and gives to him six rupees. The father of the daughter fixeth a chain of silver ear-rings and two ornaments of silver upon her ears, and clothes her with a dress, and sends her away with the bridegroom. A few days after the wedding, the father brings to the happy pair 20 cows.

Oracles.

If one wishes to consult the oracles, or genii; they go to the Ota priest; he places his head above the smoke, and asks the genius.

Names of their Chiefs at Kamaj.

1, Demo; 2, Hazar; 3, Jaudloo; 4, Meerak; 5, Balte.

Manner of Salutations of the Kaffres.

Too Teasch?	Are you come?
Awet Yasana;	You are come.

Feast Days.

The Seeahpoosh have 14 feast days.

Names of their Tribes and Villages.

Tribes.		
1, Kamoje,	Their Village,	Kandesh.
2, Kistoje,		Kishtou.
3, Makole,		Mangal.
4, Kandaye,		Kantosh.
5, Porone,		Poron.
6, Gheteone,		same name.
7, Parenos,		
8, Ashgun,		
9, Amshee,	Village,	Amlesh.
10, Seroon,		
11, Golome,		
12, Kholem,		
13, Romse,	Village,	Roma.
14, Darkema,		Katar and Gampeer.
15, Nishi,	Village,	Waygal, &c.
16, Way,		
17, Temesh,		
18, Ezred,		
19, Poral,		
20, Saugrug,		
21, Tshaturalu,		
22, Ganug,		
23, Podad,		
24, Awckca,		
25, Pasaykur,		
26, Golin Kolom,		
27, Tatun,	Village,	Tatun Teorua.
28, Oole,		Oole Larna.
29, Sawn Koon,		Sawn Koondara.
30, Pashe.		

Vocabulary.

Seeahpoosh Language.	*English.*
Imra,	God.
Paralebola,	Paradise.
Paredagarbola,	Hell.
Dad,	Father.
Noo,	Mother.
Jook,	Daughter.
Bara,	Brother.
Sas,	Neighbour.
Maja,	Husband.
Ishtere,	Wife.
Laod,	Boy.
Pis,	Child.
Munja,	Man.
Oolija,	Creature.
Shey,	Head.
Naskar,	Sight.
Nasoon,	Nose.
Uje,	Eye.
Ooje seyor,	Eyebrows.
Kur,	Ear.
Moon,	Forehead.
Shoo,	Hair.
Ashe,	Mouth.
Kam,	Throat.
Totso,	Teeth.
Deesa,	Tongue.
Dare,	Beard.
Maryam,	Neck.
Dasht,	Hand.
Angor,	Finger.
Loy,	Blood.
Sore,	Heart.
Szo,	Milk.

Numbers.

1, Ekk; 2, Doo; 3, Tre; 4, Jeta; 5, Poja; 6, Sho; 7, Sata; 8, Ashta; 9, Noo; 10, Deesa; 11, Yue-yasa; 20, Visee; 30, Masee; 100, Pojawasee, &c.

Daveeda.

25th May, 1832.—Daveeda, a Hindoo, who is an agent of Runjeet Singh, the Maharaja of the Seiks, called on me, and told me, that the Governor General of India had recommended me to the Maharaja (Great King) of the Seiks, who, in consequence of the recommendation of Lord William Bentinck had sent a man of distinction to Attok, with orders, that 50 horsemen should be ready for my attendance; and that Hurry Singh, the Sirdar, Governor of Jehangheer, had orders to provide tents and money for me; and every governor of the places, which I had to pass, had orders to give me every day 15 Rupees worth of sweetmeats, and 200 Rupees, i. e. £20 sterling, and that an elephant was ready for my reception.

Daveeda is not of the Seiks, whose religion is different from that of the other Hindoos, in many respects. He tells me, that God has diverse names—Maharaj, and Ram, &c., and the stone which is worshipped, is called Salkeram; and on the spot, where he is found, he utters a voice; he is found in the river called Nemorta; they have another idol called Ramtshan, which has the form of a man. He tells that Sheer Singh, the son of the Maharaja Runjeet Singh, had become a disciple of General Ventura's, and had adopted his sentiments with regard to religion. Sheer Singh is Governor of Cashmeer. Adam and Eve are called Mado and Burbade. Brama, Daveeda tells me, has created the world by order of Maharaj. Brama had one body and four heads; he brought four books, viz. 1, Joojur; 2, Rek Bed; 3, Aterban Bed; 4, Sham Bed.

Sirdar Sultan Mahommed Khan, Governor of Peshawr.

26th May, 1832.—Sirdar Sultan Mahommed Khan, in whose house I lodged, sent for me. He requested me, in the first instance, to permit him to send a gentleman of respectability with me to Lord William Bentinck about some political affairs; I told him, that I must decline this, for the simple reason, that I did not believe it to be honourable to go as a guest through the dominions of Runjeet Singh, with the political ambassador of a chief who is at variance with him, (Runjeet Singh.)

Secondly. It might displease the Governor General, Lord William Bentinck, to have suffered myself to be accompanied by a political agent, whilst I am a priest. He, therefore, gave me a letter for His Lordship, and told me to tell the Governor General, that the Sirdar Sultan Mahommed Khan would be for ever a humble servant to the English, if he was to take him under his protection; for he could not go on any longer under Runjeet Singh: and that he desired to obtain from the Governor General, English officers for his troops, and a chief adviser for the administration of all his affairs: he told me that he had accompanied Mr. Moorcroft with 3,000 men to Cabul. And the following paper has been given to him by Mr. Moorcroft:

"This certifies, that Sirdar Sultan Mahommed Khan, one of the principal Burmh Zeye nobles, has conducted himself towards my party, from the time they entered Peshawr to the period at which they quitted the city of Cabul, with an uniformly steady friendship and civility. At the request of the Khan himself, I furnish this testimonial, with expression of his wish, that friendship should always remain betwixt him and me; a condition to which, as a private individual, I most cordially subscribe: and on my part I feel pleasure in testifying my belief, that Sirdar Sultan Mahommed Khan possesseth more sincerity, honour, liberality of sentiment, natural sagacity, and ability, than any other Dooranee or Afghan nobleman, of whom I have had a fitting opportunity of forming an opinion. This character, drawn from observation made during a period of eight months, in conjunction with my acknowledgments of a series of friendly actions, and a disposition favourable to Europeans, as manifested on several occasions, will sufficiently recommend Sultan Mahommed Khan to the respect, and if need be, to the good offices of those Englishmen with whom accident may bring him into contact.

" *Cabul*, *Aug.* 17, 1822. (Signed) " WILLIAM MOORCROFT."

This testimony was confirmed by Messrs. Burnes and Gerard.

I must confess, that Naser Moorad Ali Khan, who is high in the favour of Sirdar Sultan Mahommed Khan, is in the interest of Runjeet Singh, and the British Government of India must be cautious in communicating with Sirdar Sultan Mahommed Khan.

26th May, 1832.—Mullah Uzeir of Cabul was introduced to me by Sirdar Sultan Mahommed Khan; he is a great ass. In order to prove to me, that the Jews and Christians had corrupted the law, he recited portions of the Koran to me.

Departure from Peshawr.

27th May, 1832.—I left Peshawr, and the hospitable dwelling of Sirdar Sultan Mahommed Khan, accompanied by the chief man of the Sirdar and three soldiers of Runjeet Singh, and arrived at Daghe Banda, nine English miles from Peshawr: it is inhabited by Afghans of the Mamaud tribe. I spoke here with the people about Jesus Christ, and him crucified. Towards the evening we rode six English miles farther, and arrived at Peer-Bag. An old Syud, highly respected by the ruler of Peshawr, shewed me great attention.

29th May, 1832.—I set off for Akora, near Nowshara: fifty horsemen, sent by Hurry Singh, the governor of Jehangeer, came to meet me. One of the Seik officers, Jodaram by name, told me, that I should mount an elephant which stood ready for me. Jodaram gave me two rupees, according to the custom of the country. I took the two rupees, and gave them to the elephant-driver. A letter of Hurry Singh, one of the chief generals of Runjeet Singh, was delivered to me, assuring to me his assistance by order of the king of the Seiks, Runjeet Singh.

We alighted at Akora, in a Mussulman mosque, for there is no fear here to be put to death by the bigotry of the Mussulmans; for they are here subjects of Runjeet Singh, a Hindoo king, who knows how to keep them well under subjection. They tremble at the name of Runjeet Singh, from Peshawr to Bokhara, and only hope that the English will put him down. After having travelled for several months among wild Turkmans, and having been delivered from slavery, and escaped death at Dooab, and passed through the wild mountains of the Khaibaree, one is agreeably surprised to be suddenly surrounded by kind people, dressed in white garments, folding their hands together, and waiting for an order.

Oh Lord Jesus Christ, let the world call me ever so much a fanatic or an enthusiast, I will praise thy name all the days of my life; and if thou bringest me safely back to my dear Georgiana, and to my dear, dear boy, I will thank thee, and praise thy name all the days of my life; and if thou enablest me to praise thy name with power and with success, I will praise thy name all the days of my life.

In the afternoon we continued our journey towards Jehangeer, six English miles from Akora. Half way off, the soldiers of Hurry Singh presented their arms, and a colonel, sent by Hurry Singh, came to welcome me in the name of Hurry Singh. Upon this spot many battles were fought between the army of Runjeet Singh and the Afghans; and the Afghans were defeated by the arms of the great one-eyed Runjeet Singh. Polar Singh, one of the Akalee (of which people I shall speak after this), died here, as the Seiks express themselves, a martyr, fighting against the Mussulmans.

We arrived at Jehangeer. Sirdar Hurry Singh, sitting upon a chair, surrounded by about 80 officers, and nobles, and soldiers, rose and put his hands in mine, and welcomed me in the name of the great king (Maha Rajah Runjeet Singh); he told me that he was a friend of Lord and Lady William Bentinck. He asked me whether I knew them. I told him yes; and that Lord William was related to you, dear Georgy. A red coloured, beautiful tent was prepared for me; and 250 rupees, and about 10 pots of different kinds of sweetmeats were delivered to me. A soldier was placed, and an orderly, near my tents, who had to execute my orders; and another soldier as a guard. Mool Singh, the Moonshee Secretary to the Sirdar, was sent to me with ink and paper in his hand, desiring me to tell him what I wanted; which he wrote down, and immediately sent the paper to Hurry Singh. As I was in want of linen for some shirts, the finest linen was immediately brought.

Moonshee Mool Singh.

Moonshee Mool Singh is an excellent young man; he understands Sanscrit, and is very well informed in religion. I translated to him the Sermon on the Mount, Matt. v. He gave to me the following information about the—

Religion of the Seiks.

This was established about 150 years ago, by Baba Nanak and Gooroo Govind Singh; the Seiks called God Akal Puruk, (Akal means in Sanscrit, immortal, and Puruk, a year,) by whom every thing was created,—the Being, who has neither beginning nor end. They have a book called Grunt Saheb, written by Gooroo Arjand and Baba Nanak. Baba Nanak believed and taught the unity of God, and abolished idols among his people. His followers were called Seik, which means disciple. Their spiritual guides were called Gooroo; they have 10 families: 1, Gooro Nanak; 2, Gooroo Angad; 3, Gooroo Ameer Daas; 4, Gooroo Ram Daas; 5, Gooroo Arjand; 6, Gooroo Hurgobind; 7, Gooroo Hara; 8, Gooroo Hurkresht; 9, Gooroo Dekht Bahadoor; 10, Gooroo Kowend (or Govind) Singh*. The Seik call the first man Brama, and his wife Shakad. The Seik do not worship idols as the representatives either of God or men. They believe that those who do good works, and worship God, go to Swarg, Paradise, and bad men to Nark, Hell. Those who have done good works, remain in Swarg until they have reaped the fruits of their doings, and then return to the world; those who have done bad, remain in Nark until they have received their punishment, and then return to the world again.

The Seik have several places of pilgrimages: 1, Amretser; 2, Fareen, Faren; 3, Dookh Nawaren; 4, Derahe Baba Nanak; 5, Golendwal, for the Punjaab; 6, Nundpoor Makwal; 7, Chamkone; 8, Tittehgeher, near Shrhim; 9, Mooketsir; 10, Dandemah Saheb;

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* Singh is a title which the military of the Seik bear, and means Lion.—*Wolff.*

11, Delhi, between the Sutledj; 12, Patna, in Behar, and 13, Abehela Negghher, near Nandair, in the Dekhan.

Akalee.

In the land of Runjeet Singh are a kind of military, spiritual Dervishes, highly respected, and revered by the nation, and even considered to be sacred. They are called Akalee, immortal. This sect was originally founded by Gooroo Govind Singh, the tenth Gooroo of the Seiks. The Seiks were formerly a spiritual people, and did not aspire to temporal power; they were however in the habit of disturbing the peace of the country, and resisting the authority of the Mahomedan government, from the religious animosity which naturally existed between them. This led to the persecution of the sect, and in the time of Aurunghzeeb, Emperor of Delhi, the Mahomedans succeeded in seizing the Gooroo Dekht Bahadar, the 9th priest of the Seiks, who was put to death at Delhi. Gooroo Govind Singh, on his accession to the primacy, invoked the vengeance of God, to revenge this insult, and determined to prosecute a war against the Moghul. After various successes, he was defeated, and obliged to abandon his country. Those of his followers, who remained firm to him in the contest with the Moghuls, he honoured by the nomination of Akalee, or the immortal; and from that time they became a mendicant race. The Seiks became independent during the reign of Furokhseer, the Emperor of Delhi. The Akalee increased in number, and they are noted for their predatory and fanatical habits and impertinence. Seventy years ago, the Seiks established their authority in the Punjab.

The Akalee wear a distinctive dress, of dark-blue, and a high cap, in which they generally wear iron rings, resembling a quoit, which the Seiks formerly used as an implement of war.

Names of the Months among the Seiks.

1, Jyth; 2, Assar; 3, Srawun; 4, Bhadoon; 5, Assin; 6, Katik; 7, Aghun; 8, Poos; 9, Magh; 10, Phagoon; 11, Chyte; 12, Bysak.

Names of the Days among the Seiks.

Rubeebar, Sunday; Sumbar, Monday; Mungulbar, Tuesday; Boodhbar, Wednesday; Breehusputteebar, Thursday; Shookerbar, Friday; Sunneebar, Saturday.

A Duftree, book-keeper to Hurry Singh, not a Seik, but a Hindoo, told me that God is called Ram by them; and there is only one God. The idols (But) are only representations of the invisible Divinity. Their book is called Bhugwut Geeta (divine song), written in Sanscrit. The Seik have it written in their book, that rays like the sun went out of the hands of Jesus Christ! I read to three Hindoos the Sermon on the Mount.

30th May, 1832.—I called again on Hurry Singh; his Moonshee, who speaks Persian, was my interpreter.

Hurry Singh.—"Do you wish to see the fortresses of this place?"

Wolff.—"I never look at fortresses. My occupation is to speak with people about God."

H. S.—"What is it necessary to do, in order to arrive at a more thorough knowledge of God?"

W.—" Jesus Christ said : ' Will your Heavenly Father not give the Holy Spirit to those, who ask him ?' Pray to God, and he will give you the Light of Truth !"

H. S.—" Of all religions you have seen, what is the best one ?"

W.—" The religion of Jesus Christ."

Moonshee.—" Recite to Hurry Singh the Sermon of Jesus, I will translate it." I did so—they were delighted with it.

H. S.—" If one purposes to leave this world, and to devote himself to God, what must one do with his wife and children ? it is very hard to leave them."

W.—" If you seek God with all your heart and soul, he will manage affairs in such a manner, that you shall live the more happy with your wife and children !"

Hurry Singh is a devout man ; he makes every day a present of a cow to a Brahmin, and he is just in his dealings.

Lena Singh and Pundit Sowaram called on me, and they made the following observation : Ram Perwerdegar, i. e. God, is like the wide ocean, of whom many drops are formed, and many rivers are formed, but these do not exhaust the ocean. Many sands, corns, and shells are cast by the ocean to the dry land, and do not exhaust the ocean. Thus Wishnoo, whom you call Jesus, is a drop of that wide ocean, God ; of which drop many other drops were formed, but they do not exhaust the ocean, God, and Ram is not in want of any of them. From the beginning, a religion was established for every nation, suitable to the clime in which it lives ; and every one, who is faithful to that religion with which he was born, shall come nearer to Perwerdegar, and shall go to Swarg, heaven.

W.—" Why do you worship the cow ? The cow is not Ram Perwerdegar ? Nor is the cow a wide ocean ?"

A *Moonshee*, who was present, replied, " If you don't wish to make the Hindoos the enemies of your soul, do not ask about the cow." I was quiet.

Are the Hindoos idolators ?

Infidels among European Christians, who are prone to defend any other religion save their own, exculpate the Hindoos from the crime of idolatry, in order to make suspected the veracity of excellent Missionaries like Schwartz and Ward ! Those infidels, whilst they would be out of their wits, if one would burn them, and whilst they speak with horror, and most justly, about the inquisition of Spain ; (which they, however, do merely for bringing into discredit the bliss-bringing religion of our blessed Lord Jesus Christ, God blessed for ever,) speak with enthusiasm about the custom of the Brahmins and Seiks—of burning their wives, and of the horrors of Juggernath ! And whilst I believe, that many a Hindoo, and many a Mussulman, and many a New Zealander, living up to the law of his conscience, will be met with among the number of the happy in heaven, I firmly believe that such malicious infidels will be cast into utter darkness ; for they had an opportunity of knowing better. " Woe to thee, Chorazin, woe to thee, Bethsaidah !" &c. are the exclamations of our Lord himself!

What is idolatry? It is the worship of an invisible Being, through a visible representation; and this is the very manner of worship among the Hindoos!

It is, however, clear to me, that idolatry originated either from a false philosophical system, as that of Spinoza, the Jew; or from the system of Pantheism, now making again its appearance in Germany.

31*st* *May*, 1832.—A Brahmin called on me. I asked him what Salgaram, the stone, signifies? he replied, " It is a visible picture of the invisible God!" I spoke to several other Hindoos about Jesus Christ, and him crucified.

1*st* *June*, 1832.—I left Attok, where I was most kindly received by Khurruck Singh, who gave to me again 250 Rupees and sweetmeats. I learn that Khurruck Singh is the favorite son of Runjeet Singh; for Runjeet Singh was very fortunate during the time that his mother was pregnant with him, and on the day of his birth. Attok is six English miles from Jehangeer.

I arrived at Haydaroo, 10 English miles from Attok, where I lodged with a Brahmin.

2*nd* *June*, 1832.—We arrived at Hassan Awdal, the last place of Afghanistan. Here I saw the first Hindoo temple. Pundits were sitting in it, reading Grunt Saheb. Hassan Awdal is 15 English miles from Haydaroo.

4*th* *June*, 1832.—Arrived at Rawl Pende, 15 English miles from the former place. Here I got again sweetmeats, worth 15 Rupees, and 100 Rupees in money, which I put in my pocket.

5*th* *June*, 1832.—We arrived at Bande, 18 English miles from Rawl Pende.

6*th* *June*, 1832.—We arrived in the forenoon at Pishentowr, 17 English miles. In the afternoon we arrived at Damak, six English miles.

7*th* *June*, 1832.—We arrived at Rawtus, 18 English miles from Damak.

Mussulmans among the Seiks.

The Mussulmans under the government of Runjeet Singh stand in the same relation to the Seiks as the Christians in the Ottoman Empire; only with regard to the Mussulmans, that Runjeet Singh is more tolerant than the Turks and Persians. The Mussulmans are not allowed to eat cow's flesh.

9*th* *June*, 1832.—We arrived in the village called Saray Kare, 12 English miles. The Hindoos are so very lazy, they never want to go more than 12 or 15 miles a day. This village is inhabited by Brahmins.

10*th* *June*, 1832.—I arrived at Goozerat, 18 English miles, and was very kindly received by Mr. Josiah Harlen, citizen of Philadelphia, free citizen of the United States of N. America, who is Governor of Goozerat, in the service of Runjeet Singh. He was formerly in the service of H. E. I. C. as surgeon during the war with the Burmese Empire. He left the service for the purpose of going to Cabul, and after his return to Hindoostan, he entered the service of Runjeet Singh. He tells me, that he has paid much attention to the political condition of the people of Afghanistan. He says, that the restoration of Shujah Al Mulk would be of the greatest advantage to the British Government, during the present apprehension of the invasion of the Russians; for thereby, he says, the military power of Centre Asia could prevent the advance of an invading army through the passes of a country naturally intricate. He says, that the passage from Europe into Hindoostan from N. W. would be stopped by the restoration of the powers of the Afghans, so far shut up, as to prevent an invading power from entering India at more points than by a single column, which would in this case take its course through Sinde. He says, that the advanced post of the British Government would be in the city of Balkh, and not at the foot of Attok; for Akbar Shah used to say, he continued, "that the river Indus is the ditch of the fort of Agra." I cite merely the words of Mr. Harlen, for I don't understand what he means—perhaps a military person may do.

10th June, 1832.—I preached in the house of Mr. Harlen, to some Armenians and Mussulmans, in the Persian tongue.

12th June, 1832.—I arrived in the hospitable dwelling of Signor Avetabile, Governor General of Wezeerabad, in the service of Runjeet Singh. He is a Neapolitan; he furnished me with the following effects:

1, Two Cashmere shawls.
2, One red umbrella.
3, Two caps, one red and one black.
4, One silk covert.
5, One white coat.
6, One white jacket.
7, Ten shirts.
8, Four towels.
9, Five napkins.
10, Two silver spoons.
11, One tea spoon of silver.
12, Two forks.
13, One cup of silver.
14, Two bolsters.
15, Four blankets for bed.
16, Six pair of shoes.
17, Two pair of shoes.
18, Six handkerchiefs.
19, One white cover.
20, Four covers of bolsters.
21, Six trowsers.

17th June, 1832.—We arrived at Gutshrawale, 18 English miles distant from Wezeerabad, a large town! I wrote from here to Runjeet Singh, and enclosed to his majesty a proclamation, which I issued at Gutshrawale, in the Persian language, exhorting all nations to repent, and announcing to them that Jesus Christ is the Son of God, who died for our sins, and rose again, and went to heaven; and that he shall come again in the clouds of heaven, and that great judgments are coming already to proclaim His great coming, pestilence, earthquakes, and Cholera Morbus!

18th June, 1832.—We arrived at Kore, 24 English miles from Gutshrawale. We lodged in a garden belonging to a Gooroo, or spiritual guide of the Seiks.

Arrival at Lahore,

19th June, 1832.—I arrived at Lahore, passing Shadara five English miles from Lahore: we crossed the Ravee, and arrived at Lahore. Fakeer* Noor Addeen Ansaare, one of the hakeems of Runjeet Singh, came immediately out to meet me, and brought an elephant to make me ride upon, and the following letter of His Majesty the king of the Seiks was delivered to me !

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* Fakeer means poor. Runjeet Singh has in his service several Arabs, as physicians and ministers, who have this title.

"I received your kind letter, informing me of your arrival at Cabul, and the degree of the firm friendship, which, according to the most powerful treaty, shines like the sun ; and that you arrived at Goozerat, by the grace of Akal-Puruk. I was exceedingly happy to hear this, and have the pleasure to send Meer Moorad Ali Shah, Jemadar, to join you in the vicinity of Goozerat or Wezeerabad, and supply all the necessary provisions, and guard you against thieves."

I received, at the same time, letters from the Right Honorable Lord William Bentinck, Governor General of India, Colonel Churchill, Military Secretary to Sir Edward Barnes, and Lady Bryant, of Simlah, kindly inviting me to come to Simlah. Another letter was delivered to me by Monsieur Allard, telling me that his majesty, Runjeet Singh, wished me to come to Amretser, when he would receive me with distinction ; but that his majesty does not wish me to circulate my proclamation. Two hundred and fifty rupees were given to me again by order of king Runjeet Singh. Doctor Helingberger came likewise to see me in the house of Monsieur Allard. Lahore may have about 80,000 inhabitants.

20th June, 1832.—I left Lahore for Amretser, a city built by Runjeet Singh. We arrived at Pool, 20 English miles from Lahore. I received a second letter from the king of the following contents :—

"I received your letter, stating your satisfaction with the treatment you received from Fakeer Noor Addeen Balksh, and Ameer Balksh, and that your object in travelling was to visit the learned men, of every sect and religion, and that you proceed to Cashmeer and Tibet, if you could obtain my consent ; and that you travel for the purpose of meeting clever men ; if not, you would go to Simlah, and return to your country, after having had an interview with me at Amretser.

"I have to state, as an answer, that after you shall have seen me, this point shall be considered, conformably to the force of friendship subsisting between this and the British Government. Instructions have been sent to Fakeer Azeer Addeen, to introduce you to the learned people of Lahore.

(Signed) "Runjeet Singh."

Arrival at Amretser.

20th June, 1832.—I arrived at Amretser, and was very kindly received by Chevalier Allard, who was Aide-de-Camp of Marechal Brune, and who is now General of the troops of Runjeet Singh.

21st June, 1832.—Chevalier Allard went to the Maha Rajah Runjeet Singh, and announced my arrival. Soon after, a great deal of sweetmeats were sent to me by the Maha Rajah. On the evening of the 21st June, 1832, I called on the Maha Rajah. His majesty asked me to sit down upon a chair opposite him ; he was surrounded by Pundits and Brahmins, and Noor Addeen was the interpreter ; for I do not speak Hindoostanee. The Pundits and Brahmins were requested to come on my account.

His majesty asked me, why I had undertaken such a dangerous journey through Toorkistan. I replied to him, on account of God;—in order that I may speak with all mullahs, and especially with the Jews, about the best way of serving God.

Runjeet Singh (pointing to the Pundits.)—"These are our Padrees," (Priests.)

Wolff.—"Are these Mussulmans?"

He burst into laughter, and said: "No; they are Pundits and Brahmins!" and mimicking me, he said: "Are these Mussulmans?"

R. S.—"What is the chief thing that a man should practise?"

W.—Solomon said: "The fear of God is the chief thing!"

R. S.—"Our book (Grunt Saheb) says the same thing."

W.—"I am very far from denying, that there are good things contained in other religions;—but I will ask a question of your Highness, Maharajah?"

R. S.—"Ask!"

W.—"What is necessary to be done in order to come nigh to God?"

R. S.—"To do good."

W.—"How can a man perform real good, if the heart of man is bad, and God sees the heart, and every one who examines himself will find, that his heart is prone to do bad actions; and if the tree is bad, how can we expect good fruits?"

R. S.—"A medicine is necessary for the heart of men."

W.—"I am astonished at this answer; no mullah has ever given to me such a good answer! But I ask now, what medicine is to be used for the heart?"

R. S.—"Tell you me what kind of medicine must be used?"

W.—"The Gospel of our Lord Jesus Christ."

R. S.—"Have you a Persian translation of the Gospel, which my Fakeer would read to me?"

W.—"I shall send one from Simlah, as soon as I am arrived with the Governor General."

R. S.—"Do so; how is it that you travel about for the sake of religion? for the English in general do not care about religion?"

W.—"Your Highness would be surprised to see what activity there is in England in religious exertions. Thousands are spent every year for the sake of religion."

R. S.—"Have you heard of my conference with the Nawab Lord Saheb, i. e. Lord William Bentinck, at Roopar?"

W.—"I heard at Bokhara of that interview."

R. S.—"Is it likely that the Russians will soon come?"

W.—"I do not think they will come for the present."

R. S.—"Tell me sincerely in what manner could I show my sincere friendship to the English Government?"

W.—"The Governor General of India is best capable of answering this question."

I have now to observe, that on my coming before Runjeet Singh, dancing girls appeared, according to the custom of the country. His highness asked me, whether I should like to see them dancing? I replied, as I was an English Brahmin, I could not find pleasure in such amusement. His highness asked them to retire. He asked me then whether I drank wine? I replied, very little. He ordered wine to be brought—but a wine which is entirely Runjeet Singh's wine—it is rather a distilled spirit, and burns like fire. I wanted to drink a drop of it to the health of his majesty, but I was obliged to spit it out again.

R. S.—"Do you believe that no body can die without the will of God?"

W.—"Yes, I do!"

R. S.—"Then why are you so afraid in passing a river in a boat; for I heard that you were very much afraid when you passed the river at Attok?"

W.—"I have no answer except this, that I am very weak, and that God must be mighty in my weakness!"

His highness gave to me, as a present 1,100 rupees, shawls worth one thousand rupees, and a horse worth one hundred rupees.

22nd June, 1832.—I left the house of Monsieur Chevalier Allard, and partly upon an elephant, partly in a palanquin, we arrived at Jendealah, 12 English miles from Amretser, accompanied by 25 horsemen of Runjeet Singh.

23rd June, 1832.—I arrived at Kapoor Talah, 35 English miles distant from the former place. And that same day, I set out for Jallinder, 15 miles distant from Kapoor Talah, so that I had made 45 English miles in one day.

24th June, 1832.—We arrived at Felore, 35 English miles.

Arrival at Ludianah.

25th June, 1832.—I arrived at Ludianah, and was most kindly received by Captain Wade, the Political Agent of the Honorable East India Company. This gentleman was of the greatest use to me, especially in giving me a more exact account of the Seiks and the Akalees; and he introduced me to both of the Afghan Ex-Kings, Shuja Al Mulk and Shah Zemaan. He gave to me a book, which he (Captain Wade) received from Shujah Al Mulk, composed by Shujah Al Mulk himself.

1st July, 1832.—I preached to the English inhabitants of Ludianah, and gave them two lectures.

2nd July, 1832.—I left Ludianah, and set out for Subathoo and Simla. I arrived at Machewarah, 30 miles from Ludianah.

3rd July, 1832.—We arrived at Roopar, where a conference took place between Lord William Bentinck and Runjeet Singh, which was so much talked of at Bokhara and Cabul. It is 30 miles from Machewarah.

4th July. We arrived at Budde, 30 English miles from Roopar.

In the evening, a letter with a jampar, a kind of palanquin, arrived from Lady and Sir Jeremiah Bryant. I arrived at Subathoo in the evening, and was kindly received by both—yea, I must say, cordially. I stopt with them for a few days, preached to the English inhabitants thereof, and gave lectures—and then went to Simlah, where I am now in the house of Lord and Lady William Bentinck, and receive the greatest kindness from both of them. I often talk of you with them, lovely Georgy! as you may easily imagine; for I talk so very often, when I am alone, with you and my little boy.

APPENDIX.

Abbas Mirza wrote to me the following words with his own hands.

"The exalted Padree, Joseph Wolff, is one of the sincere friends of us, Prince Regent. We have seen him before, but this time, when he waited upon us at Toos (Meshed), we paid him much more attention than the first time. He is a truly religious man, and has undertaken a long journey and full of danger; but he is not afraid of any danger. We hope to see him again well and safe, after he shall have finished his journey to Bokhara and Mowalnehar!"

Passport of Abu Nasr Bahadur, King of Bokhara.

"The high order has been issued, that Joseph, the Englishman, return to his country. It is therefore ordered, that no one shall detain or molest him on his road. This command is to be executed!

"*Bokhara, Shabaan 1247, Hegira.*"

Your most affectionate husband,
Joseph Wolff, *Missionary.*

III.—*Biblical Criticism, No.* II.

Gen. iv.

"If thou doest well, shalt thou not be accepted? And if thou doest not well, sin lieth at the door; and unto thee shall be his desire, and thou shalt rule over him."

Many interpretations have been given of this expostulation of the Almighty with Cain. God has been generally supposed to state, to the envious and murmuring Cain, the abstract principles of equity upon which the divine government is founded and conducted; and by which virtue is approved and crime punished without regard had to circumstances of palliation, and without proposing a method of pardon upon repentance—as if God said: "If thou doest well, shalt thou not be rewarded? But if thou doest otherwise, do not sin and punishment justly attach to you? And if, in consequence of your sin, your brother be honored, while you are disregarded, have you fair ground of complaint? Do well, and thou also shalt be accepted."

But to this interpretation there are two or three objections, sufficiently valid, I think, to overturn it—1. Had this been a simple declaration of the truth, so obvious, as to be almost self-evident to every mind; namely, that reward follows virtue, and punishment vice—it was not calculated to impart either knowledge or consolation. With this truth itself Cain's mind was probably familiar, though he did not act under its influence; and the simple announcement of it holds out no inducement to reformation, which is the object in view in the promulgation of every law intended to exercise a moral influence, and accompanied by a penal sanction.

2. Had God dealt with such strict justice with Cain, he would not have treated him with the same forbearance (I say it with all reverence), which he displays toward every other individual of our race. Had the holy and just God been so brief and summary in his declaration and dealings, as he appears upon this representation, "Do well and be blessed; do evil and be cursed," we should have borne a deeper curse than Cain, and ere this have dwelt with the everlasting burnings.

3. The last clause of the verse connects most awkwardly with that which precedes it upon this showing: "If thou doest well, shalt thou not be accepted? And if thou doest not well, sin lieth at the door, and unto thee shall be *his* desire, and thou shalt rule over *him*:" *i. e.* "If you be a degraded and guilty sinner, your brother (for so it is interpreted) shall render you both the respect and the other rights due to primogeniture." A statement contradicting the first principles of justice, and at the same time opposed to fact and common sense.

That interpretation, therefore, most commends itself to my judgment and my heart, which supposes the expostulation a merciful one, rather than a vindication of the divine equity; an expostulation gushing from the overflowing spring of love and compassion, that ever dwells in the bosom of God, to cheer Cain with the prospect of reconciliation upon repentance, and to direct him to the means of effecting it. Thus: "If thou doest well, shalt thou not be accepted? And if thou doest not well, a sin-offering couches at the door—unto thee shall it incline, and thou shalt be able to master it."

The word חטאת chattāth (literally "sin") is often used for the animal sacrificed as a sin-offering,—see Lev. iv. 3, 25, 29. "If the priest that is anointed do sin, according to the sin of the people; then let him bring, for his sin, which he hath sinned, a young bullock, without blemish, unto the Lord, for *a sin-offering*, (חטאת chattāth)," &c. A similar usage in the New Testament, where ἁμαρτια is put both for sin and the expiatory offering, is familiar to most readers;—see Rom. viii. 3. Heb. ix. 28.

The verb רבצ rovetz, translated "lies," in the authorized version, is properly "to squat" or "couch," as does an animal at rest.

The reference of the last clause to the animal just mentioned, I prefer to the reference to Abel. I have no objection, however, to that reference, except the abruptness of the transition, and its strange juxtaposition, beside the clause which immediately precedes it.

This, I believe, or something similar, is the view entertained of the passage, by some of our best Biblical critics; but not being mentioned, that I am aware of, by either Henry or Scott, the most popular commentators, (and deservedly so,) I thought it well to give circulation through your useful miscellany, to a view of the divine proceedings in *this* case, so beautifully harmonizing with the unvarying forbearance and pity, God exhibits *in all others* toward the children of men. In this respect, the amended view of the passage is important. The gracious and merciful Jehovah left not the guilty to despair, by an exposition of those severe but strict principles of justice, that would have excluded him for ever from the hope of forgiveness, now that he had once transgressed; but pointed to the atoning victim near, as the medium of pardon, and thus typically taught him the fundamental doctrine of the Gospel, that of substitutionary sacrifice, and typically pointed to Him, who in the fulness of time should die " the just for the unjust, to bring us to God."

If this interpretation be new to any of your readers, and appear to them to accord with " the analogy of faith," may they receive it with gratitude, as a further illustration of the uniform kindness and long-suffering mercy of Him, who in this instance as well as in every other with which we are acquainted, " willeth not the death of the sinner, but rather that he should turn from his wickedness and live." " Oh that men would therefore praise the Lord for his goodness, and for his wonderful works to the children of men."

I intended making some further remarks upon this chapter, but I have already exceeded the limits I allowed myself.

IV.—*On the alleged Scripture Argument for Slavery.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

Many of your readers are doubtless aware of the existence of a little pamphlet, entitled " Scripture Slavery," put forth, as the benevolent author states, in order to counteract an impression in the minds of those well-disposed persons, who have been induced to defend the enslaving of the Africans in the European colonies, from an apprehension, that the practice is justified by the testimony of " Scripture History." It may appear startling to those who have not attended to what is passing on this important question, that any Christian should attempt to justify a system, in every shape, and under every modification, abhorrent to the best feelings of mankind.

On the general question, it is not my intention to enter beyond one or two preliminary remarks. Pens in abundance are employed on this subject, and some of the master spirits of the age are intent upon it. Public opinion has pronounced its doom; and in vain will the oppressor strive to hinder the captive from going free. Constituted as human nature is, an unprejudiced opinion is not to be expected from proprietors of slaves. It is the misfortune rather than the fault of some among this class, that their fellow creatures descended to them as property, with their estates. Others, deeply interested in the existing system, defend it upon principle! and insist on compensation. This rests with the legislature, and it is for their collective wisdom to determine the amount. But, it has been asked, whether the *Negro* is not entitled to compensation? Those however, who formed the guilty compact, must adjust this point, as best they can. These men talk of LAW, and dwell with complacency on VESTED RIGHTS! By what legal process was the captive seized and doomed to interminable bondage? and what power was authorized to vote away the life blood, and affix the seal of perpetual slavery to fellow creatures, whose only crime was the colour of their skin! *Can* parliamentary enactments be valid, or *ought* they to be binding, where humanity is outraged, and justice and mercy are set at nought?

But from those devoid of sympathy, I would turn as from men whose judgment is perverted—whose consciences are seared as with hot iron,—to such as have bowels of compassion, who have like passions with ourselves, and *feel*, that man is united to his fellow man, under whatever diversity of climate or complexion.

The venerable and dispassionate Scott, one of the best authorities, as a commentator of Scripture, may be referred to with advantage, in illustration of the passages, which in the estimation of certain readers would appear to justify the inhuman practice. Of such it may reasonably be inquired, "How read ye?" and by what obliquity of mental vision are these passages distorted? "And he that stealeth a man and selleth him, or if he be found in his hand, he shall surely be put to death*." And if a man be found stealing any of his brethren of the children of Israel, and maketh merchandize of him, or selleth him; even that thief shall die, and thou shalt put evil away from among you†." In the ordinary concerns of life, it is a recognized maxim among civilized nations, that "The receiver is as bad as the thief." But our modern colonial system would appear to be a refinement on the Israelitish code.

On the above verses, Mr. Scott remarks, "Christianity has annihilated that distinction of nations which for typical and political "reasons was, during a time, established, and in this respect, every "man is now our brother, whatever be his nation, complexion, or "creed. How then can the merchandize of men and women be "carried on, without transgressing this commandment, or abetting "those who do? An inhabitant of England, if he stay at home, and "steal a horse, or a sheep, is condemned to death; but if he take a "voyage to Africa, he may steal, or purchase of those who do "steal, hundreds of men and women, and not only escape with "impunity, but grow great like a prince. According to the Law

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* Exod. xxi. 16.

† Deut. xxiv. 7.

"of God, whoever stole cattle restored four or five fold; whoever "stole one human being, though an infant or an idiot, must die. "May we not call upon British legislators to rectify this flagrant "abuse?—Since this was written, the author, with tens of thou-"sands more, has to bless God, that this expectation *has been* "answered in the abolition of the Slave Trade, by an act of the "legislature; *but further powerfully coercive measures are* "*still needful to accomplish the benevolent design.*"

"Both thy bondmen and thy bondmaids, which thou shalt have, "shall be of the heathen that are round about you; of them "shall ye buy bondmen and bondmaids. Moreover, of the chil-"dren of the strangers that do sojourn among you, of them shall "ye buy, and of their families that are with you, which they begat "in your land: and they shall be your possession. And ye shall "take them as an inheritance for your children after you, to inherit "them for a possession; they shall be your bondmen for ever*."

The Israelites were *permitted* to keep slaves of other nations, perhaps in order to typify, that none but the true Israel of God participate of that liberty with which Christ hath made his people free. But it was also allowed, in order that in this manner the Gentiles might become acquainted with true religion: and where the Israelites "copied the example of their pious progenitors, there "can be no reasonable doubt, that it was overruled to the eternal "salvation of many souls. It does not however appear from the "subsequent history, that the people availed themselves of this "allowance to any great extent; for we read but little of slaves "from among the Gentiles, possessed by them." Surely no candid Christian can, for a moment, persuade himself into the belief—others he certainly will not convince—that West India bondage, in kind or degree, obtains the smallest sanction from the domestic servitude alluded to in Scripture. It must have been a *privilege* rather than a penalty, for idolators to dwell with the only people on the globe, acquainted with the true God†. The Mosaic institutions secured them justice, and doubtless mitigated a thousand-fold the evils of their condition as "aliens from the commonwealth of Israel, and strangers to the covenants of promise." Does colonial slavery bring its victims into contact with a people zealous for the honour of the Lord of Hosts? Were it admitted, that the manual labour exacted is only in due proportion to the strength, how stands the question with regard to the soul, as far as the slave managers and slave drivers are concerned? The late insane attack on the religious establishments in Jamaica affords an all-sufficient answer. The ruffian band engaged in these assaults would annihilate the Christian spirit, which braves all danger, in order to manifest a Saviour's love to every son and daughter of Adam.

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* Lev. xxv. 44, 45, 46. † Our readers must always bear in mind, that the Editors are not identified with any opinion of their correspondents.

These deluded people are wise in their generation, and "love darkness rather than light, because their deeds are evil." Shrewdly enough do they suspect, that abject slavery cannot co-exist for any length of time with an enlightened understanding; and dark as are their minds, they cannot but perceive that the whole unhallowed fabric must soon fall, like Dagon before the ark of God. But it is to *Christians* the present paper is addressed, and if such there be, who will persist in tracing slavery up to institutions, formed in the remotest ages, I would urge on their consideration, that "the law made nothing perfect, but the bringing in of a better hope did. The law came by Moses, but grace and truth came by Jesus Christ."

"And Jesus came to Nazareth, and went into the synagogue on the Sabbath-day, and stood up for to read; and he found the place where it was written, 'The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted; to preach deliverance to the captives, and recovering of sight to the blind; to set at liberty them that are bruised; to preach the acceptable year of the Lord." "Whatsoever ye would that men should do to you, do ye even so to them." "By this shall all men know, that ye are my disciples, if ye have love one towards another." "A new commandment I give unto you, that ye love one another: as I have loved you, that ye also love one another." "Forgive and ye shall be forgiven: for with the same measure that ye mete, it shall be measured to you again." "Thou shalt love thy neighbour as thyself."

"Be ye kind one to another, tender-hearted, forgiving one another. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another; even as Christ forgave you, so do ye."

"The law is for the ungodly and sinners, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for men-stealers, for liars, for perjured persons."

"Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ: not with eye-service, as men pleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men: knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. And ye masters, do the same things unto them, forbearing threatening: knowing that your master is in heaven: neither is there respect of persons with him."

It would be quite unnecessary to remind the friends of the oppressed African, that the abolitionists utterly disclaim the many false and unreasonable sentiments, which have been ascribed to them regarding emancipation. It suits the purposes of anti-abolitionists to misrepresent their arguments, with a view to bring into discredit their benevolent designs. Incalculable good may result, by the divine blessing, from teaching the existing race, and instructing them in the great truths of salvation—supposing this boon *only* to be granted. But, were instruction general, and every child carefully taught and trained to the service of his Maker, in addition to the duties of obedience to his master, many years would probably not pass away, ere he might assert a claim to freedom, which it would be alike unjust, unreasonable, and impolitic to reject.

It were well if all who express their opinions on this painfully interesting subject, bare in mind, that "He only is a freeman, whom the *truth* makes free."

ONESIMUS.

[Having inserted the communication of Onesimus, we sincerely trust that in return he will not refuse the request we are now to make. He must be aware that "Slavery" to a certain extent exists in India. Now, as his mind has evidently been directed to the general subject, will he endeavour to collect as many authentic facts of a local nature as he can, and embody them in a lucid statement, that may command the attention of those who can apply a remedy? Let him take his own time to accomplish the task; and let it be done well. He will derive much assistance from Mr Peggs's work. Those of our readers who desire more information on the subject of Slavery among the Jews, will do well to consult Michaelis' elaborate Commentaries on the Mosaic Law.—ED.]

V.—*On a new Work by Dr. Chalmers.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

A Treatise on the "Adaptation of External Nature to the Moral Condition of Man," from the pen of Dr. Chalmers, (Professor of Divinity, in the University of Edinburgh,) being part of a work on the Theology of Natural History, written in conformity with the will of the late Earl of Bridgewater, is now advertised for publication in London. It appears to me (though my impression may arise from ignorance), that the branch of Natural Theology, which is now engaging the attention of Dr. Chalmers, has been very partially, if at all, illustrated;—the state and appearances of external nature having been considered more as evidences of the fallen state of mankind, than as exhibiting marks of adaptation to their moral condition.

As my own ideas are, I confess, rather confused on the subject of the nature, extent, and traces of this "Adaptation," and as, perhaps some others of your readers may be similarly circumstanced, some remarks on the subject from you might be generally acceptable, and do not appear to be foreign to the design of your publication.

I am, Gentlemen,
Your most obedient servant, J. M.

[Since the subject to which J. M. alludes, has already engaged the pen of a writer so masterly and eloquent as Dr. Chalmers, we deem it most proper to await the receipt of his projected work. And then we may review it, or furnish extracts that may satisfy our correspondent.—ED.]

Missionary and Religious Intelligence.

CALCUTTA.

LADIES' SOCIETY FOR NATIVE FEMALE EDUCATION.

The Tenth Annual Examination of the Native Female Children, under the general superintendance of Mrs. Wilson, took place at the Central School, on Friday morning the 7th instant.

There were present about 300 Girls, all of them, we believe, connected with the Central School. Several of the lower classes were examined in the Bengallee Epitome of the Bible, by the Rev. Mr. Sandys; and about 40 Girls of the higher classes read each a portion of the Gospels in the same language, and were interrogated as to its meaning by the Rev. Messrs. Reichardt and Deere.

Among the numerous witnesses of the interesting scene, we observed a large number of Ladies, with many of the Clergy of all denominations. The results of the examination were very satisfactory, and we think, that the cheerful, cleanly appearance of the children, with the general indications of intelligence sparkling in their countenances, must have afforded high gratification to the friends of these truly benevolent exertions.

After the Examination, there was a sale of Fancy Articles, the profits of which, we understand, are to be devoted to Female Education generally.

Calcutta Baptist Female School Society.

This Society, under its former designation of the Calcutta Female Juvenile Society, had the honor of leading the way in Native Female Education in Bengal; and it gives us pleasure to find, from its Eleventh Annual Report, lately published, that it is still prosecuting these interesting exertions with activity and success.

The Report, after lamenting the loss sustained by the Committee in the death of its late able and zealous secretary (Mrs. Jonathan Carey), and stating very forcibly the vast advantages and necessity of Female Education in this country, gives an account of the Seminaries under the patronage of the Society. These are as follows:—seven schools in Calcutta or its neighbourhood, under the superintendence of Mrs. W. H. Pearce, Mrs. Yates, Mrs. Penney, and Mrs. Thomas, containing altogether 150 children; a Central School at Chitpore, superintended by Mrs. G. Pearce, containing 120 children; a second central school at Cutwa, under the care of Mrs. W. Carey, containing nearly 200 children; and 4 schools at Birbhoom, containing 60 children, and superintended by Mrs. Williamson. The total number of children connected with the Institution is about 530.

The uniting in one Central School, at each station, the pupils formerly taught in several small seminaries, has been found a great advantage: the regularity of attendance and the progress in learning of the children having been by this step greatly promoted. In illustration of these, we have only room for the following brief extracts.

Respecting the Chitpore School the Superintendant says:—

"By a careful inspection of the Register Book, in which the daily attendance is written, I find the average number of children present daily throughout the year has been one hundred and eight. The number of girls belonging to the school is about a hundred and twenty.

"You will be pleased to learn, that the school has not been closed on any Hindoo or Mussulman holiday, throughout the year, excepting the Doorga Pooja; nor has the attendance on such occasions sensibly diminished. This I conceive is a great point gained, both as to time, and the subjugation of native prejudice. When the small schools existed, they were invariably closed on the occurrence of the least holiday: and although the superintendent might insist on the school being kept open, she would on visiting it find only the Sircar in attendance; and his excuse for the absence of the children was, that it was impossible to induce them to come on *pooja* days: but now that the interest of the Sircar is concerned, the impossibility then pleaded has entirely vanished. On *pooja* days the Sircars do not now even ask for leave of absence."

With regard to Cutwa, the Superintendent writes to the Committee as follows:—

"My school, I am happy to say, is on the improvement; nearly 200 children attend daily, and are getting on very well indeed. Some of the old scholars have made rapid improvement since I commenced on this plan, likewise some of the new scholars; one little girl, who belonged to the Liverpool School, and had attended regularly for four years there, I was obliged at last to dismiss, because I thought she could not learn, not having improved at all in four years; she however came back of her own accord, after I had commenced this school, and has improved so fast, that she was raised last month from one of the lowest classes to the third class, and will very soon, I hope, be raised higher. The girls in the first class (12 in number) are getting on very well indeed, with their reading, and writing, and arithmetic; they can write a very pretty hand, and keep their books very clean.

"The school, upon the whole, is now very encouraging: I feel a pleasure in attending it now which I had not before, because I see and know that the children are really improving."

PARENTAL ACADEMY.

Mr. Editor,

I had the pleasure yesterday (the 12th) of witnessing an Examination of the pupils at the Parental Academy, and as an observation on the subject may be thought suitable for your Christian Observer, I send you the following. About 10 o'clock, a short introductory address was delivered by a fine little boy about 7 or 8 years of age, with whom the company was evidently very much pleased. Examination of the different classes, in their various duties, was then commenced, proceeding from the lowest to the highest classes. The examiners were evidently convinced, that the pupils had not merely committed their lessons to memory, but that they thoroughly understood the subjects in which they were examined.

Several pieces were recited with considerable animation, and one or two essays, the unaided productions of the pupils, were read to the numerous assembly, which exhibited the superior abilities of two or three senior boys. Some elegant specimens of penmanship and drawing were laid on the table: in fact, every thing manifested the care of the masters and the diligence of the scholars. I should have been glad to witness some Examinations in Scripture History and on the Evidences of Christianity:—this alone was wanted to make manifest the character of the Parental Academy.

Testis Oculatus.

THE CALCUTTA HIGH SCHOOL.

On Thursday, the 13th instant, an Examination of the pupils of this Seminary took place in the School premises. The Bishop of Calcutta, the principal of Bishop's College, nearly all the Clergy in Calcutta, several Dissenting Ministers, and a highly respectable company of Ladies and Gentlemen were present on the occasion. The boys were examined in Natural and Revealed Theology—the Greek Testament—in Latin from Cæsar, Ovid, Phædrus and Ruddimann—in Mathematics from Euclid—in Arithmetic as far as Vulgar and Decimal Fractions—in Geography, Ancient and Modern History, English Grammar, &c. &c. The attainments of the lads were very respectable, and the Bishop expressed himself highly pleased with the state of proficiency, in which he found the School. In distributing the rewards, he made some very interesting and pertinent remarks to each boy; and on conclusion addressed a few words to the pupils generally on the importance of education, and directed their thoughts to the great master science—true religion.

MADRAS.

Religious Tract Society.

We have been favored with a copy of the Report of the above Society, for 1832, which contains a variety of interesting matter, but our space will only allow us to present the following short extracts.

Tamil Magazine.

Reference was made in the last Report to a correspondence which had been carried on with Tamil scholars in the Presidency, and in Ceylon, on the desirableness of originating a Tamil Magazine. The Committee have the pleasure to state, that two Nos., consisting of 58 pages each, have already been printed, and that a third No. is ready for the press.

One thousand copies of each No. have been printed, with a map of the world attached to the one, and a map of Hindoostan to the other; and the Committee have received satisfactory testimonies from various correspondents as to the acceptableness of the work.

Five new Tracts have been added to the list of the Society's publications during the last year.

1st.—The Exhibition of Truth.
2nd.—The Summary of the Bible.
3rd.—On the Sabbath.
4th.—The Idol Car.
5th.—On Lying.

A reference to the Depositary's Statement, which will be found in the Appendix, will show the receipts and issues of the year to be as follow:—

Tamil Tracts received,	73,610
Teloogoo do. do.	13,000
Total	86,610

Tamil Tracts issued,	54,680
Teloogoo do. do.	16,928
Total	71,608

The total amount of Tracts issued from the Depository, since the origin of the Society, is 5,41,868.

The attention of the Committee has been called during the last year to the claims of the Mahomedan population on the exertions of this Society. The Calcutta Tract and Book Society have kindly furnished specimens of their publications. It is ascertained, that notwithstanding the acknowledged differences of style in the Hindoostanee of this Presidency and that of Bengal, they need but little modification to render them intelligible to the Mahomedans of this district. A Sub-Committee has been formed, for the purpose of revising and preparing Tracts—several works are now under consideration; and it is hoped, that copies of Tracts in Persian and Hindoostanee, before another anniversary meeting, will have been put into useful circulation.

It is gratifying to be able to state, that the Tract Society at Jaffna is prosecuting its laudable objects with vigour and success. Seven new Tracts in the general series are reported as having been printed in the year preceding the last report—besides new editions of others already published. They have also originated a new series, adapted to the capacity of children; and seven tracts under this series were printed. They have printed for extensive circulation 37,750 handbills, making a total, in the entire distribution of the year, of 1,23,050.

The following statement exhibits the number of Tracts issued during the year in this part of India:

Issues of various Societies during the year.

Madras Tract Society,	71,608
Nagercoil and Palamcottah Tract Society,	45,000
Jaffna Tract Society, Tracts and Handbills,	1,23,050
Bellary Tract Society,	20,288
Total	2,59,946

The following is an abstract of the issues of Tracts for the year 1832:

English, 7,790—French, 40—Portuguese, 200—Tamil, 54,680—Teloogoo, 16,928—Hindoostanee, 105—Mahrattah, 403.

BOMBAY.

BAPTISM OF A BRAHMAN.

Girmaji Appa Joshi, a Brahman, was baptized in Bombay on Sabbath the 4th Nov. by the Rev. John Wilson. He has enjoyed Christian instruction for upwards of two years, and has been a candidate for admission into the Church, for about a year. His replies to the questions addressed to him were satisfactory, and delivered apparently with very considerable feeling. Mr. W. delivered a Sermon in Maràthi to the native congregation from Matt. xxviii. 19, which was listened to with the greatest attention; and Mr. Mitchell concluded the services by an impressive prayer. A considerable number of Europeans were present, and were much interested in what took place, and particularly in the public rejection of the Brahmanical string by the young convert.—*Bombay Christian Spectator.*

CEYLON.

American Mission, Jaffna.

[Concluded from p. 51.]

The Native Free Schools at Batticotta, though many of them suffered temporary suspension towards the latter part of the year, have on the whole given greater satisfaction the past than any preceding year. The number in them, who can read the Scriptures and tracts with tolerable fluency, is stated to be about 130. Three of the schools are on the Island of Caradive.

The congregations at the station have been larger and more attentive than at any former period. Not only has the chapel been filled, but an adjoining room also. The latter has been particularly useful for the accommodation of native women, who to the number of from 15 to 30 have of late attended. Seven of the school-masters have induced their wives, or, if not married, their sisters to come out. "This is indeed," remarks Mr. Meigs, "a new era at Batticotta. Six months ago it was considered a thing quite impracticable. Many were disposed to say, Should the Lord make windows in heaven, could this thing be? Two of the women (wives of the school-masters) have been induced to attend, principally through the influence of their sons in the schools."

There has been regular preaching on Fridays, often by Missionaries from other stations, or the native preachers, as well as on the Sabbath; and evening meetings have been well attended, sometimes in two different villages at the same time. Some women attend these meetings, and usually from 20 to 80 men. Besides the 28 members of the seminary added to the church, as mentioned above, there have been four others added at this station, including two children of the Missionaries. There are several candidates. A little Christian neighbourhood, consisting already of four families, connected with the station, is forming near the Mission premises, and promises by its contrast to the state of the heathen society around, to recommend Christianity.

OODOOVILLE.

Mr. Winslow, Missionary—Mrs. Winslow.
Female Central School of 26 Girls—20 Native Free Schools—48 Members in Communion.

The Female Central School at this station gives continued and increasing satisfaction, as the education of females appears more and more important, and the success and influence of this establishment is more and more manifest. By means of it, in fact, no doubt, the prejudices of the natives against sending their daughters to the Free Schools in the villages is diminished, and in some cases female teachers have been prepared in it for those schools. The principal object of the school, to raise up suitable companions for native Christian assistants, is also in a more fair way of attainment by the greater facility of getting girls of good family to enter it, and greater readiness of our young men to seek them for partners than perhaps at any former time. The universal custom here of marrying, if possible, among relatives, and especially of marrying those of the same caste, and seeking as an indispensible condition a good dowry, has always operated as a hindrance to settling the girls suitably in life. As this gradually lessens, the prospects of the school brighten. The last year three of the girls were married to Christian young men, one of whom is appointed as a reader in a distant village, and with his wife therefore occupies a sort of native station, where they have opportunity to do much good.

The first class in the school has attended somewhat to English, so as to be able to read and write it a little; but mostly to Arithmetic, Geography, and Scripture reading in Tamul. The second and third classes have also attended to Arithmetic, and partially to Geography, with Tamul studies. The younger girls have been occupied in learning to read and write their own language. All according to their standing have learnt the Catechisms and Scripture lessons taught in the Native Free Schools. One-half of each day is occupied in work, principally plain sewing.

The religious state of the school has been very pleasing most of the year; all the larger girls were previously members of the church, and have continued to appear well—three about the age of 11 or 12 have been added to it—four others, about the same age, are candidates for admission, and five or six, who are younger, are quite serious. Indeed there is great cause for thankfulness, in the fact, that none of the girls, since this school was commenced, have continued in it any length of time without becoming hopefully pious, and no one has been known as yet to dishonor her profession. All who have regularly left the school, are married to Christian husbands, and are training up their families in a Christian manner; and though some of them by the indolence or misconduct of their husbands sometimes suffer for want of this world's goods, they appear to suffer patiently in hope of a better inheritance. The influence of Christian households thus formed, and thus conducted, will not eventually be small among a people, to whom even domestic enjoyments are rarely known.

The Free Schools at this station, as at the others, have been somewhat interrupted by the want of sufficient funds; but most of the children continued their attendance on the Sabbath School and at church while the schools were suspended. The children have done better in getting such a knowledge of their lessons as to retain it, and better in acquiring a facility of reading printed books the present than any former year. More of them have also been attentive to serious things. Some, it is believed, do not frequent the heathen temples, or mark themselves with ashes as the heathen do; but, sometimes at least, they pray to the true God. Of the Masters and others connected with the schools, seven have in course of the year made a profession of Christianity, and four are now candidates for the church.

The English School at this station, though commenced last year with more than 40 boys, consists now of only 20; but most of these are punctual in their attendance, and all things considered, make encouraging progress.

The congregations on Sabbath mornings at this station have been generally so large as nearly to fill the church, that is to say, from four to five hundred; but of these, except about 40 beggars, not more usually than 70 or 80 are adults, of whom from 20 or 25 are women. When the parents of the lads in the Seminary, who are near this station, attend, this number is increased sometimes 10, 15, or 20, according to the punctuality of their attendance. The afternoon congregation consists of the Female and English Schools, and from 20 to 30 adults. Evening meetings in different villages have usually been well attended, though there is perhaps in no village any general desire to hear the Gospel. Those who come out commonly do it to please the Missionary or the masters of the school, or to pass away an idle hour. Yet it hath pleased God, by the "foolishness of preaching," to save them that believe. Some do hear, and already, it is hoped, begin to live. The numbers of admissions to the church, including those mentioned above, is eleven in course of the year, and there are twelve candidates. No case of discipline has occurred, and no deaths.

On the whole the little vine planted here has been so guarded from above and so watered with the dew of Heaven, that it has not been trampled down by any destroyers; but continues, it is believed, to cast root downward, and bear fruit upward, and it is hoped will yet cheer the desert around.

PANDITERRIPO.

J. SCUDDER, M. D. Missionary—Mrs. SCUDDER.

16 Native Free Schools—366 Boys—40 Girls—23 Native Members in Communion.

The number of admissions to the church in course of the year is six, of whom one Samuel Augustyn, the husband of Amy, a woman of colour from America, was long a member of Mr. David's church in Jaffnapatam. Martyn Fuller, who was suspended for marrying a heathen girl, has been restored. There have been two marriages at this station. One J. W. Coe, to the daughter of Cassenathan, a native Christian, and the other of Fuller above-mentioned, who was married according to Christian forms, previously to his being admitted to the church. John Cheesman and Samuel Augustyn have been appointed Deacons to the Church, but have not yet been publicly set apart to this office.

Dr. Scudder remarks, "Nothing of peculiar interest has occurred in any of my villages except Chillale. Some months ago, the faith of a few men of note seemed to be so much shaken, that I was in hopes that they would break away from their corrupt church. Most of this people are as usual much opposed to the truth. This opposition has manifested itself to a great degree of late from several causes. The principal is as follows—some months ago the heathen took one of our printed tracts on the subject of the marriage of priests, and put it into Tamul verse, and acted it as a play. As it mentions several instances of the unfaithfulness of the clergy to their vows of celibacy, the bare circumstance of the Heathen's bringing them before the people in a play, excited the most irritating feelings. A petition was addressed by them to the Governor of the Island, bringing various charges against me. Among the rest was one that I had procured the heathen to write and act the above-mentioned play. The petition was sent by his Excellency to the Collector of Jaffna, with directions to inquire into the nature of the several complaints. Such an inquiry has been made. Two days was I before the "powers that be." I am happy to say that, though two Roman Catholics came forward, and positively declared on oath that they heard me tell the author of the play to write and act it, it was totally denied by him that I had any thing to do with it. Sufficient time has not elapsed to learn the result from Government. The Roman Catholics by this last measure have made a powerful effort (the petition having about 4,500 names attached to it) to represent my character in all the offensive light imaginable, in hopes that I may be removed from them. The cause is in the hands of the Director of all events, and to him it belongs to overrule the wayward dispositions of men for his glory."

MANEPY.

H. WOODWARD, Missionary—Mrs. WOODWARD.

15 Native Free Schools—320 Boys—204 Girls.—27 Native Members in Communion.

The same cause has interrupted the schools here, which has been noticed as affecting those at the other stations. Concerning it, Mr. W. remarks, "It has been exceedingly trying to my feelings. One of the schools which I dismissed was in a village, about one mile distant, where the people are very heathenish.

"The day after the school was dismissed, a deputation from the village, consisting of some respectable men, waited on me to know why I had abandoned the school. One of them introduced the matter by saying, "Sir, the lamp you lighted in our village is gone out." To which I was obliged to reply, "The oil has failed." After a short pause another asked, "Is it kind in you to compel a child to eat sugar-candy when he refused, and then after he had got a taste of its sweetness to snatch it away?" Mr. W. mentioned, that another of the schools suspended, consisted of about 30 girls, some of whom had at different times appeared impressed with Divine truth. One of them was last year beaten by her mother for not going to a heathen temple, and has since induced her mother, and recently her father, to attend church. It was indeed painful to stop this School.

"The additions to the church at this station in course of the year are three men and two women.—One of the former was school-master and also a vedan or native constable in a neighbouring village. His religious principles not allowing him to receive or engage in acts of oppression or injustice, without which he could derive no emolument from his office, notwithstanding the entreaties and threats of his relations, he resigned it. He is still employed as a school-master, and has recently succeeded in prevailing on his wife to attend church. There are now ten persons who profess a desire to be admitted to the church. Among these C. Allen Goodrich and I. Pringle, formerly members of the Seminary, and Javany, a girl, until recently a scholar, and now an assistant teacher in one of the Princeton schools. In the weekly meetings for females, she takes an active part.

"The labours at this station were suddenly interrupted at the end of March, by a very serious calamity, no less than the destruction of the church, dwelling-house, study, &c. with nearly all their contents by fire. By the good hand of our God upon us, we are again settled at Manepy, having been enabled by funds raised in India to proceed to a considerable extent in repairing the buildings, and re-establishing ourselves in them."

EUROPE.

Wesleyan Missionary Society.

The Anniversary Meeting of this Society was held at Exeter Hall, on Monday, April 30th, at 11 o'clock. Sir J. Ottley being prevented by illness from presiding at the Meeting, as was expected, Lancelot Haslope, Esq. was called to the chair. The Report, which was very voluminous, was listened to with great interest. The following brief outline of the Society's operations is all our limits will afford:—

The first station noticed was Ireland, all of whose evils were attributed to the want of evangelical piety, which teaches men to live soberly, righteously, and godly, in the present world. To promote this, the Society appropriated a portion of its funds, and the mission was proceeding in that country without molestation, and with considerable success, although the increased vigilance of the Catholic priesthood had latterly prevented many of the Catholics from attending places of worship, as they had previously done. In the schools, the sacred Scriptures, and valuable extracts from them, were constantly read and explained to the children by catechetical instruction. There were 5000 children under instruction, and many of them the subjects of deep religious impressions.

In Continental Europe, and the Mediterranean, the missions were generally prospering. In Stockholm and Sweden, there were indications of considerable good. At Wirtemburg there had been some opposition, but there were upwards of 100 members joined in Christian fellowship In France the doctrines of God our Saviour were widely spreading, and various new openings were presenting themselves to the Missionaries.

At Gibraltar, the mission continued highly serviceable to the spiritual interests of many military men; and these, after imbibing the doctrines of truth there, carried them into other parts of the world. Many persons came thither from Spain to obtain copies of the Scriptures, although they were in this exposing themselves to loss of life. In this way, 150 families had been supplied with the Word of God in the Spanish language. The stations at Malta, Zante, and Corfu, were flourishing.

In Continental India, the Gospel was still being preached to the people, and the Scriptures and portions of them were still being circulated amongst them. New places of worship were being opened, and new schools erected, through which many, both adults and children, were received into the Church by Baptism. In one place, in the Negapatam district, 150 natives had been converted to the Gospel of Christ, and were now living in the enjoyment of the truth. At the opening of a chapel, in another place, twenty heathens had received the Word of Life, and were baptized; and 100 Roman Catholics had publicly renounced the errors of their church. In the south of Ceylon, similar circumstances had occurred. At Negombo, a Missionary had received under his care a whole village. He had taken possession of their church, and from the steps of the altar had preached the Gospel to 500 or 600 persons. The idols had since been given to the flames. One very important circumstance connected with India was, that the Scriptures were being translated into the native language of the Buddhists.

The South Sea missions were in a very gratifying state. The recent accounts from New South Wales and Van Diemen's Land, two most important stations, in relation both to the colony and the mother-country, indicated some improvement. In New Zealand, two Missionaries are at present employed; one in a new district, where the people had shewn themselves more friendly than at the old station.

In the Friendly Islands, it is stated, that the people were in a state of entire spiritual darkness but a few years since. Their prejudices, however, had suddenly given way, and their reception of the Gospel, when it was proclaimed amongst them, shewed, that the Lord had prepared their hearts for its reception. The number of the members in Society at the last returns was about 600. In the schools, there were 585 males and 549 females; making a total of 1034 under instruction, some hundreds of whom read with ease and correctness, and some wrote with facility. Accounts had just been received from the islands, down to September, 1831, and they were of the most gratifying description. In Tongo, the Gospel had spread with glorious rapidity. The king, who had formerly been so hostile to the Missionaries, had become their warm friend and patron. Several natives had been converted, and died happy in God; and many additional portions of the Scriptures had been translated into the language of the island. Similar accounts were given of the progress and success of the missions in several other of the islands. In one of them, upwards of 100 persons had in one day been added to those who acknowledged and worshipped Jehovah—the people with one accord thus turning to God. From the island of Arvon the accounts were still more extraordinary; upwards of 1000 of the people having turned to the true God. The chief was zealously exerting himself to suppress idolatry in every part of the island; and had during three days burnt to the ground all the houses of the idols, with the gods in them.

In South Africa, there were thirteen stations, and fifteen Missionaries actively employed, besides assistants, and the cause was. upon the whole, going on well. In the Mauritius, the state of the mission was not encouraging. One Missionary had died in the course of the year, and the other had been recalled. At Sierra Leone the state of the mission was better than it had ever before been. There are 316 members in Society, and forty-five admitted upon trial. In the schools there are upwards of 200 children and adults. In the West Indies, the Missionaries had to contend with more than ordinary difficulties, in consequence of the degrading influence and effects of slavery on the minds of the negroes and people of colour. There were many honourable exceptions to the censurable character of our fellow-countrymen there, but the great majority of those who were anxious to perpetuate the civil bondage of their fellow-men, are also anxious to shut out from them the light of religious truth. In the whole of these islands, there are sixty-one Missionaries employed; having under their care 33,021 members in Society, and 7110 children and adults in the various schools.

In British North America, the missions had been greatly blessed, and were on the increase. Since the last report, three Missionaries had died; and eighteen, some of them having wives, had been sent out to foreign stations. The whole number now employed is 220; the number of salaried catechists, 160; and the number of gratuitous teachers and catechists, 1400. So that, including the wives of the Missionaries, who were in general most efficient labourers in the field, there were now nearly 2000 agents engaged in the Missionary field, under the direction of the Society. The members on the foreign stations admitted into Society were 42,743, being an increase over the preceding year of 1557; and the number of children in the schools 25,215. The total amount of the contributions during the year had been 48,289*l.* 13*s.*, including, among other sums received from foreign stations, 2103*l.* from the Hibernian Missionary Society; 1209*l.* from Jamaica; 29*l.* from the Shetland Islands; 488*l.* from Nova Scotia; and 260*l.* from Van Diemen's Land. In concluding, the Report urged upon the friends of missions to begin the sacred work anew, and to prosecute it with increased energy.

THE BRITISH AND FOREIGN BIBLE SOCIETY.

The annual meeting of this Society was held on Wednesday, May 2, at Exeter Hall, which was filled in every part long before the proceedings began. In the absence of Lord Teignmouth, the President, Lord Bexley was called to the chair.

The Report, after adverting to the delightful harmony which at present prevails in the Society, proceeded to detail the operations of the Committee and its agents during the past year :—

At Paris, 177,600 Bibles and Testaments had been supplied to Professor Reiffer. The number of books that he had issued from the depôt, during the last quarter, was 60,800, being an increase of 10,000, over the previous quarter. During the year, he had issued 176,000. Various applications had been made to the Committee to supply copies of the Scriptures, for the use of schools in Paris and other parts of France; and, under the conviction, that they could not be obtained from other sources, they had not refused. One very gratifying circumstance stated in connexion with this part of the Society's operations was, that the minister of public instruction had appropriated 10,000 francs to the purchase of the Scriptures for the use of schools. Several letters were also introduced into this part of the Report, written by various of the Society's agents in France, from which it appeared, that the circulation of the Scriptures had there been attended with the most gratifying results. The Bible, which had hitherto been considered as a Protestant book, was now very generally regarded as the revelation of God to all Christians. Hence there was a great anxiety in many places to secure copies of the Sacred Record. The Protestant Bible Society of Paris had found it necessary, in the present afflicted state of that city, to postpone all their public meetings; but their operations had not been less extensive or useful. Their issues for the last year were 11,900 copies of the Scriptures, or of parts of them. From the Frankfort depôt 71,500 copies of the Bible and Testament had been issued. Speaking of Germany, it was stated, that from the depôt at Munich 9,539 Testaments had been issued, and also a large number from Leipsic. At Wurtemburg fourteen pious ministers and laymen had come forward to aid the exertions of Dr. Pinkerton, and with whom he hoped to act in future in the circulation of the Scriptures. For Prussia, the Society had been asked for an additional grant of 20,000 copies of the Scriptures. The entire issue for that country had been 530,000. The Hon. Mr. Shene had been on a tour through Sweden and Norway, and had offered several valuable suggestions to the Committee, on which they intended to act, for facilitating and extending the circulation of the Scriptures in those countries. A large number of copies had been sent out there during the past year. In Sweden, 341,700 copies of the Scriptures had been printed, and the New Testament was now being printed in the Finnish language, at Stockholm. At St. Petersburg there had been issued, during the year, 28,500 copies of the Bible and Testament. A large supply had been sent to Malta, and a new translation of the Maltese Testament, as well as one or two of the books of the Testament, were about to be printed under the direction of Mr. Jowett. At Corfu, 2,280 copies of the New Testament had been circulated, and at Constantinople and Smyrna, 5,400 copies. It was particularly worthy of notice, that the Bible depôt at the former place had been preserved from the late awful conflagration. In the East, large numbers of the sacred books had been circulated. A translation of the Prophecy of Isaiah, in one of the Eastern dialects, had been offered to the Committee; but they had been unable to proceed in its examination since the lamented death of the late superintendent, Mr. Greenfield. Very strong appeals had been made to the Committee for the printing of the New Testament in Armenian. A translation into the Tartar-Turkish language was being proceeded with.

To Calcutta the Society had forwarded 600 English Bibles for the use of the schools, the Governor having signified his intention to introduce this language, in the place of the Persian, into the practice of the civil courts. Various exertions were also being made to circulate the Scriptures in the places adjacent to Calcutta. Fourteen thousand, six hundred copies of the Scriptures, or parts of them, had been issued from the depôt there. The Madras Auxiliary had not fallen off since last year. It had just printed 12,000 copies of the New Testament in one of the eastern languages. To Bombay and Colombo the Committee had made grants of printing-paper and books, to supply the loss sustained by the wreck of a vessel at sea. The printing of the Chinese, Malay, and other oriental versions of the Scriptures, were proceeding in a satisfactory manner; and the Siamese New Testament had been completed, after a careful revision. The printing of the Chinese Bible was drawing to a close. Speaking of South Africa, the report stated, that the late Mr. Greenfield had been for some time before his death diligently preparing for translations of the Scriptures into some of the languages spoken by the natives. A translation has been completed for the Caffre tribes. At Madagascar the translation and printing of the New Testament had been completed. Throughout Egypt, the Scriptures had been circulated in the Turkish, Armenian, Coptic, German, French, and other languages; and the Committee, in compliance with very urgent appeals, had ordered an edition of 500 copies of the Armenian New Testament in quarto. The Amharic Bible was in the course of printing, and the Committee expressed their gratitude to T. P. Platt, Esq. for his valuable and gratuitous services in completing this translation. The Committee had for some time thought of appointing an agent for the West Indies, as an important station, and their late agent at Mexico, Mr. J. Thompson, had offered his services, and landed at Antigua, with a good supply of books, at the latter end of last year. An Auxiliary had been established in that island, and since its general public meeting, five Associations, on as many estates, had been formed. The Report stated, that the formation of four or five more was in contemplation, and it trusted that soon there would not be an estate without one. Nothing had yet been done in the other Islands; but what had been effected in Antigua showed the importance of the West Indies as a station of the Society. In South America, the translations in the Mexican and other languages were proceeding; and in the city of Mexico alone, such was the desire for the Scriptures, that more than 1000 copies of the Scriptures had been sold in the course of the year. These circumstances had driven the ecclesiastical authorities to get out an edition of the Bible in the Spanish language. In North America, the number of associations was unusually large. During the year, 242,000 copies of the Scriptures had been issued there, making a total from the commencement of the American Bible Society of 1,326,698. The Society was now vigorously pursuing the work of foreign circulation. In the Esquimaux language, the book of Genesis had been completed. Relative to foreign translations, the Report deeply lamented the death of Mr. Greenfield, the late superintendent of this department of the Society's labours. His extraordinary talents, combined with his habits of business, rendered his services to the Society of the highest value; and his removal had made them more and more sensible of the importance of the office which he filled, and also of the difficulty of finding a successor. The receipts of the Society for the past year were stated to be 81,735*l.* 16*s.* 4*d.*, being a diminution on the receipts of the preceding year of 13,688*l.* This difference, however, was attributable to the variation in the amount of legacies falling in; for if these were allowed for, the funds of the Society would present an actual increase of 647*l.* The expenditure was 98,409*l.* 10*s.* 9*d.* The issues were 160,701 Bibles and 182,444 Testaments; which, added to the issues on the continent, made a total of 583,888; being an increase on the issues of the preceding year of upwards of 100,000 copies of the sacred writings. The total number of Bibles and Testaments issued from the commencement of the Society was 7,608,615; and the total amount of monies expended, 1,878,382*l.* 16*s.* 2*d.* In conclusion, the Report acknowledged afresh the manifold and signal mercies which had attended the Society during the past year, and regarded them as a source of rejoicing and encouragement.

For further particulars of the Anniversary of this Noble Institution, we refer our readers to the Quarterly Extracts, No. III. with copies of which, to be appended to our publication, we have been obligingly furnished by the Committee of the Calcutta Bible Society.

THE DECISION OF THE GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND, IN THE CASE OF THE REV. E. IRVING.

A friend has kindly favoured us with a file of the Caledonian Mercury, an Edinburgh Newspaper, in which is contained a very full Report of the Proceedings of the last General Assembly of the Church of Scotland. The Assembly was convened on the 17th May, on which occasion Lord Belhaven produced his credentials as King's Commissioner, and Dr. Chalmers was called in to preside as Moderator, during its sittings. As usual, many cases of appeal were disposed of, of a nature highly interesting to the people of Scotland, and some of them involving general principles, more or less interesting to other denominations of Christians. But as our space is so very limited, we cannot venture to give an abstract of the whole, or even any considerable portion of the Proceedings. We must, for the present, content ourselves with giving the report of the decision of the case of the Rev. E. Irving, which is to the following effect:

The Assembly then received the report of a Committee appointed by the Commission of the Assembly in March last, to consider certain doctrines and publications of the Rev. Mr. Irving. The report stated, that the Committee had considered two publications bearing the name of Mr. Irving, one entitled "The Morning Watch," and the other "The Day of Pentecost; or Baptism by the Holy Ghost." In these publications, the doctrine relative to our Lord's humanity, which was condemned by last General Assembly, and for holding which, Mr. Campbell and Mr. Scott were deposed, was promulgated and defended; doctrines utterly inconsistent with the standards of the Church, with sound reason, and with sober piety. The heretical doctrines held by Mr. M'Lean were also countenanced, and the grounds upon which he was deposed by the last General Assembly attacked and condemned. The Report then alluded to the recent doings in Mr. Irving's Chapel in London, and his encouraging persons who pretended to have supernatural gifts. In regard to the measures to be adopted, the Report contended that it was perfectly competent for the Church to call to account every individual who had received licence and ordination from it, and to insist on the obligations to which they then became bound. This jurisdiction had nothing to do with the local situation of parties. The Church had a right to demand that the stipulated conduct should be fulfilled, or to declare that the individual's status in the Church was forfeited; and it was deeply necessary, for the sake of the Church, and for the interests of pure and undefiled religion, that this jurisdiction should be now exercised. The Committee therefore recommended, that the Presbytery of Annan, by whom Mr. Irving received ordination, should be instructed to proceed against him.

Mr. Simpson of Kirknewton, after reading the Report, read various passages from the publications in question, to show that the language employed in the Report to characterise the doctrines held by Mr. Irving was more than justified. Mr. S. contended at some length, that the Church had the power to reach the offending individual, and that it was highly necessary it should exercise that power.

Dr. Lee pointed to a precedent, in a case which occurred in 1735, where a minister belonging to the Presbytery of Mull, after being deposed from the office of the ministry, had gone into England, and published a profane pamphlet, in consequence of which the Assembly of that year found it necessary, and did proceed against him, to excommunication.

Principal Macfarlan contended, that the spiritual jurisdiction of the Church extended over all its members in whatever part of the world they might reside; that the Church was entitled to disown and disclaim all connection with any individual or sect, with whose errors it was in danger of being confounded; that in such cases, the Church was entitled to say, "they have gone forth from us, because they were not of us." He was inclined to think, that the recommendation of the Committee should be approved of; that the Presbytery of Annan should be instructed to require its Moderator to write a letter to Mr. Irving, asking him to avow or disavow the publications; that that letter should be sent to a person of trust in London, to be delivered personally, before two witnesses, who should make affidavit to the fact of its delivery; that if Mr. Irving avowed the publications, or if he did not disavow them within a reasonable time, he should be held to acknowledge them; and that the Presbytery should then proceed to serve him with a libel, and cite him to appear before them, and proceed farther in the matter as they should see for edification, according to the rules of the Church. The Rev. Principal made a motion to this effect.

Dr. Cook seconded the motion, in doing which the learned Doctor insisted, that the Established Church was a branch of the Church of Christ, and as such, had power from its great Head to vindicate the purity of its faith. When made the Church of Scotland, it acquired a particular jurisdiction; but was not deprived of its jurisdiction as a Church of Christ. They rejoiced in being the Established Church of Scotland, but it could never, by being so, be deprived of its character as a Church of Christ. As a proof of this, he referred to the practice of the General Assembly, where his Majesty's Representative annually dissolved the Assembly as the Church of Scotland, but where the Moderator dissolved it in the name of the Lord Jesus Christ; thus holding, that it had powers independent of the civil authority, by which it was constituted the established Church of Scotland. When they found, therefore, the doctrines of the Church vilified and abjured, they had power from the great Head of it to declare, that they had no connection with those individuals by whom it was vilified and abjured. He therefore cordially seconded the motion. If Mr. Irving took no notice of the letter, it was he that abjured them, and not they that abjured him.

After some remarks by other members, the motion of Principal Macfarlan was agreed to without a note, and the Presbytery of Annan was farther instructed to report its proceedings in the case to the next General Assembly.

JAMAICA.

ACQUITTAL OF THE BAPTIST MISSIONARIES.

A public meeting of the friends and supporters of the Baptist Missionary Society was held at Finsbury Chapel, Moorfields, for the purpose of communicating further information on the subject of the late insurrection in that island. Although, from necessity, this meeting was convened at a short notice, and by means of congregational announcement only, the large and respectable attendance clearly shewed the interest felt in the subject by the Christian public. The chair was taken on this occasion by John

Broadley Wilson, Esq., the much-esteemed Treasurer of the Society; and after prayer had been offered by the venerable Isaiah Birt, a statement was made by the Secretary of the Society, comprising extracts from letters received from several of the Missionaries, who have suffered more or less during the recent disturbances. These details are far too extensive for our scanty pages. A part only, consisting of a letter from our esteemed friend Mr. Abbott, narrating the scenes which occurred in his neighbourhood, and in a great part of which he was personally concerned, has been published in a distinct form; and the substance of the whole will, of course, be laid before the Society in the forthcoming Report. Suffice it now to say, that, in addition to the *ten* chapels, enumerated in the September No. as having been destroyed, we have since learnt that the one nearly erected in the parish of Vere, by the exertions of our Missionary brother Mr. Taylor, has shared the same fate, with one or two others of smaller dimensions. Besides Mr. Barlow, whose disgraceful persecution we have not space to narrate, seven of our Missionaries have had the honour of suffering, in a greater or less degree, in consequence of the false and malicious imputations which have been so wantonly heaped upon them. Of these, Messrs. Abbott, Whitehorne, Nichols, and Taylor were liberated soon after their arrest, no charge whatever having been substantiated against them. In the case of Mr. Taylor, indeed, no arrest took place. He was merely requested to attend at the police office at Spanish Town, in consequence of affidavits sworn against him, by one of his white neighbours; but the allegations were so completely refuted, that the magistrates immediately dismissed the charge, and left the perjured accuser to the contempt and indignation of the coloured inhabitants.

Of the still more atrocious attempt to destroy Mr. Burchell, under colour of law, our readers were briefly informed in our 4th number. We have since received further particulars of that infamous transaction, and know, not only the price stipulated to be given for the testimony to be borne against him, but the names of the parties by whom the bargain was made. The conduct of one of these gentlemen was throughout so consistent with itself as to merit distinct notice. We are informed, on good authority, that he was very active in demolishing Montego Bay Chapel, and threatened, that the house of any person who should shelter the Missionaries that night should be destroyed also. Then, lest Mr. Burchell should escape, he suborns perjury for his ruin; on the strength of the affidavit thus procured, issues his warrant, as a magistrate, for the apprehension of his victim; and, after hearing the false testimony he had prompted, coolly signed his commitment to the common gaol. Such is a specimen of Jamaica magistracy; and these are the men who denounce our Missionaries as *blood-thirsty incendiaries* and *designing hypocrites!*

The bill against Mr. B. was thrown out by the grand jury, no other evidence being offered to support it than that of the wretch whom conscience compelled, before them all, to become his own accuser. But even here the rage of the persecutors did not cease. They beset Mr. Burchell in his lodgings, demanding his person, in other words, his life; on which the Chief Justice advised him to leave the island; and, having procured a detachment of the 84th regiment, to guard him through the streets, personally accompanied our friend to the beach. The next evening he embarked on board a small vessel for Baltimore, from which port a letter has arrived this morning (May 23), announcing his safe arrival there.

Respecting Messrs. Gardener and Knibb, of whom the former was detained in prison after Mr. Burchell was liberated, and the latter taken into custody subsequently on some new charge, we have had no *direct* information; but a paragraph, in the *Jamaica Courant* of the 30th of March, states that *they had been acquitted of the charges made against them—the Attorney General, after examining three witnesses for the prosecution, finding the case so little sustained that he threw up his brief!*

Such then is the issue of the violent accusations brought against our suffering brethren in Jamaica—such the mortifying disappointment experienced by those who eagerly anticipated the hour when their bodies, suspended on the "fine hanging woods" of Trelawney, would agreeably diversify the scene! It remains now to be seen what redress an earthly government will afford for injuries wantonly and illegally inflicted on the innocent benefactors of Jamaica; and in what mode the Supreme Ruler will overrule this most awful display of human depravity, so as to promote the glory of his name and the advancement of his cause.

DOMESTIC OCCURRENCES.

[Where the place is not mentioned, *Calcutta* is to be understood.]

MARRIAGES.

Nov.

2. At Katulee, John B. Crawford, Esq. to Mary Ann, daughter of George Boyd, Esq.

5. At Futtehgurh, Mr. Thomas Lambert, School Master, to Mrs. Sarah Bickers.

6. Mr. Michael Woodward Phillips, to Mrs. Catherine D'Silva.

At Mhow, Capt. William Veysie, of the 7th Light Cavalry, to Charlotte, daughter of Major Pereira, of the Artillery.

7. Edmund Talbot, Esq. 53rd Regt. N. I., to Miss Eliza Augusta Sunbolf.

8. At Cawnpore, John Harcourt, Esq. H. M. 11th Dragoons, to Anabella, daughter of Lieut.-Col. Pollock, C. B.

10. Charles Hutchins, Esq. to Harriott, daughter of Geo. Hadder, Esq.

13. Ensign and Adjt. G. W. G. Bristow, 71st Regt. N. I., to Isabella, daughter of Major-Gen. Charles Colin Campbell.

Mr. Luke Keelan, Ordnance Department, to Mrs. Amelia Dawson.

John Greenway, Esq. to Amelia Harriet, daughter of the late Charles Greenwaller, Esq.

At Cawnpore, W. J. E. Boys, Esq. 6th Light Cavalry, to Sophia Mary, daughter of Major Halfhide, H. M. 44th Regt.

14. Mr. Joseph Young, to Miss Isabella Duncan Andrews.

15. J. A. Deverell, Esq. of Cootoreah Factory, Nuddea, to Mrs. Eliza Ann Garrod.

17. Robert Campbell, Esq to Miss Mattinson.

19. Mr. Charles George, to Miss Ann Speck.

Mr. James Keymer, H. C. Marine, to Miss Harriet Bartlett.

Mr. Richard Glassup, to Miss Charlotte Marshall.

20. Mr. J. Agacy, to Miss A. Warn, only daughter of Mr. Joseph Warn.

26. Mr. Henry Hughes, to Miss Sarah Sweeting.

27. Mr. G. H. Huttmann, to Mary, widow of the late Capt. E. E. Isaac.

30. Mr. C. C. Stone, Musician, to Mrs. J. J. Forrester.

BIRTHS.

Nov.

1. At Gowhattee, (Assam,) the lady of Lieut. J. A. Wood, 25th Regt. N. I. of a son.

At Belli-vue, Massooree, the lady of Major R. E. Chambers, 9th Cavalry, of a daughter.

2. At Benares, the lady of Lieut. E. Spry, 24th Regt. of a son.

The wife of Mr. B. M. Latoor, of a son.

3. The wife of Mr. W. Ewin, Branch Pilot, of a son.

4. At Berhampore, the lady of Lieut.-Col. W. Dunlop, 49th Regt. N. I. of a daughter.

5. The wife of Mr. W. Kirkpatrick, of a daughter.

At Serampore, the lady of James Bell, Esq. of a daughter.

Mrs. Joseph Dias, of a still-born child.

6. At the Bentinck Inn, Mrs. T. Baker, of a son.

7. The wife of Mr. W. Sinclair, of a daughter.

8. The wife of Mr. J. F. Swaine, of a son.

At Agra, the lady of Lieut. Brownrigg, H. M. 13th Light Infantry, of a daughter.

Mrs. Charles Cooke, of a daughter.

9. At Chowringhee, the lady of George Byron, Esq. of a son and heir.

11. At Allipore, the lady of Capt. A. F. Richmond, of a daughter.

At Midnapore, the lady of Ensign L. Blenkensop, 34th Regt. N. I. of a son.

12. Mrs. L. D'Almeyda, of a son.

Mrs. W. Sturmer, of a daughter.

At Bareilly, the lady of Brigadier Fagan, C. B. of a daughter.

At Poonah, the lady of E. B. Thomas, Esq. of the Madras Civil Service, of a son.

13. At Cooly Bazar, the wife of Mr. J. Thompson, Conductor, of a daughter.

14. The lady of R. Eglinton, Esq. of a daughter.

The lady of R. Brown, Esq. Surgeon, 8th Regt. N. I. of a daughter.

15. The lady of Anges MacLeod, Esq. of a son.
At Berhampore, the lady of A. Laing, Esq. Civil Service, of a son.
16. At Berhampore, the lady of Robert Bell, Esq. of a son.
At Mhow, the lady of Capt. W. Martin, 57th Regt. N. I. of a still-born daughter.
17. Mrs. Alexander Horsburgh, of a daughter.
At Garden Reach, the lady of R. Bird, Esq. of a daughter.
At Dacca, the lady of A. C. Barwell, Esq. Civil Service, of a daughter.
18. Mrs. John George, of a daughter.
20. Mrs. Caroline Gomes, of a son.
21. The wife of Mr. J. Gill, of a son.
At Mhow, the lady of C. Ekins, Esq. 7th Light Cavalry, of a son.
22. At Hissar, the lady of Capt. J. D. Parsons, of a son.
24. The wife of Mr. Joseph De Souza, of a daughter.
The lady of Michael De Souza, Esq. of a son and heir.
Louisa, the wife of Mr. M. Cockburn, of a son.
The wife of Mr. J. A. Ryper, Gurranhatta Dispensary, of still-born twin girls.
25. At Bandel, Charlotte Sarah, the wife of Mr. P. Irvine, of the Military Department, of a daughter.
The lady of W. T. Beeby, Esq. of a daughter.
26. At Ghazeepore, the lady of W. R. Kennaway, Esq. Civil Service, of a daughter.
27. At Benares, the lady of G. Mainwaring, Esq. of a daughter.
At Allahabad, the lady of Robert Barlow, Esq. Senior, of a daughter.
28. The wife of Mr. J. Contestabili, of a daughter.
At Barrackpore, the lady of Lieut. J. D. Nash, 33rd Regt. N. I. of a son.
Mrs. W. Russel, of a son.
29. The lady of R. O'Dowda, Esq. of a daughter.

DEATHS.

Nov.
1. At Gaidghaut Factory, Jessore, Gil. Barcaiztegui, Esq. aged 31 years.
Mrs. Primrose Levesque, aged 85 years, 7 months, and 9 days.
2. At the house of J. A. Walker, Esq. Thérèze Da Costa, youngest daughter of the late John Da Costa, Esq. of Calcutta.
3. Francis, infant son of Mr. R. Pereira, aged 3 years.
At Ghazeepore, Agnes Jessy, daughter of Capt. Thompson, aged 5½ months.
4. Mr. William Henry Tailor, aged 22 years.
5. Mrs. Maria Williams, aged 60 years.
Mr. E. M. Hamilton, aged 27 years.
At Chandernagore, Auguste Maria Chappattee, aged 49 years.
6. At Lucknow, James, the infant son of Lieut. W. Macvitie, Bengal Artillery.
7. James Urquhart Sheriff, Esq. Architect, aged 35 years.
Miss Sarah Jennet Black, daughter of Mr. James Black, H. C. Marine, aged 8 years.
8. Miss Charlotte Fanny Christiana, daughter of the late Charles Christiana, Esq. aged 10½ years.
10. At Serampore, Miss Sarah Maria Mullins, aged 17 years.
At Chandernagore, Mr. Robert Nicholas, Assistant at the Greffe, aged 21 years.
11. Master H. Waterman, son of the late Lieut. H. P. Shortt, of the 20th Regt. N. I. aged 16 years.
12. Aviet Agabeg, Esq. Merchant, aged 47 years.
At Chinsurah, N. W. Griffney, Esq. Assistant Surgeon, H. M. 16th Regt. of Foot, aged 27 years.
At Chandernagore, Lieut. Jacques Le Tellier, Commanding the Sepoy Corps of that settlement.
At ditto, Madame David Renaudin.
The infant son of Mr. Thomas Hart, Branch Pilot, H. C. Marine.
14. The infant son of Capt. R. H. Wiseham, aged 17 days.
15. At Barrackpore, Mrs. Gerard, relict of the late Major J. Gerard, B. E.
16. Mr. Monte DeRozario, late Proprietor of the Columbian Press, aged 44 years.
At Futtehgurh, Arthur Frederick, the infant son of the Hon. F. H. Shore, aged 11½ months.
At Barrackpore Park, Mrs. Hannah Hay, aged 55 years.
17. At Keerpoy, Mrs. Sarah Stephens, aged 66 years.
18. At Howrah, John Ellerton, youngest child of William Jackson, Esq. Attorney, aged 15 months.

19. At Dum Dum, Andrew, eldest son of Andrew Wood, Esq. aged 2 years.
20. At Hydrabad, Joyce, the wife of Lieut. J. Kerr, M. E. Regt.
21. Mrs. J. D'Silva, wife of Mr. A. D'Silva, of the Board of Customs, Salt and Opium, aged 39 years.
22. Mr. Gideon Henry Keymer, Pensioner, H. C. Marine, aged 39 years.
Mr. Robert Bowers, aged 31½ years.
At Dum Dum, the wife of S. J. Kidd, Artillery, aged 28 years.
At Serampore, Mr. Jacob Alexander, aged 120 years.
John H. Fergusson, Esq. youngest son of Dr. Fergusson, aged 22 years.
23. At the General Hospital, Mr. Adolphus Jensen, of Tranquebar, aged 22½ years.
Mr. Benjamin Ashwell, Assistant Master of the Free School, aged 30½ years.
Mrs. Amelia Hessing, aged 36 years.
At Berhampore, Mary, wife of Mr. C. Townsend.
24. Lieut. W. C. Robertson, 49th N. I. aged 25 years.
Mary Anne, the wife of Mr. J. A. Ryper, Gurranhatta Dispensary, aged 30 years.
26. Mrs. Sophia Patton, the lady of J. H. Patton, Esq. C. S. aged 29 years.
27. Maha Rajah Hurree Nath Roy, Bahadoor, aged 31 years.
Master William Henry, youngest son of the late B. Deverell, aged 13 years.
Mr. Orlando Manley, Midshipman of the London, aged 18 years.
On board the General Palmer, Lieut. T. Panton, 51st Regt. N. I.
28. At Meerope, Commercolly, Frederick John, son of Mr. E. Shuttleworth, aged 10 months.
The infant child of Mr. Barfoot.
29. At Serampore, H. Graham, Esq. C. S.
At Sea, of Fever, on board the Dunira, H Nairne, Esq.
In Penang Harbour, of Fever, on Board the Dunira, Geo. Wilson Brown, Esq.
At Penang, of Fever, Ensign Luscomb, 46th Regt. M. N. I.
At ditto, of ditto, James Stnart, Esq. Brother of George Stuart, Esq. Merchant.
At ditto, of ditto, Mr. Thomas Humphreys Green, Superintendant of Mr. Ibbetson's Plantations.

ARRIVALS.

Nov.

2. James Sibbald, W. Darby, from London 21st June, and Cape of Good Hope 10th September.

Passengers from London: — Lord Bishop of Calcutta; Mrs. Start; Mrs. Bruce; Mrs. Leith; Miss Wilson; Miss E. Tucker; Miss J. Tucker; Rev. J. Bateman, Chaplain; Rev. W. Start; Rev. Knorph; Rev. Charles Leupatt; Rev. Charles Linke; Rev. John Hæberlin; Lieut. Bruce; Messrs. R. Williams, John Leith, T. E. Jones, J. Jameison, and J. E. Jeremiah. *From Cape:*—Mrs. Pendergrast, Miss Pendergrast; Col. Pendergrast, and F. Napean, Esq. Civil Service.

4. Elizabeth, (Bark,) Currie, from Sydney 19th August, and Singapore 8th October.

Passengers from Sydney:—Mrs. Baltive; Col. Baltive; Capt. Armstrong; Lieut. Bart, and Master Baltive.

Minerva, (Brig,) Pope, from Aleppee 1st October.

5. Duke of Northumberland, W. L. Pope, from Portsmouth 23rd July.

Passengers:—Mrs. Thompson; Mrs. Grant; Mrs. Cautely; Mrs. Hill; Mrs. Mundy; Mrs. Colville; Mrs. Tomly; Misses McMahon, Harris, and Jane Harris; Capt. Cureton, 16th Lancers; Capt. Hepterstall, 31st N. I.; Capt. Grant, 59th N. I.; Lieut. Cautely, 8th B. L. C.; Lieut. H. Garret, 16th Lancers; H. Hill, Esq.; James Hill, Esq.; Jos. Hill, Esq.; Rt. A. Payne, Esq.; Jno. Teil, Esq.; Rev. Mr. Mundy; Mr. John Tomly; Mr. Geo. Tett; one Private, 16th Lancers, and one Woman.

Sir Charles Malcolm, H. Tudor, from Bombay 30th August, Aleppee and Madras 16th Oct.

Passengers from Madras:—Mrs. Paulin; Miss Paulin; H. Paulin, Esq. H. C. Solicitor; Lieut. John Hill, Madras Army; Lient. W. Tegott; Mr. R. Beaucheap, and Mr. T. Gunter.

7. Cæsar, (H. C. C. S.) Thompson, from London 12th July, and Madras 28th Oct.

Passengers from London:—Mrs. Rawlins; Mrs. Ogilvie; Mrs. Coxe; Miss Phillips; Rev. Mr. Rawlins, Chaplain; J. B. Ogilvie, Esq. Civil Service; Capts. Digby, Coxe, Glegg, and Lieut. Davie, B. N. I.; Lieut. Stange, H. M. 26th Regt.; Ensign Burslem, H. M. 13th Regt.; Ensign Kirk, H. M. 16th Regt.; Ensigns Scott and Brooke, 31st Regt.; two Misses Rawlins. *From Madras:*—Mr. and Mrs. Downes.

Caledonia, (Bark,) Symers, from Singapore 19th, Malacca 27th, Sept., and Penang 7th Oct.

Passengers:—J. Dunbar, Esq.; W. Barlow, Esq.; D. Drummond, Esq.; N. McKean, Esq.; A. Reid, Esq.

Anna, (Brig,) Arching, from Moulmein 22nd Oct.

Passengers :—Capt. Lambert ; Messrs. Lylons, D. Christopher, and D. George.

Enterprize, (H. C. Steamer,) West, from Balasore.

Burrel, (Bark,) Metcalfe, from London 8th January, Sydney and Madras 11th Oct.

Passenger from Copang :— Miss Nattinson.

David Clarke, R. Rayne, from Mauritius 5th Sept., and Madras 14th Oct.

Passengers from Mauritius :—Mrs. Finden ; Mrs. McMullen and child ; Surgeon Finden ; Capt. McMullen ; Mr. H. Meredith, Free Merchant ; Master McMullen. *From Madras :*—Miss Cornelesie.

9. Irma, (F.) H. Bernard, from Havre de Grace 19th July.

Passengers :—Messrs. C. Bottier and J. Thrault, Merchants.

Emily, W. M. Wyatt, from Penang 14th Sept. and Pedier Coast 14th Oct.

10. Futteel Currim, Nussor, from Judda 9th July, Mocha (date not mentioned), and Bombay 22nd Sept.

12. St. George, H. S. Thompson, from Bristol 14th July.

Passengers from Bristol :—Mrs. Col. L. Davis ; Mrs. Capt. J. Bunbury ; Mrs. H. Harrington ; Misses J. Bunbury, Mary Ann Bunbury, Emily Davis, Austin, and H. Turner ; Col. W. W. Davis ; Major T. W. Wiggan ; Capts. M. Bunbury, James Turner, and J. Sheil ; Lieuts. C. E. Turner, J. Harrington, and H. Griffiths ; Colin Turner, Esq. and W. A. Bunbury, Esq. ; three children ; Sarah Hunt, Hunneah, and Anthony Savial, servants.

22. Bland, Callan, from Liverpool 29th July.

24. Duke of Bedford, Bowen, from London 23rd July, and Cape of Good Hope 3rd Oct.

Passengers :—Charles Bayley, Esq. and Geo. Bayley, Esq. Civil Service ; Lieut. Col. Kennedy and Captain Dwyer, B. N. I. ; J. H. Batten, Civil Service ; W. Bayley, Esq. Geo. Chester, and Edward Thomas, Writers ; W. Lethbridge, Esq. ; R. Spier, and W. Martin, Merchants ; Miss Lethbridge and J. Lethbridge ; R. Sandford, Esq. Merchant, one European and six Native Servants.

25. Enterprize, (H. C. Steamer,) C. H. West, from Khyouk Phyoo 22nd Nov.

26. Irrawaddy, (H. C. Steamer,) Warden, from Khyouk Phyoo.

L'Gange, (F.) B. Amill, from Bordeaux 25th July.

Passengers :—Major Trelaway, Messrs. Maniglier, Barrelly, Chardon, Guyat, Guezenec, and Rousac, two Irish Clergymen, and one Italian Clergyman.

28. Victorine, (F.) E. Lefort, from Havre de Grace 20th July.

30. Falcon, (Bark,) D. Ovenstone, from China 24th Oct. and Singapore 4th Nov.

Passengers :—Mrs. Ovenstone and child ; O. Shank, Esq. Civil Servant.

Thistle, (Schooner,) J. Antony, from Rangoon 15th Nov.

DEPARTURES.

Nov.

2. Exporter, (Bark) R. Anvyle, for Mauritius.

Passengers :—Mrs. Anvyle and Mrs. Gross.

5. Lord Eldon, D. Dawson, for Liverpool.

8. General Palmer, R. B. Cotgrave, for London.

11. Edward Barnett, (Brig,) J. M. Budwell, for Colombo.

12. Margaret, (Brig,) J. Woodley, for Penang.

13. Sir A. Campbell, Robertson, for Penang.

Asia Felix, Fernandes, for Bombay.

Passengers :—Mrs. Col. Hough and Son ; three female servants and five natives.

14. Drongan, J. MacKenzie, for Bombay.

20. Flora, (H. C. Signal V.) Lieut. R. Lloyd, for the Coast of Arracan.

25. Isabella, Wm. Wiseman, for London.

Passengers for London :—Mr. and Mrs. Charles ; Dr. G. Williams, Surgeon, R. N. ; Misses Harriet, Martha, Ellen, Ann, and Esther Watsons ; Masters Walter, Charles, and Geo. Futtle.

Duke of Lancaster, Hannay, for Liverpool.

Passengers for Liverpool :—A. F. Hamilton, Esq. ; Wm. Sutton, Esq. ; J. Craigie, Esq. Civil Service ; Lieut. J. Raban ; Capt. Bean ; Wm. Smith, Esq.

28. Sabina, (Spanish,) M. A. Somes, for Macao.

Belhaven, (Brig,) M. Crawford, for Mauritius.

Alexander, G. Waugh, for London.

Passengers for London :—Mrs. D. Scott and children ; Mrs. Garestin and children ; Mrs. Hart and child ; Miss King ; Mr. Bell, Civil Service ; Capt. Colebrook, Dr. Hart.

29. Elizabeth, (Bark,) J. Currie, for the Isle of France.

Forth, C. Robinson, for Penang, Malacca, and Singapore.

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the Month of November, 1832.

	Minimum Temperature observed at sunrise.					Maximum Pressure observed at 9h. 50m.					Observations made at Apparent Noon.					Max. Temp. and Dryness observed 2h. 40m.					Minimum Pressure observed at 4h. 0m.					Observations made at sunset.						
Days of the Month.	Barometer reduced to 32°.	Temper. of the air.	Depres. of M. B. Ther.	Wind.	Aspect of the sky.	Barom. red. to 32°.	Temper. of the air.	Depres. of M. B. Ther.	Wind.	Aspect of the sky.	Barom. red. to 32°	Temper. of the air.	Depres. of M. B. Ther.	Wind.	Aspect of the sky.	Barom. red. to 32°.	Temper. of the air.	Depres. of M. B. Ther.	Wind.	Aspect of the sky.	Barom. red. to 32°.	Temper. of the air.	Depres. of M. B. Ther.	Wind.	Aspect of the sky.	Barom. red. to 32°.	Temper. of the air.	Depres. of M. B. Ther.	Wind.	Aspect of the sky.	Rain Gauge, No. 1.	Rain Gauge, No. 2.
1	29,861	73,	0,8	n. e.	m.	,916	76,3	2,1	n. e.	cis.	,851	77,5	3,	n.	cis.	,786	76,5	3,3	n. e.	cis.	,784	75,5	2,8	n. e.	cis.	,787	74,5	2,8	n. e.	cis.	1,46	1,38
2	,838	70,5	1,3	do.	do.	,905	76,3	2,8	do.	cu.	,852	79,5	4,5	do.	cus.	,784	78,	4,1	do.	cus.	,787	77,3	3,3	do.	do.	,788	76,	2,8	do.	do.		
3	,849	71,	3,8	do.	cl.	,911	77,7	7,	do.	do.	,883	82,3	10,3	do.	cl.	,810	84,	12,	n.	cl.	,810	82,5	11,	n.	cl.	,824	78,5	8,3	cm.	cl.		
4	,885	66,	0,8	cm.	do.	,935	77,7	7,5	w.	cl.	,901	82,5	11,	w.	do.	,840	85,3	13,8	do.	do.	,828	83,5	10,8	do.	do.	,843	79,5	6,8	do.	do.		
5	,893	68,	1,3	n.	do.	,961	80,	6,1	n. w.	do.	,907	84,	9,5	n.	do.	,868	85,3	11,8	do.	do.	,868	83,5	11,3	do.	do.	,880	79,5	6,3	do.	do.		
6	,938	70,	2,3	do.	do.	,026	79,5	7,	n.	do.	,989	81,8	9,6	n. w.	cu.	,933	83,5	12,3	n. w.	do.	,934	82,5	12,	n. w.	do.	,935	79,	7,8	do.	do.		
7	,007	68,5	2,8	cm.	do.	,056	77,5	9,3	do.	do.	,006	82,	11,6	n.	cl.	,941	83,5	14,	do.	do.	,939	82,	12,5	do.	do.	,958	77,	7,8	do.	do.		
8	,010	67,	1,8	do.	do.	,052	78,	7,5	n. w.	do.	,018	81,	11,8	n. w.	do.	,950	82,8	12,6	w.	do.	,948	80,5	11,8	w.	do.	,952	76,	6,5	do.	do.		
9	,009	66,7	1,7	do.	do.	,041	78,3	8,3	n.	do.	,981	79,5	9,5	n.	cu.	,924	82,	12,3	do.	cu.	,929	81,	11,	n.	do.	,938	77,7	7,5	do.	do.		
10	,009	66,	2,3	do.	do.	,042	79,8	9,9	n. e.	do.	,997	81,5	12,	n. w.	do.	,956	83,	12,5	n. w.	do.	,955	81,7	11,2	n. w.	do.	,956	78,5	7,8	do.	do.		
11	,021	65,5	1,6	do.	do.	,093	78,5	9,	n.	do.	,049	81,3	9,8	n.	cl.	,958	83,	11,8	n.	cl.	,970	82,	10,8	n.	do.	,980	77,	5,3	do.	do.		
12	,037	68,	2,1	do.	do.	,093	77,7	6,8	w.	do.	,040	82,3	10,4	n. w.	do.	,980	84,5	10,3	do.	do.	,978	82,5	10,3	do.	ci.	,000	79,	6,3	do.	ci.		
13	,045	67,5	1,3	do.	do.	,104	79,	5,8	s. w.	ci.	,068	81,3	6,4	do.	ci.	,013	82,3	7,8	n. w.	cu.	,008	81,8	7,6	n. w.	cu.	,013	78,3	4,1	do.	do.		
14	,027	66,5	1,	do.	do.	,090	80,	2,1	n. e.	do.	,036	82,5	4,	do.	cl.	,975	83,7	16,2	do.	cl.	,975	80,7	13,	do.	cl.	,982	76,	6,8	do.	cl.		
15	,031	64,5	2,8	do.	do.	,098	75,5	1,	do.	do.	,054	80,3	12,8	n. e.	do.	,986	82,	13,5	do.	do.	,985	80,3	13,3	do.	do.	,993	76,5	10,8	do.	ci.		
16	,041	61,	1,8	do.	do.	,091	73,5	8,8	n. w.	cl.	,046	78,	10,5	n. w.	do.	,986	79,5	11,6	do.	do.	,986	78,3	10,6	do.	do.	,993	74,5	8,3	n. w.	cl.		
17	,030	59,7	1,2	do.	do.	,092	74,5	9,	n.	do.	,032	77,3	11,5	n.	do.	,979	79,3	13,1	n.	do.	,979	78,	13,3	do.	do.	,992	74,7	10,2	do.	do.		
18	,001	61,3	3,1	do.	do.	,074	72,5	7,8	do.	do.	,021	77,5	11,	do.	do.	,950	79,5	12,	n. e.	do.	,948	77,7	10,5	n. e.	do.	,955	74,3	7,3	cm.	do.		
19	,011	61,5	2,8	do.	do.	,063	74,5	7,3	n. e.	do.	,023	78,5	8,5	n. e.	cu.	,959	79,5	9,8	w.	cu.	,969	77,5	7,8	do.	cu.	,970	73,5	4,	do.	do.		
20	,054	61,7	2,	do.	do	,129	73,	7,8	do.	do.	,079	77,7	11,5	do.	do.	,017	80,	12,8	n.	cl.	,008	79,	12,3	n.	cl.	,010	75,7	9,	do.	do.		
21	,082	62,7	3,	do.	do.	,118	75,	7,5	do.	do.	,080	77,3	9,3	do.	do.	,995	80,5	11,8	n. e.	do.	,990	78,7	10,5	n. e.	do.	,997	74,3	5,3	do.	do.		
22	,043	61,7	1,5	do.	do.	,089	73,	4,8	do.	do.	,042	79,	10,8	do.	do.	,984	80,5	13,	do.	cu.	,970	78,7	11,8	do.	do.	,979	74,5	7,	do.	do.		
23	,022	62,3	1,4	do.	do.	,077	73,5	7,8	do.	do.	,036	78,3	8,4	do.	do.	,983	80,	11,3	do.	do.	,981	78,3	10,1	n. e.	cu.	,995	73,3	4,4	do.	cis.		
24	,056	61,5	2,3	do.	do.	,124	73,7	7,	do.	do.	,070	78,7	11,	do.	do.	,016	79,7	12,2	n.	cis.	,015	78,3	10,8	do.	ci.	,024	75,7	8,2	do.	cl.		
25	,058	63,5	2,3	do.	do.	,105	72,	5,1	n. w.	do.	,066	79,3	11,4	n. w.	do.	,985	80,5	12,6	n. w.	cl.	,985	79,	11,5	n. w.	cl.	,000	75,7	8,2	do.	do.		
26	,038	62,	1,3	do.	do.	,097	74,7	6,8	do.	do.	,034	78,7	8,5	do.	do.	,970	80,5	11,8	do.	cu.	,969	78,7	11,2	do.	do.	,970	75,3	7,4	do.	do.		
27	,978	62,7	2,	do.	do.	,050	73,7	6,8	n.	do.	,992	77,7	9,2	n.	do.	,927	79,5	11,6	n.	do.	,926	77,7	10,5	n.	do.	,927	74,5	6,	do.	do.		
28	,988	62,3	1,6	do.	ci.	,049	74,	8,	w.	do.	,993	77,3	10,1	w.	cl.	,934	79,5	11,3	w.	cl.	,932	78,3	9,8	w.	do.							
29	,023	62,	2,8	do.	cl.	,076	73,	5,3	n. w.	do.	,028	78,	7,3	n. w.	do.	,959	81,	9,3	n. w.	do.	,958	79,	8,	n. w.	do.	,965	74,5	3,8	do.	do.		
30	,028	63,	2,3	do.	do.	,078	73,	5,5	cm.	do.	,024	80,	9,3	n.	cu.	,934	81,5	11,6	n.	do.	,933	80,	10,8	do.	do.	,948	75,3	5,8	do.	do.		
Mean,	29,997	64,9	2,			,055	75,8	6,9			,007	79,7	9,5			,943	81,3	11,5			,942	79,8	10,4			,950	76,2	6,6			1,46	1,38

Abbreviations. In the column " wind," small letters have been used instead of capitals; *cm.* means *calm.* In the column " aspect of the sky," *cy.* is *cloudy; cl. clear; rn. rain; ci. cirrus; cu. cumulus; cs. cirro-stratus; cus. cumulo-stratus; cc. cirro-cumulus; n. nimbus.*

No. 4.] [4th Quarter 1832.

QUARTERLY EXTRACTS

TENDING TO ILLUSTRATE THE OPERATIONS OF THE

British and Foreign Bible Society.

Published by order of the Committee of the
CALCUTTA AUXILIARY BIBLE SOCIETY.

TWENTY-EIGHTH ANNIVERSARY OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

On Wednesday, May the 2d, 1832, the above Meeting was held at Exeter Hall,

THE RIGHT HON. LORD BEXLEY IN THE CHAIR.

The Right Hon. **LORD BEXLEY**, Vice-President, having been called to the Chair, his Lordship thus addressed the Meeting:—

Ladies and Gentlemen, in the absence of our Noble and Venerable President—whose infirmities must be a matter of deep regret to all here assembled, inasmuch as through them alone he is not here in his place to take that Chair which for so many years he has filled, with so much benefit to this Institution in particular, and to the common cause of the Gospel—I have been again called upon to supply his place, so far as I am able. I need not say how incapable I feel myself now, as I always have felt, for this task: but I look for the same indulgence from your hands that has been extended to me on former occasions.

I cannot but think, that though our Venerable President is absent from us in person, yet we have reason to be thankful that we have still the benefit of his good wishes and his counsels; and, what is far better, of his prayers at the Throne of Grace for our Society, to the success of which he has been so large a contributor. I see in other respects, also, great cause of thankfulness and gratitude to the Giver of all good. While some nations have been afflicted, to a most distressing extent, by that dreadful pestilence which is now abroad in the earth, and which has in some degree reached our own coasts, we have been greatly preserved from its fatal consequences: and it has reached us in so mitigated a form, that such an assembly as that I now see before me has not been prevented, by any necessary regulations of Government, or by an alarm of dangerous consequences to our own persons, from assembling for the promotion of the Gospel. Had we been visited as other nations have been, we probably should have been prevented from meeting at all; or we should have met under alarm and apprehension, as to whether we were not transgressing our duty, and tempting that Providence to whose protection alone we look for preservation. In one other respect I see great reason for thankfulness in the assembly I address: for when I recollect—and it is only for a moment that I turn to that recollection—how different was the scene exhibited at the last Meeting of this Society, I cannot but feel it a matter of great congratulation and thankfulness to see around me so numerous an assembly, peaceably and amicably assembled to support the old constitution and the original plan of the Bible Society. I trust this harmony will continue among us; and I trust that those whom I now address will see no reason to regret their adherence to our old constitution.

But, amidst these causes for congratulation and thankfulness, undoubtedly we have many causes which call upon us for diligence, for vigilance, for increased prayer, and for reliance on Divine Providence:—for diligence, that we may not miss those opportunities for doing good which a merciful Providence has been pleased to extend to us: for vigilance, that we may not be betrayed into error, inconsistency, or presumption: and for prayer, that we may be preserved amidst public and private dangers; and that this Society may flourish, through our instrumentality, in the sincere pursuit of the glory of God and the benefit of mankind; that the cause of the Gospel may still be eminently promoted by the Society; and, above all, that we may apply to our own hearts those maxims of Divine truth which it is the labour of the Society to diffuse among mankind; and remember, that though the Kingdom of God by our means may be largely extended abroad, yet what all of us must feel and know is above every thing important to each of us, is, that the Kingdom of God be established in our own hearts.

I will not detain you longer; but request Mr. Brandram to read Letters from Lord Teignmouth and the Bishop of Winchester.

MY DEAR LORD, *Portman Square, May* 1, 1832.

I congratulate the Members of the British and Foreign Bible Society on the occurrence of the Twenty-eighth Anniversary, and on the success which has hitherto attended its efforts for the circulation of the Holy Scriptures.

In this success, whilst we recognise, with adoring gratitude and devout thanksgiving, the favour of a gracious God as the only cause of it, we find the most encouraging motives for an increased dependence on His support, and for perseverance in the benevolent work in which we are engaged.

These motives will acquire additional force by the exhilarating hope which we are authorised to indulge, that the Gospel of Jesus Christ has become the power of God to the salvation of many who never would have possessed it without the aid of Bible Societies.

But great as is the extent in which the Scriptures have been disseminated, there are still many dark regions of the world in which the light of Revelation has never yet shone; and even in Countries where Christianity is professed, the want of the Holy Scriptures imperiously demands unabated exertions to supply them. I rejoice in the conviction that those exertions will never be remitted; and that the same good and gracious God, who first inspired the hearts of Christians to undertake the circulation of His Holy Word, will ever raise up instruments for the continuance of it, until all Nations of the earth shall see the Glory of the Lord.

I have only to add my devout supplication to Almighty God, that His blessing may attend the proceedings of the Meeting.

I am, My dear Lord, yours very sincerely,

The Rt. Hon. Lord Bexley. TEIGNMOUTH.

MY DEAR LORD, *Farnham Castle, April* 25, 1832.

I am sincerely sorry that it is not in my power to obey your Lordship's summons to meet the Vice-Presidents of the British and Foreign Bible Society, on the 2d of May.

I am thankful to say my health is now restored; but I have not yet recovered in strength enough to make it right for me to encounter the large parties and hours of London; and I am strictly charged, by my medical adviser, to abstain from them, this season, as much as possible. I am forbidden, for the same reason, to appear at any Meetings at present; and this must be my excuse for my non-attendance at the approaching Anniversary.

May I request your Lordship, if it is your intention to preside, to state this apology for my absence, or to remit it to the Chairman of the Meeting. I should not think it necessary to trouble you with this explanation, except that I should be grieved if, in these days of partial defection from the Society, my absence were to be attributed by a single Member to any diminution of attachment, or alteration of sentiments with respect to its constitution.

I am, My dear Lord, your Lordship's very faithful servant,
The Rt. Hon. Lord Teignmouth. C. WINTON.

LORD GAMBIER likewise expressed, by Letter, his regret that the infirmities of age prevented his attendance.

An Abstract of the Report was then read by the Rev. ANDREW BRANDRAM, one of the Secretaries. It stated, that during the last year, 193,655 Bibles, and 390,233 Testaments, (making a Total of 583,888 copies,) were issued by the Society; being 112,959 more than in the preceding year.

The Amount received by the Society, from all sources, during the last year was 81,735*l.* 16*s.* 4*d.*, being a sum less than that of the preceding year by 13,688*l.* 5*s.* 11*d.*: but if the difference occasioned by Legacies received during the two years be deducted, it will be found that in the last year there has been an *increase* of 647*l.* 5*s.* 4*d.*

The Payments of the Society have amounted to 98,409*l.* 10*s.* 9*d.*; and its present engagements exceed the sum of 40,200*l.*

The Auxiliary and Branch Societies and Associations have continued their respective exertions; and upwards of 130 New Societies have been added to those already existing.

THE BISHOP OF CHESTER, V. P. moved that the Report be adopted and printed.

With respect to the differences of opinion which had existed among the members of the Society, his Lordship observed,—

Another point has been alluded to in the Report, which it may, perhaps, be necessary not to pass over in silence : I mean, that difference of opinion which has been known to exist among the Members of the Society, and which has separated from us many good and pious friends. I do not mean to say, that objections may not be taken, or that some inconveniences may not be supposed to exist, or that some errors may not be discovered or imagined, in some parts of the constitution or the administration of the Society: but it is after much consideration, and much discussion, that I have come to the conclusion, that these objections, and these inconveniences, are less and fewer than those which must be made by any violent attempt to remove them. Much as we must regret the loss of any valued friends; much as we must regret the alienation of some, and, as I fear, the coldness of others towards us; still, I must say, that there is some ground of satisfaction, when we consider the subject on which this difference has arisen. For, what have been the causes of this difference?—an apprehension lest, even in the remotest degree, the Society should seem to be insensible to the honour of that Divine Master whom it professes to love—lest, for a single moment, it should seem to forget, or to throw off its dependence on Him whom it professes to serve, and whose word it desires to circulate? My Lord, if Christians must differ, may they always differ on subjects like these!—may it be always a difference arising from a jealousy for their Master's honour; and an eagerness as to who shall shew the most complete dependence upon Him, to whom alone all glory is due! I trust, however, that we have in the proceedings—and I may say the *successful* proceedings—of this Society, a proof that He, whom we desire to serve, and who knows the infirmity and the imperfection that must belong to all human institutions, has forgiven them in this; because He has seen that the main object of the hearts of those, whose conduct might be improper, was to promote His glory in the circulation of His word. I believe, My Lord, I shall not go too far in attempting to claim a proof of Divine favour from the success of this Institution. I am aware that many things may be permitted, rather than sanctioned; I am aware that the common course of events, and the prudence and zeal which are exercised by individuals, may give a certain degree of success to many Institutions, and to many proceedings, where we should not be justified in claiming that success as a proof of the divine blessing: but I do say, that in some of the effects which have been wrought by the British and Foreign Bible Society there is actual proof of assistance—I might almost say, I will say, of co-operation—from Him to whom we profess to look for support: for an effect has been wrought upon the hearts of men;—and who, but He, who created the hearts of men, shall work effectually upon them, especially when the effect produced is to cause them to love that word which He has given for their instruction?

My Lord, there is in the constitution of this Society that which must have destroyed it, but for the blessing of God: for the constitution, we know, admits of heterogeneous materials;—so heterogeneous indeed, that, as some of us may remember, on this very ground its downfal was predicted, almost as soon as it was established! And who, My Lord, but He who governs the hearts of men, could have disposed so many, who disagree, and perhaps essentially, upon the interpretation of the Bible, to meet and to unite in that one single point of agreement—to promote the circulation of the Bible? Who could have disposed the minds of so many, who without a compromise of their respective principles could not consent to worship together, to consent to act together, through so many years, with increasing love and harmony? And may this harmony continue! and may nothing ever occur to prevent or interfere with it! But again, My Lord: this Society has penetrated into foreign Countries, many of which countries viewed the land from which it came with suspicion, perhaps with jealousy, perhaps with fear, and perhaps with that which arises out of fear—with envy; and who, but He who rules the heart, could have disposed them to lay aside those fears and jealousies and suspicions, and induce them to unite with that, which some of them considered a hostile country, in measures which they had never thought of, and in measures to which, from the principles in which they were educated, they were strongly opposed? Who, but He who rules the heart, could have inclined the inhabitants of so many countries to unite with us; though they might once have said, "Timeo Danaos, et dona ferentes"? But what has induced them now to say, "Fas est et ab hoste doceri"? What has induced them now to say, 'We will have our Bible Societies too, and every family shall be supplied with the word of God? If these effects have been wrought upon the hearts of men, My Lord, they could be wrought only by Him who rules the hearts of men;—and if so, we may venture to claim this as an argument of divine favour. And how is that obtained?—By supplicating the divine blessing and favour. Have we not then, in this, a testimony, and a proof, that the proceedings of this Society have been begun, continued, and ended, in the spirit of prayer? Have we not a proof that those who have conducted the affairs of this Society were, what we believe them to be, men of earnest prayer, men of deep humility, men of sincere piety, and men of dependence upon God? Yes, My Lord, we have had such proofs of this that we never could have been justified in doubting it. Many have gone home from these Meetings with warm hearts: and those who have afterwards met with them, have found that the sacred ardour expressed by them in public was maintained in their private familiar conversation; and that in their families they have been praying for a blessing on those measures which they knew could be made productive only through the blessing of God. Could such individuals have been followed int their closets, we should there have heard the same aspirations to the Giver of all good;—and He who seeth in secret has seen and heard all this, and has given the open reward. My Lord, I want no other proof that the Society has been under the blessing of God; and I have only to hope that it may be still carried on, and, if possible, in a still greater degree, under the same direction, and with the same feelings. I trust the Committee appointed this day will imitate their predecessors—that they will be, as they have been, watchful to seize every opportunity by which the great designs of this Society may be promoted; watchful to purify it, if it require purification, from any remains of human infirmity; and watchful that they themselves may be as pure as that word which they desire to circulate. I hope the Committees will continue humble; and that they will still look up to God as the Author of all success; and that they will not be afraid to acknowledge the blessings which have been bestowed upon them.

THE REV. J. CLAYTON JUN. on seconding the motion observed,—

From the immense variety of similitudes applied or applicable to the subject, I will venture to select one only, and for a short time to attempt its illustration:—I will compare the British and Foreign Bible Society to that glorious luminary, the sun, which is now partly obscured by a cloud:—like the sun, it is a body of distinguished splendor. I mean to make no invidious comparison between this and other Societies; but, unquestionably, this Society, when we consider the simplicity of its object, the number of its adherents, and the extent of its operations, shines, like that distinguished orb of day, with a glory that excelleth. Like the sun, too, it is subject to vicissitudes; and it is also subject to an occasional eclipse from other bodies. It is liable to those different effects which are produced by the obscuration of one body by the occultation of another: thus, when an opaque body interposes between the orb of day and our earth, we are surrounded by dull aspects, and certain timid birds droop their wings and go to roost; and certain beasts and noxious creatures creep out from their dark recesses, and play their mischievous pranks on the green and in the field; and certain witches, and wizards too, "themselves bewitched," hold up their wands, and bring forward their incantations: certain dark astrologers also walk about among us—gaze upon the stars—talk about lunar appearances and zodiacal aspects—and tell us that awful judgments are about to be poured forth on the land: and little children too—who, I was going to say, know no better—run to their fathers and mothers, point to the heavens, and say, "The light, there, is about to be put out!" But all sound astronomers repair to their observatories, manage their telescopic glasses, and, to use the language of the Report, are altogether undismayed; and they calculate, that when the opaque body shall be withdrawn, the beasts will again retire and go to their caves and holes, the fears of the children will be dispersed, and a bright and a clear day will be given to the world. The sun also—and I am not now going to use philosophical language, but that which is popular and familiar, when I say—the sun sets, and rises again; while one important fact ought never to be forgotten, that when the sun sinks, as it appears to us, beneath the Western horizon, it is only gone to illuminate the opposite hemisphere: and I will ask, Whether, though the Bible Society may have appeared to sink a little below the horizon here, its Agents have been indolent and inactive abroad? Has the Bible itself been idle and inoperative there? Would not the Report of this day give the most satisfactory and the most cheering answer to such a question?—for what a gratifying Report have we been listening to! It would give me pleasure, did time allow, to run through all the various statements of that Report: but one thing was very obvious, and it cannot be forgotten, that, while our little conflicts have been going on here, the Institution itself has been advancing in its success, multiplying its Associations and Auxiliaries, and new Advocates in different parts of the world;—in point of fact, the great work has been steadily going on, through the instrumentality of this Institution; and, like the sun, it has been giving light and sanctity, peace and joy, to a troubled world: like the sun, which has appeared to set, it again rises from the watery embrace of the Eastern Ocean—walks up the heavens, in the brightness of its path—and again attains its noon. And what are we come forth to see this morning? A fallen star?—No; but a luminary still resplendent. What are we come to see? A reed shaken by the wind?—No; but an oak, rocked indeed, but rooted deeper by the storm. What are we come to see? A few persons assembled in a corner?—No; but a distinguished company in a crowded Hall. Are we come to see fugitive Secretaries?—No: but men firm at their post, heroic in the time of danger, yet humble and gentle, as we have found, in the strains which have breathed throughout the Report. What are we come to see? A scanty Committee?—No; but a complete and united phalanx: I will say, the staff of the army of the Living God. What are we come to see, this day? Disheartened, disbanded troops?—No; but a multitude, which, when I look around me and above me, I feel myself incompetent to number; and I infer, from many tokens, more united in heart than ever to the great object which we all have in view—a multitude, still bent on prosecuting the great and noble enterprise in which they are embarked; and who calculating from their past successes, and relying upon the promises of God's holy word, are flushed with more sanguine hopes than ever of extending over the whole world the triumphs of the Cross of Christ. I think, too, that it behoves us to correspond with the movements of Nature. When that great luminary the sun, after an eclipse, re-appears to bless the world, or when he has set only to rise again, what a privilege do those lose who do not rise early enough to see the sun when he pillows his chin upon the orient wave, forming a bright and glorious picture in the horizon, re-animating and beautifying the face of nature, and reviving the vegetable creation, causing the birds to sing and the little lambs to frisk about, and the various flowers to perfume the air, and causing all around to wear the aspect of vivacity and liveliness and joy!

The motion, that the Report should be received and adopted, was then put, and carried unanimously.

THE BISHOP OF CALCUTTA.—I conceive it, My Lord, to be almost impossible that there should be a dissentient voice from the language of pious gratitude which the Resolution committed to me implies: for, assuredly, the slightest review of the proceedings of this Society, and of its kindred Institutions in the four quarters of the world during the past year, should lead us devoutly to acknowledge that hand, that *good hand of our God,* which has been upon us, as Ezra more than once expresses it, in that most instructive book, which forms a part of the Sacred Volume. I am myself far from thinking that the painful events which have occurred during the past year may not ultimately be attended with the greatest blessings, if they are now wisely improved; if they teach us to avoid more diligently the beginnings of "strife, which are like the letting out of water;" if they lead us to acknowledge, as the Report has wisely done, the share which we involuntarily may have had in occasioning, fomenting, or continuing any evils; and if they teach us to look forward to the future, under the blessing of Almighty God, with greater simplicity; remembering that it is He only who maketh men to be of one mind in a house; remembering, that it is from God, the centre of unity and love, that all permanent peace and unity must emanate; that it is not any principle, however pure—it is not any object, however magnificent—it is not any design, however important, that can regulate, in one Society, or in one house, the divided and stubborn wills—the feeble, mistaken, and erring judgments—the perverse prejudices, and turbulent passions, of men. No; it is the blessing of God, that indescribable influence of the grace and mercy of the Holy Spirit, which alone can produce such important results; and, which, like the dew resting on the face of Nature, will demonstrate from what source its gentle and imperceptible effects have proceeded. Without this influence, every thing else will be in vain.

There is one point, My Lord, which, as may be supposed, has forcibly impressed itself upon my mind, in the prospect of that important, that overwhelming, and far too extensive field of labour, for which, the very next month, I expect to embark. I refer to what this Society has done in India, by familiarizing the natives of that country with various Translations of the word of God—by diffusing the Scriptures into the numerous and previously almost unknown, and in some instances, I believe, unwritten, languages of the East. It seems to me, that in these labours of love, as they advance, there are, what was said of the works of Lord Bacon, "the seeds of things"—the beginnings of that more glorious diffusion of Christianity, that conversion of the nations—if God shall grant that blessing on our designs—to which our prayers, our counsels, and our labours aspire. The word of God has been translated into 153 languages and dialects; in 104 of which the Scriptures had not appeared previously to the existence of this Society. I am not prepared with the exact numerical statement, but I apprehend that, out of these 104 languages and dialects, a very large proportion are the dialects and languages of the East. If this be correct, conceive, I entreat you, how largely this Society scatters the "seeds of things;"—and this infinitely beyond the works of any human writer, for it scatters the seeds of divine truth, and life, and happiness! When God shall be pleased to fructify this seed thus cast into the earth, what a glorious harvest will then be realized!—I conceive this process of moral vegetation to be similar to the process of natural vegetation. There the seed is cast into the earth by the hand of man, but the great process is still carried on by the hand of the Almighty: we can all observe the effects, while philosophers in vain attempt to point out the manner in which they are produced. This is only a specimen of what the same Great Being may carry on, in His purpose of grace and mercy, in that moral and spiritual vegetation, if I may so employ the term, which is observable in the East. The Translations into the languages of the East—such as those of Henry Martyn, and of Mr. Robinson, the present Archdeacon of Madras—multiplied by the printing-presses which now abound there, are the seeds of the future harvest, and the source of hope, encouragement, and joy, to every Christian mind. It was impossible for me, My Lord, in this view, to hear without emotion of the 600 English Bibles and Testaments which have recently been sent off to Calcutta: and, if I should be permitted to enter upon the scenes of labour which is before me in that city—if, by God's great mercy, my life and health should be preserved—I trust that the links of love, and interest, and Christian intercession, between England and India, will be somewhat strengthened. May God be pleased to render Calcutta a city of Christians! May the time come, when the languid Hindoo and the fierce Mahomedan may be united as Brethren in the adoration of a Crucified Saviour; when, by the labours of different Institutions, and among them, especially, by the ancient and venerable Societies for Propagating the Gospel and for Promoting Christian Knowledge—to which, let it ever be remembered, we owe the names of Swartz, of Gerickè, and of Kohlhoff; when, by Institutions of a kindred nature to yours, this Great Cause shall be more widely extended! What is there which we may not hope for?—Your Society, permit me to add, great as it is, will involve, comparatively, but a small portion of that superintendence and care of Christianity in India, more especially as connected with our Protestant Episcopal Church, to which it will be my duty to devote my best attention. But I shall do what little I can.—There is a further consolation, in thinking that, besides the Bible being "the seeds of things," there is what I may call a productive power, which God attaches to

His own Inspired Word: for, as in the First Creation, when God spake the word, all Nature started into order from the chaos of its original condition; so, in the New Creation, life of a spiritual kind is given to those who were dead in trespasses and sins. "If any man be in Christ, he is a new creature"—*καινὴ κτίσις*, "a new creation." There is a renewal of man—a change of his mind—a divine direction towards spiritual things—repentance for sin—faith in a Crucified, and now Glorified, Redeemer—love to God—all that constitutes the higher character of an immortal, once-fallen, but now, in Christ Jesus, a restored and holy creature. In the Scriptures, it has pleased God to insert, and to cause to rest as it were, all those openings of divine power, which are displayed in the restoring of men to God, and bringing them from darkness to light, and from the power of Satan to Himself. And I feel persuaded that the glorious effects to be produced by this creating power will go along with the Bible in some measure, whithersoever the Book itself goes; and in a still larger measure where the Missionary, or the Minister of Religion, is at hand—as Philip was to the Eunuch—to interpret the Book, and to guide the inquirer's mind; and, most of all, where the regular ministry of the word and Sacraments accompanies it. The Divine Hand, which forms man anew by regeneration and sanctification, has, in the word of God, provided all the means for this new creation—has given all the instructions necessary, and has provided all needful supplies—has laid up milk for the new-born babes—"the sincere milk of the word, that they may grow thereby;" and has given "meat for those of full age." I may not, perhaps, have succeeded in expressing the thought which fills my mind; but it is this—that the Bible not only contains "the seed of things" as to all future good, but that God connects with it His own new-creating energy, more, or less, according to the pleasure of His will, but everywhere sufficient to encourage the hope of His sincere and laborious Servants. He can make it capable, at any period, under any circumstances, and by any means however weak, of producing effects which may exhibit Asia, a second time. the source and centre of light and grace to a large portion of mankind, Whence did Christianity arise?—From Asia. Where did the Saviour's footsteps go forth?—In Asia. Whence did the Apostles of our Redeemer proceed to proclaim the birth, the death, the resurrection, and the glory of the Lord of All?—From Asia. It was from another part, indeed, of that immense Continent; but it is not impossible, in the course of Divine Providence, that from that central Peninsula committed to our sway, with Arabia and Persia on the one side, the vast fields of Northern Asia, touching on Russia in Europe, spreading above it, and the Burman Empire and China on the other hand—it is not impossible, that from that spot, which God has given to England's sceptre, the Divine Word may circulate, as "the seeds of things," and this creating energy break forth, and extend, over the whole of that Continent, and throughout the Eastern World.

The meeting was further addressed by the Rev. Thomas Galland, the Bishop of Lichfield and Coventry, Sir T. Dyke Acland, Rev. J. Campbell, the Hon. and Rev. G. T. Noel, Rev. J. W. Cunningham, Rev. J. A. James, Rev. Edward Bickersteth, Dr. Steinkopff, the Bishop of Sodor and Man, and the Rev. J. Clayton, Sen.

CALCUTTA BIBLE ASSOCIATION.

ELEVENTH ANNUAL MEETING.

The Eleventh Annual Meeting of the Calcutta Bible Association will be held in the Town Hall, on the Evening of Friday, Jan. 4, 1833, when the attendance of the Friends of the Bible cause is respectfully solicited.

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